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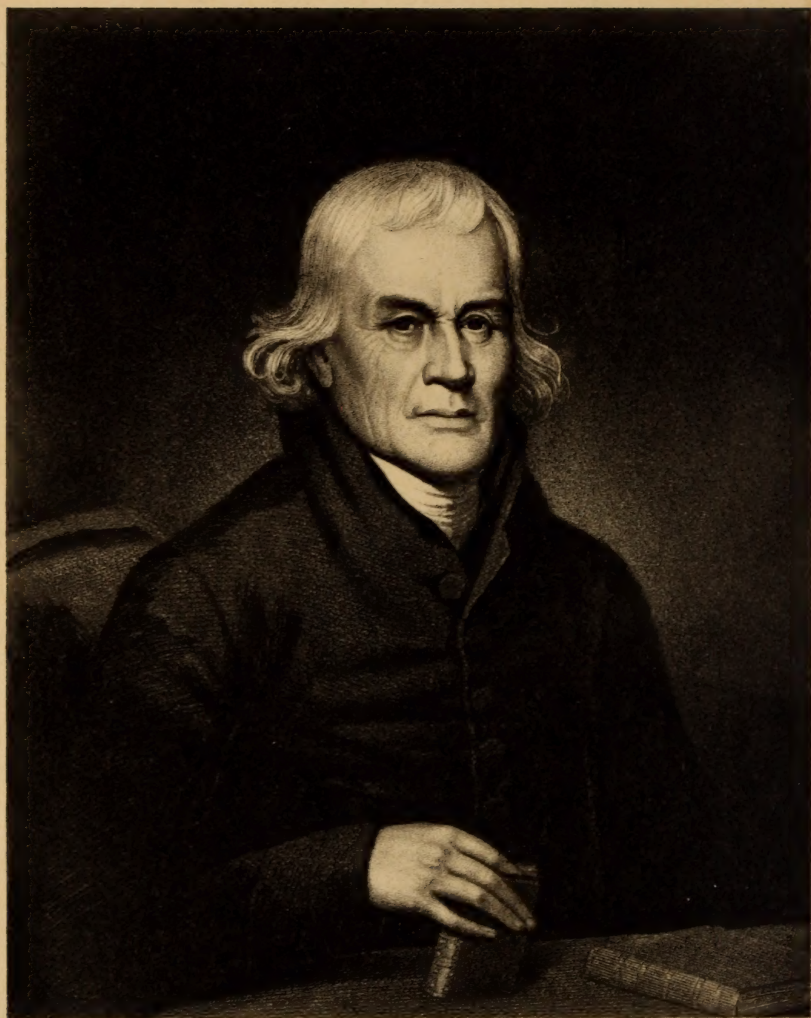
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The heart of Asbury's
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The Heart of Asbury's Journal

EDITED BY

EZRA SQUIER TIPPLE, D.D.

BEING the Substance of
the Printed Journals of
the Reverend Francis Asbury,
Forty-five Years an Itinerant
Preacher in America and
Thirty-two Years a General
Superintendent of the
Methodist Episcopal Church



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"I WILL SET DOWN A FEW THINGS THAT LIE ON MY MIND. WHITHER AM I GOING? TO THE NEW WORLD. WHAT TO DO? TO GAIN HONOR? NO, IF I KNOW MY OWN HEART. TO GET MONEY? NO; I AM GOING TO LIVE TO GOD, AND TO BRING OTHERS SO TO DO."

FRANCIS ASBURY, ON THE VOYAGE TO AMERICA 1771.

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INTRODUCTION

THE career of Francis Asbury is without a parallel in American ecclesiastical annals. Coming to America in 1771, for forty-five years he wielded an influence second to none in the establishment and development of the Methodist Episcopal Church. What John Wesley was to Great Britain Francis Asbury was to America. Elected a general superintendent at the Christmas Conference in 1784, for thirty years and more he traveled annually the largest episcopal see any bishop of any church in America ever had under his continuous and, for most of the time, sole jurisdiction.

Asbury was primarily a preacher; this was the glory of his distinguished career. Preaching was his master passion. He left his native land, he denied himself the joys of home life, never marrying, that he might preach the gospel after the manner, and in accord with the teachings, of the Methodists.

He was the great itinerant of early Methodism. No other man was so constantly in the saddle. From Maine to Georgia, to Kentucky and Ohio, and back to New York again, year after year he swung around his immense circuit, a man without a home. Once when entering the prairies of Ohio a stranger met him and abruptly inquired, "Where are you from?" Asbury replied, "From Boston, New York, Philadelphia, Baltimore, or almost any place you please." This was literally true; he hailed from everywhere, and was at home anywhere.

He was a wise administrator; he had a genius for government almost as marked as Wesley's. He was a

man of remarkable piety and devotion, and equally remarkable in his labors. Freeborn Garrettson said he prayed the best and prayed the most of all the men he knew. No man of his generation, or since, was more abundant in labors. He attended and presided at almost every Annual Conference during his long and illustrious superintendency, stationed all the preachers, everywhere made careful inquiries into the state of the work, and had a wider and more accurate knowledge of the field and the workers than any man of his day. In the Preface to the first number of the second volume of his *Journal*, which appeared during his lifetime, Asbury wrote, "As I have been, under God and my brethren, the principal overseer of the work in America, and have constantly traveled from the center to the circumference of the connection, I flatter myself that reasonable men will acknowledge that I have always had an opportunity of obtaining better information relative to the true state of the whole work than any other man could possibly have."

In view of all this, the *Journal* which Asbury kept during his many years of ceaseless travels and constant opportunities for observation has a peculiar value. It is the best and practically the only record of the early days of Methodism. It is concededly imperfect. It could not well have been otherwise. Asbury himself felt the limitations which were upon him. Under date of July 24, 1774, he gives an account of his conversion, his work in England, and concludes with the statement, "September 3, 1771, I embarked for America, and for my own private satisfaction began to keep an imperfect *Journal*." It is somewhat remarkable that he kept any *Journal* at all. The difficulties were many and great. Asbury frequently refers to them, and laments that he cannot furnish a more satisfactory account of his daily life. "In keeping a *Journal* of my life," he says, "I

have unavoidably labored under many embarrassments and inconveniences; my constant traveling, the want of places of retirement and conveniences to write, my frequent calls to the pulpit, my extensive epistolary correspondence, and my debility, and sometimes inability of body, have all been inseparable from my station in the church, and so many impediments to the perfection of the account of my labors and sufferings in this country." There are inaccuracies as to dates, names of places and individuals, and in other matters. But these are insignificant, and in no wise impair the essential facts. The intense ardor, the resistless earnestness, the incredible hardships, and the fervent evangelism of Asbury and the pioneer preachers of early Methodism are all here. They tell their own story, and announce a distinctive message.

Parts of the Journal were printed during Asbury's lifetime and were corrected by him, and the manuscript of the remainder revised under his direction and approved up to the year 1807. For more than seventy years the Journal has been published as it originally appeared. There have been no attempts to revise, amend, or correct the text, until this one. It was the judgment of many that the important records of the life of this remarkable man, and of those equally important years which his life spanned, should be put in a more accurate and readable form, and this I have endeavored to do. I have not been able to compare the printed Journal with the original manuscripts, these unfortunately having been burned in the fire in Mulberry Street, New York, which totally destroyed the Book Concern in 1836. I have, however, sought to verify whatever could be verified, to correct palpable errors, to omit unimportant entries, to throw light on many others by explanatory notes, and finally to add to the interest of the Journal by the insertion of numerous illus-

trations of individuals and places mentioned in the Journal. This last I have been enabled to do through the courtesy of the publishers, who also publish Hurst's History of Methodism, from which the illustrations are taken.

If in this way I shall have awakened a new interest in the pioneer preacher and bishop, who for half a century, like a spiritual Atlas, bore the American continent on his shoulders; who in his day builded altars in almost every city and town in the United States and kindled thereon fires which have not yet gone out; who heralded the doctrine of human democracy when the nation was in the throes of a gigantic conflict with Paternalism and Aristocracy; who inculcated respect for law and created ideals of righteousness and citizenship along the mountain roads, and through the trackless forests, where Civilization walked with slow yet conquering step; who kept Hope alive in thousands of hearts where Despair ever stood at the door with a coffin; who startled the impenitent to action, halted the reckless in their mad pursuit after forbidden pleasures, comforted myriads in their sorrows and agonies, and like a tender mother cherished multitudes from New Hampshire to the Southern sea who had received the remission of their sins; and who sowed the seeds which growing up have made Methodism in its history, its spirit, and its purpose an American church, my purpose will have been accomplished.

EZRA SQUIER TIPPLE.

New York, December, 1904.

THE HEART OF ASBURY'S JOURNAL

ON the 7th of August, 1771, the Conference began at Bristol, in England. Before this I had felt for half a year strong intimations in my mind that I should visit America; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. During this time my trials were very great, which the Lord, I believe, permitted to prove and try me, in order to prepare me for future usefulness. At the Conference it was proposed that some preachers should go over to the American continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. Wesley and others, who judged I had a call. From Bristol I went home to acquaint my parents with my great undertaking, which I opened in as gentle a manner as possible. Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world; but, I believe, she was blessed in the present instance with divine assistance to part with me. I visited most of my friends in Staffordshire, Warwickshire, and Gloucestershire, and felt much life and power among them. Several of our meetings were indeed held in the spirit and life of God. Many of my friends were struck with wonder, when they heard of my going; but none opened their mouths against it, hoping it was of God. Some wished that their situation would allow them to go with me.

I returned to Bristol in the latter end of August, where

Richard Wright was waiting for me, to sail in a few days for Philadelphia. When I came to Bristol I had not one penny of money; but the Lord soon opened the hearts of friends, who supplied me with clothes, and ten pounds; thus I found, by experience, that the Lord will provide for those who trust in him.

Sets Sail for America

SEPT. 4. We set sail from a port near Bristol, and, having a good breeze, soon passed the channel. For three days I was very ill with the seasickness; and no sickness I ever knew was equal to it. The captain behaved well to us.



THE PORT OF PILL, NEAR BRISTOL,

Where Asbury took ship.

SEPT. 12. I will set down a few things that lie on my mind. Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others so to do. In America there has been a work of God: some moving first among the Friends, but in

time it declined ; likewise by the Presbyterians, but among them also it declined. The people God owns in England are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines and this discipline in the three kingdoms ; they must therefore be pleasing to him. If God does not acknowledge me in America I will soon return to England. I know my views are upright now ; may they never be otherwise !

SEPT. 15. I preached on Acts 17. 30: "But God now commandeth all men everywhere to repent." The sailors behaved with decency. My heart's desire and prayer for them was, and is, that they may be saved ; but O, the deep ignorance and insensibility of the human heart !

A Storm at Sea

The wind blowing a gale, the ship turned up and down, and from side to side, in a manner very painful to one that was not accustomed to sailing ; but when Jesus is in the ship all is well. O, what would not one do, what would he not suffer, to be useful to souls, and to the will of his great Master ! Lord, help me to give thee my heart now and forever.

Our friends had forgotten our beds, or else did not know we should want such things ; so I had two blankets for mine. I found it hard to lodge on little more than boards. I want faith, courage, patience, meekness, love. When others suffer so much for their temporal interests, surely I may suffer a little for the glory of God, and the good of souls. May my Lord preserve me in an upright intention ! I find I talk more than is profitable. Surely my soul is among lions. I feel my spirit bound to the New World, and my heart united to the people, though unknown ; and have great cause to believe that I am not running before I am sent. The more troubles I meet

with, the more convinced I am that I am doing the will of God.

In the course of my passage I read Sellon's Answer to Elisha Cole, on the Sovereignty of God; and I think, no one that reads it deliberately can afterward be a Calvinist.

How the Time Was Occupied

SEPT. 22. I preached to the ship's company on John 3. 23; but, alas! they were insensible creatures. My heart has been much pained on their account. I spent my time chiefly in retirement, in prayer, and in reading the Appeals, Mr. De Renty's Life, part of Mr. Norris's Works, Mr. Edwards on the Work of God in New England, the Pilgrim's Progress, the Bible, and Mr. Wesley's Sermons. I feel a strong desire to be given up to God, body, soul, time, and talents, far more than heretofore.

SEPT. 29. I preached to the ship's company again, on these words: "To you is the word of this salvation sent." I felt some drawings of soul toward them, but saw no fruit. Yet still I must go on. While they will hear, I will preach, as I have opportunity. My judgment is with the Lord. I must keep in the path of duty.

OCT. 6. Though it was very rough, I preached on deck to all our ship's company, from Heb. 2. 3: "How shall we escape, if we neglect so great salvation?" The Lord enabled me to speak plainly, and I had some hopes that the interesting truths of the gospel did enter into their minds. I remember the words of the wise man, "In the morning sow thy seed, and in the evening withhold not thine hand." As to my own mind, I long and pray that I may be more spiritual. But in this I comfort myself that my intention is upright, and that I have the cause of God at heart. But I want to stand complete in all the will of God, "holy as he that hath called me is holy, in all manner of conversation." At times I can retire and pour out my soul to God, and feel some meltings of heart. My

spirit mourns and hungers and thirsts after entire devotion.

Preaching under Difficulty

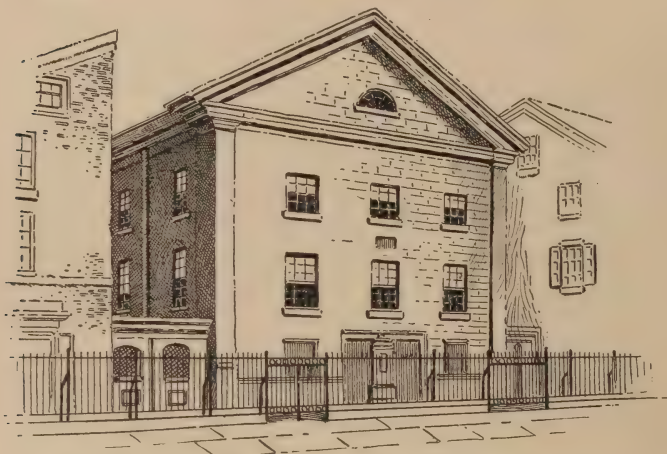
OCT. 13. Though it was very windy, I fixed my back against the mizzenmast, and preached freely on those well-known words, 2 Cor. 5. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." I felt the power of truth on my own soul, but still, alas! saw no visible fruit: but my witness is in heaven, that I have not shunned to declare to them all the counsel of God. Many have been my trials in the course of this voyage; from the want of a proper bed, and proper provisions, from sickness, and from being surrounded with men and women ignorant of God, and very wicked. But all this is nothing. If I cannot bear this, what have I learned? O, I have reason to be much ashamed of many things, which I speak and do before God and man. Lord, pardon my manifold defects and failures in duty.

Arrival in Philadelphia

OCT. 27. This day we landed in Philadelphia, where we were directed to the house of one Mr. Francis Harris, who kindly entertained us in the evening, and brought us to a large church, where we met with a considerable congregation.

Afterward known as *St. George's Church*. It was built by a small section of Dutch Reformers who were unable to complete it for want of funds, and had been used by the cavalry as a riding school. Pilmoor gives a curious account of its history. He says it was built to support a party; that the poor people who built it ruined themselves by the effort, and some of them incurred debts for which they were imprisoned; that it was sold by an order of the Presbyterian Assembly; that a gentleman's son who was *non compos mentis*, happening to step into the auction room, bought it for £700; that "his father wanted to be off the bargain, but could not without proving the insanity of his son"; and that, "rather than

attempt this he was willing to lose £50 by the job." "So," adds the good Missionary, with a grateful recognition of the wonderful working of Divine Providence, "the place which cost the Dutch Presbyterians £2000 was purchased by the Methodists for £650." This church has the distinction of being the oldest church building occupied by Methodists in the United States.



ST. GEORGE'S METHODIST EPISCOPAL CHURCH,
PHILADELPHIA.

Brother Pilmoor preached acceptably. The people looked on us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of God. O that we may always walk worthy of the vocation wherewith we are called! When I came near the American shore my very heart melted within me, to think from whence I came, where I was going, and what I was going about. But I felt my mind open to the people, and my tongue loosed to speak. I feel that God is here, and find plenty of all we need.

Nov. 3. I find my mind drawn heavenward. The Lord hath helped me by his power, and my soul is in a paradise. May God Almighty keep me as the apple of his eye, till

all the storms of life are past! Whatever I do, wherever I go, may I never sin against God, but always do those things that please him!

Hold's a Watch-night Meeting

Nov. 4 (Philadelphia). We held a watch-night. It began at eight o'clock. Brother Pilmoor preached, and the people attended with great seriousness. Very few left the solemn place till the conclusion. Toward the end a plain man spoke, who came out of the country, and his words went with great power to the souls of the people; so that we may say, "Who hath despised the day of small things?" Not the Lord our God: then why should self-important man?

Nov. 5. I was sent for to visit two persons who were under conviction for sin. I spoke a word of consolation to them, and have hope that God will set their souls at liberty. My own mind is fixed on God; he hath helped me. Glory be to him that liveth and abideth forever!

Nov. 6. I preached at Philadelphia my last sermon before I set out for New York, on Rom. 8. 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" This also was a night of power to my own and many other souls.

Nov. 7. I went to Burlington on my way to New York, and preached in the courthouse to a large, serious congregation. Here also I felt my heart much opened. In the way from thence to New York I met with one P. Van Pelt, who had heard me preach at Philadelphia. After some conversation he invited me to his house on Staten Island; and as I was not engaged to be at New York on any particular day I went with him and preached in his house. Still I believe God hath sent me to this country. All I seek is to be more spiritual, and given up entirely to God, to be all devoted to him whom I love.

Nov. 11. In the morning I preached again to a large company of people, with some enlargement of mind, at the house of my worthy friend, Mr. Van Pelt; in the afternoon preached to a still larger congregation; and was invited to preach in the evening at the house of Justice Wright, where I had a large company to hear me. Still, evidence grows upon me, and I trust I am in the order of God, and that there will be a willing people here. My soul has been much affected with them. My heart and mouth are open; only I am still sensible of my deep insufficiency, and that mostly with regard to holiness. It is true, God has given me some gifts; but what are they to holiness? It is for holiness my spirit mourns. I want to walk constantly before God without reproof.

Nov. 12. I set out for New York, and found Richard Boardman there in peace, but weak in body. Now I must apply myself to my old work—to watch, and fight, and pray. Lord, help!

First Sermon in New York

Nov. 13. I preached at New York to a large congregation on 1 Cor. 2. 2: "I determined not to know anything among you, save Jesus Christ, and him crucified," with some degree of freedom in my own mind. I approved much of the spirit of the people: they were loving and serious; there appeared also, in some, a love of discipline. Though I was unwilling to go to New York so soon, I believe it is all well, and I still hope I am in the order of God. My friend Boardman is a kind, loving, worthy man, truly amiable and entertaining, and of a childlike temper.

Nov. 14. I preached again at New York. My heart is truly enlarged, and I know the life and power of religion is here. O how I wish to spend all my time and talents for Him who spilt his blood for me!

Nov. 18. I found this Lord's Day a day of rest to my

soul. In the morning I was much led out with a sacred desire. Lord, help me against the mighty! I feel a regard for the people, and I think the Americans are more ready to receive the word than the English; and to see the poor negroes so affected is pleasing; to see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say, "Of a truth I perceive that God is no-respecter of persons."

Committed to the "Methodist Plan"

Nov. 20. I remain in New York, though unsatisfied with our being both in town together. I have not yet the thing which I seek—a circulation of preachers, to avoid partiality and popularity. However, I am fixed to the Methodist plan, and do what I do faithfully as to God. I expect trouble is at hand. This I expected when I left England, and I am willing to suffer, yea, to die, sooner than betray so good a cause by any means. It will be a hard matter to stand against all opposition, as an iron pillar strong, and steadfast as a wall of brass; but through Christ strengthening me I can do all things.

Preachers Cling to the Cities

Nov. 22. At present I am dissatisfied. I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall show them the way. I am in trouble, and more trouble is at hand, for I am determined to make a stand against all partiality. I have nothing to seek but the glory of God; nothing to fear but his displeasure. I am come over with an upright intention, and through the grace of God I will make it appear; and I am determined that no man shall bias me with soft words and fair speeches; nor will I ever fear, the Lord helping me, the face of man, or know any man after the flesh, if I beg my bread from door to door; but

whomsoever I please or displease, I will be faithful to God, to the people, and to my own soul.

Nov. 24. I went with Brother Sause and Brother White to Westchester, which is about twenty miles from New York. My friends waited on the mayor for the use of the courthouse, which was readily granted. On the Lord's Day morning, a considerable company being gathered together, I stood up in the Lord's power; yea, I felt the Holy One was nigh. I judged that my audience needed to be taught the first principles of religion; so I spoke from those words, "Now he commandeth all men everywhere to repent" (Acts 17. 30). Seriousness sat on the faces of my hearers, and the power of God came both on me and them, while I labored to show them the nature and necessity of repentance, and the proper subjects and time for it. In the afternoon the congregation was increased, both in number and seriousness; some of the chief men of the town, the mayor and others, were present. I delivered my thoughts on those words, "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another" (1 John 3. 23). I felt warmth in my soul while I set forth the nature and necessity of faith, and much enlargement toward my hearers. In the evening I preached at a place called West Farms, to many persons, on the love of God. The next day I preached at Westchester again to a large company, and felt a sense of God resting on my heart, and much love to the people. Being detained another day by the roughness of the weather, I preached another sermon on this text, "Knowing therefore the terror of the Lord, we persuade men." In the evening we went to the mayor's, where we lodged that night; and the next day at noon set out for New York.

DEC. 2. I found a day of rest to my soul, and much liberty, both in the morning and evening, among the people. O that I may live to God and not to myself, and

keep myself free from all worldly entanglements! I am determined to serve God alone.

Visits Westchester

DEC. 8. As Brother Boardman was still at New York, I thought it best to make another visit to Westchester. I spent the evening and lodged at the house of one Dr. White, who appears to be an understanding man in the things of God. His wife is also of an amiable disposition, and is touched with a sense of her own state, and that of her neighbors. I spoke to her freely of the willingness of Christ to save now, but unbelief still prevailed. The next morning I went to the courthouse to preach, but the noise of the children, and the ill behavior of the unhappy drunken keeper, caused much confusion.

Preaches in a Tavern

In the afternoon I was informed that the door of the courthouse was shut against me. I felt myself at first a little troubled, but soon after a tavern keeper gave me the offer of an upper room in his house, where I spoke on those words, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The power of God was with us, and many of the vilest of those present will, I trust, remember it as long as they live. In the evening I made another visit to West Farms, and preached there; and my heart was there also touched with the power of God. After supper I asked the family if they would go to prayer. They looked at one another and said there was need enough. The next morning, when I asked a blessing before breakfast, they seemed amazed. I told them they wanted nothing but religion. The old father said it was not well to be too religious. The son said he thought we could not be too good. I soon afterward took my leave of them, and preached in the evening at Eastchester to a

few who seemed willing to hear, on those words, "As for me and my house, we will serve the Lord." I found myself straitened and shut up, but the Lord knoweth what he hath to do with me.

Labors at New Rochelle

DEC. 10. I rode to New Rochelle, and was received with great kindness by Mr. De Veau and his family, and preached there to a few. The next day also I preached to a large company, and found liberty, and believe the power of God was among us. From thence I rode to Rye, where a few people were collected together to hear the word, and the next day preached to them again. On Sunday I rode back to Eastchester, and preached to a large company, and found some satisfaction in speaking on "The one thing needful." On the Lord's Day I preached at New Rochelle in the church. My text was, "All have sinned, and come short of the glory of God" (Rom. 3. 23). I felt an opening, and was satisfied. I published myself to preach again in the afternoon, and those who had most opposed me before came to hear, and behaved well. In the evening I preached in the house of my friend De Veau. The next day I preached again there, and on Tuesday went to Rye, where I had many to hear, and felt some freedom of spirit. The next day I preached at Mamaroneck, to a company of people who at first took but little notice of the worship of God; but I trust some of them felt the power of truth in their hearts. On Thursday I returned to New York, and found my friends in peace.

DEC. 22. I preached to a large company in the evening, and felt much power. I know that God was with us indeed, yea, was nigh to bless the people. On Christmas Day we had a very comfortable time. On Friday, the twenty-seventh, I set off with two of my friends for Staten Island. On the twenty-eighth we arrived at

Justice Wright's, where we were entertained with the best his house afforded. From thence I went to my old friend Van Pelt's, who received me with his former kindness, and collected a congregation for the evening, to whom I preached, but had a violent pain in my head. After service I went to bed, and was very ill. However, the next day, being the Lord's Day, I preached in the morning and also in the afternoon, with some freedom of mind. In the evening I returned and preached at Justice Wright's.

The Preachers Anxious to Remain in the Cities

JAN. 1, 1772. I find that the preachers have their friends in the cities, and care not to leave them. There is a strange party spirit. For my part I desire to be faithful to God and man. On Thursday evening I preached my last sermon for a time, on 1 Thess. 5. 6: "Let us not sleep, as do others; but let us watch and be sober."

JAN. 3. Brother Sause and myself set out for West Farms, and I preached in the evening. On the Lord's Day I preached in Westchester at three, and at West Farms at six in the evening. A person showed me much kindness at West Farms, favoring me with a man and horse all the time I was there, acknowledging the word came home to his heart, and that he was wicked. My friend Hunt, who was a Quaker, said he never was so affected. The next day I went to Westchester, but had only a few to hear me. Wednesday I preached at Hunt's. Thursday I preached at De Veau's, and had an attentive people. Friday I went to Mamaroneck, had a large congregation, and felt the divine presence. Many of the people also felt the power of truth, and sunk under the word; it was laid home to the hearts of the people; but some contradicted and blasphemed. Saturday I preached at one friend Bangs's, where many attended to the truth,

and showed a willingness to hear. On the Lord's Day I preached at De Veau's at ten in the morning, at three in the afternoon, and at six in the evening. Many attended, but I fear few felt such deep concern as will induce them to leave their sins and flee from the wrath to come.

JAN. 14. Went to Rye, but the people here are insensible. They cry, "The church! the church!" There are a few Presbyterians; but they have suffered their meetinghouse to go to ruin, and have lost the power of religion, if they ever had it. I was not a welcome messenger to this people. Wednesday, the fifteenth, I preached at two in the afternoon at Mamaroneck with some power, and in the evening returned, preached at Rye to a large company, and felt my Master near. Thursday I was taken ill with a cold and chill. On the Lord's Day, I preached three times, though very ill. Monday I rode to Philipse Manor, and preached there at noon, and at six in the evening in New Rochelle.

JAN. 21. Preached at my friend De Veau's for the last time, on "Those things, which ye have both learned, and received, and heard, and seen in me, do." The people seemed deeply affected under the word.

Discovers a Strong Work Against Predestination

FEB. 5. Still I feel myself weak. It is near a fortnight since I came to my friend B.'s. Dr. W. has attended me in all my illness, and did all he could for me gratis. Yesterday was the first day of my going out. I went to Westchester to hear a friend preach. My kind friends Sause and White brought up a sleigh from New York on Monday last, but my friends at this place would not suffer me to go with them. In the course of my recovery, I have read much in my Bible, and Hammond's Notes on the New Testament. I have also met with a spirited piece against predestination. I did not expect to find such an advocate for general redemption in America.

FEB. 7. Set out for New York in a sleigh, and my friends seemed glad to see me. I want to be less concerned about anything except my own work—the salvation of souls. At present I seem determined to consecrate my all to God, body, soul, time, and talents. May God help me to be faithful!

FEB. 9. Found myself weak, but, Brother Pilmoor being ill, I preached in the morning, and found life. Stayed at home on Monday, and read in Mr. Wesley's Notes on the Old Testament.

FEB. 10. Went to the jail, and visited a condemned criminal, and preached to him and others with some tender feeling of mind, on those words, "Joy shall be in heaven over one sinner that repenteth."

FEB. 11. This day I have visited many of my friends from house to house, and did not find much evil or much good stirring among them. Now I retire to hold communion with God, and to feel his power.

FEB. 27 (New York). In the evening I met the society, and felt myself assisted and enlarged. At night I slept with holy thoughts of God, and awoke with the same; thanks be to God!

FEB. 28 (New Jersey). I set off on a rough-gaited horse for Burlington, and, after being much shaken, breakfasted at Spotswood; fed my horse again at Crosswicks, and then thought to push on to Burlington, but, the roads being bad, and myself and horse weary, I lodged with a Quaker, on whom I called to inquire the way. He not only invited me to tarry all night, but also treated me with great kindness. The next day I rode to town very weary, and on the Lord's Day preached in the courthouse to many hearers.

APR. 2. I came to Philadelphia, and finding Brother Boardman and Brother Wright there was much comforted. Brother Boardman's plan was that he should go to Boston, Brother Pilmoor to Virginia, Brother Wright

to New York, and that I should stay three months in Philadelphia. With this I was well pleased.

APR. 8. In the evening I preached to a very large audience in the church, after preaching in the day to many poor mortals in the Bettering-house.

A Favorite Inn

APR. 9. Set out for Bohemia Manor to find Mr. Williams (who had been at his own discretion), that he might wait on Mr. Boardman, in order to go to New York for five months. Stopped at Mrs. Withey's in Chester, to feed myself and my horse.

It is said of this woman that she kept the best inn on the continent, and that the Methodist itinerants were always welcome.

I inquired about preaching in that town, and found this to be the house where Mr. Boardman and Mr. Pilmoor put up, and that the people were pleased with Methodist preaching. After leaving word that I would call to preach there on my return, I set off for Wilmington, expecting to meet Mr. Williams there; but we accidentally met just as he was turning off the road, about four miles from the town. He seemed glad to see me, and willing to be subject to order.

Pending the appointment of regular missionaries by the Conference of 1769, in fulfillment of Wesley's purpose as made known to the Conference of 1768, the expectant society of New York accepted the provisional labors of Robert Williams, and took him into a kind of semipastoral relation to it. Williams was an enthusiastic Welshman. He was well known to Mr. Wesley, and though recognized as a local preacher only, had been occasionally associated with him in his travels. Hearing of the repeated applications for help from New York, he applied to Mr. Wesley for authority to preach there; and permission was given him on condition that he should labor in subordination to the missionaries who were about to be sent out. Williams's impatient zeal could not wait for the missionaries; he appealed to his friend Ashton, who afterward became an important member of Embury's society.

Ashton was induced to emigrate by the promise of Williams to accompany him. Williams was poor, but hearing that his friend was ready to embark, he hastened to the port, sold his horse to pay his debts, and, carrying his saddlebags on his arm, set off for the ship, with a loaf of bread, a bottle of milk, but no money for his passage. Ashton paid the expense of his voyage, and they landed in New York before the missionaries arrived. Williams was "the first Methodist minister in America that published a book, the first that married, the first that located, and the first that died."

The next morning Mr. Williams went on his way to Philadelphia. Having a desire to go, and see, and hear how things went, I desired him to call and preach at Chester, and I proceeded to the house of Mr. S., a friend of the Methodists, and then rode on to Newcastle. Preached there to a few people, but met with opposition, and found the Methodists had done no great good. The courthouse here is shut against us, but it is open for dances and balls.

Asbury had the unfortunate habit of using initials very largely. Wherever possible the names have been filled in, but in many cases this could not be done.

APR. 10. Set out for Bohemia Manor, where I found that some mischievous opposers had thrown the people into confusion.

Bohemia Manor was in Cecil County, Maryland, near the Delaware line, and had been a favorite stopping place of Whitefield's.

Asbury Chides Himself

APR. 11. Found an inattention to study, an unsettled frame of mind, much insensibility of soul, and a backwardness to prayer. Lord, help me with an active warmth to move, and with a vigorous soul to rise! Visited an old man who was sick, with whom I had some conversation, though not much; but came away without prayer; and was justly blamed both by my friends and myself. I would have prayed with him, but two men came in whose countenances I did not like, and therefore

neglected my duty through the fear of man. I have nothing to plead to palliate my omission. It is true that to introduce prayer among prayerless people is not an easy matter; yet this is no excuse for me. Lord, forgive both my secret and open faults, my failings of omission and commission: help me to have respect to all thy commandments, and to be blameless before thee in all things!

APR. 12. Preached to-day at my friend H.'s, as also the evening before. The house was filled both before and after dinner. The Lord gave me great liberty and power; and I humbly believe that some trembled under the word. O that it may not wear off! I preached from these words: "The wicked shall be turned into hell, and all the nations that forget God." After describing the wicked, and showing wherein they forget God, I attempted to prove the torments to be real and eternal, from the real joys and duration of heaven.

APR. 13. Visited E. T., and saw his father, who is a hundred years old, or more. He had lately lost his wife, who was younger than he; and in her he lost his nurse and earthly comfort.

APR. 14. Was advised and invited to preach at Wilmington, which I did, though there were but few to hear.

APR. 15. Rode to Chester, and preached in the courthouse. The Church minister and many Quakers were present; but the congregation appeared to be the wildest I had seen in America. But I humbly hope the labor was not all in vain. In the morning I visited and spoke with great freedom to four men who were under sentence of death.

APR. 16. I rode through a heavy rain to Philadelphia, and preached the next morning with some freedom.

APR. 21. My mind is quiet and serene. I am now free from company, which is very pleasing to me, having found that much company is both disagreeable and dangerous.

APR. 22. Met the society, and found both life and liberty among the people. This night Brother Wright came in from Virginia. He gives a flaming account of the work there. Many of the people seem to be ripe for the gospel, and ready to receive us. I humbly hope, before long, about seven preachers of us will spread seven or eight hundred miles, and preach in as many places as we are able to attend. Lord, make us humble, watchful, and useful to the end of our lives!

A Letter from Wesley Read

APR. 25. Preached to the people with some sharpness. In the evening I kept the door, met the society, and read Mr. Wesley's epistle to them.

APR. 28. Heard that many were offended at my shutting them out of society meeting, as they had been greatly indulged before. But this does not trouble me. While I stay, the rules must be attended to; and I cannot suffer myself to be guided by half-hearted Methodists. An elderly Friend told me very gravely that "the opinion of the people was much changed, within a few days, about Methodism, and that the Quakers and other dissenters had laxed their discipline; that none but the Roman Catholics kept it up with strictness." But these things do not move me.

APR. 30. Set out for Philadelphia, but about a mile from the city found that the bridge could not be crossed on horseback, so I left my horse and walked to the ferry. Brother Wright took the horse and went to Burlington, on his way to New York. Was desired to attend the execution of the prisoners at Chester, and John King went with me. We found them penitent, and two of the four obtained peace with God, and seemed thankful. I preached with liberty to a great number of people under the jail wall. The sheriff was friendly and very kind. John King preached at the gallows to a vast multitude;

after which I prayed with them. The executioner pretended to tie them all up, but only tied one, and let the rest fall. One of them was a young man about fifteen. We saw them all afterward, and exhorted them to be careful. We returned to Philadelphia the same night, and I gave an exhortation.

MAY 5. Set out for Burlington again, and preached to a serious people. But how is my soul troubled that I am not more devoted! O my God! my soul groans and longs for this.

Visits Some Prisoners

MAY 7. Visited some prisoners; and one of them, who is to be tried for his life, seemed much affected. In the evening I preached, and felt my heart much united to this people. Next morning set off for Philadelphia, and got in time enough for intercession; after which, I visited a sick friend, who rested her soul on God, and then I preached in the evening.

MAY 12. Set off for the Jerseys. My mind enjoys sweet peace and the love of God. It is my desire to be entirely devoted to God, who opens the hearts of people to receive me, and my heart to deliver his counsel to them. How blessed his service!

MAY 13. Preached at three o'clock on, "Behold, I stand at the door, and knock." O, what a time of satisfaction and power was this to my own soul! Went afterward to Mr. T.'s, and many friends came at eight o'clock, when I was enabled to preach with life.

MAY 17. After preaching in the morning I went to see G. H., who was near to eternity. He had peace in his soul. Some slight me in this place on account of my attention to discipline; and some drop off. But my work is to please God.

MAY 19. Went about sixteen miles into the country, and preached at eleven o'clock, with energy of soul. A

Presbyterian minister, who attended my preaching this morning, accompanied me part of the way back. We conversed by the way, on the evidences of religion, the work of God, and sending out preachers. This morning I arose with more spiritual strength, and felt a great desire to do the will of God with all purity of intention, desire, and thought; that in all things God may be glorified through Jesus Christ.

MAY 25. Went to Burlington, and preached in the evening, though very sick.

MAY 26. Found myself very ill, but visited a prisoner under sentence of death, and strove much to fasten conviction on his heart. Through the mercy of God, I hope the poor man was humbled.

Attends the Execution of a Murderer

MAY 29. I preached under the jail wall, and for the benefit of the prisoner attended him to the place of execution. When he came forth he roared like a bull in a net. He looked on every side, and shrieked for help; but all in vain. O, how awful! Die he must—I fear, unprepared. I prayed with him, and for him. How difficult it is—if I may use the term—to drench a hardened sinner with religion! I saw him tied up; and then, stepping on a wagon, I spoke a word in season, and warned the people to flee from the wrath to come, and improve the day of their gracious visitation, no more grieving the Spirit of God, lest a day should come in which they may cry, and God may refuse to hear them. We then rode home to Philadelphia, where I exhorted in the evening, and found myself much more drawn out than I expected.

MAY 31. Preached morning and evening with some life, but found that offenses increased. However, I cannot help it. My way is to go straight forward, and aim at what is right.

JUNE 1. Preached this morning at five o'clock; and

this day I wrote to Mr. Wesley, and experienced a great degree of purity in my soul.

JUNE 5. At Greenwich I was weak in body, but had some liberty in preaching to about two hundred willing people; but at Gloucester I preached only to a few dead souls, from this striking passage: "The word preached did not profit them, not being mixed with faith in them that heard it." I must observe that in this journey I have been kept in peace, and had more freedom, life, and power than I ever experienced in the city.

JUNE 8. With much disagreeable company I set off for Trenton, where many felt the divine power accompanying the word preached.

JUNE 11. Set off in the stage for Bristol, and crossed the water to see a man suspected of murder, but found him very ignorant of things relating to his soul. I then returned to Philadelphia very sick.

JUNE 12. I was a little better, and rose to preach at five o'clock. The Lord was with me this day at intercession.

JUNE 13. Hitherto the Lord hath helped. Praised be his dear name!

JUNE 14. After preaching in the morning with some freedom of mind I went to Saint Paul's, and afterward spent the afternoon in my room; then preached, and met the society in the evening; but felt great dryness, and was grieved to see so much conformity to the world, in the article of dress, among our people.

JUNE 23. Walked down to Gloucester Point, and then rode to Brother C.'s; and though very weak, weary, wet, and low, while it rained very hard, I preached with some power to many people from these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth

out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55. 10, 11).

Raises Funds for Church in Philadelphia

JUNE 25. Traveling back toward Gloucester, I called at Squire P.'s, and presented him with a petition for raising £150 to discharge the debt on our preaching house at Philadelphia. He promised both to give himself and to propose it to others.

JUNE 26. Returned to Philadelphia, and preached at eight with some power. I find that Satan strives to sow discord among us; and this makes me desirous to leave the city.

JUNE 29. Set out for Trenton with some loose and trifling company in the stage. After preaching in the evening with some life and energy I went the next day to preach in the field, and then returned and preached with freedom to many people in the courthouse. The hearers gave good attention.

JULY 1. Went over the ferry and preached to many people, among whom were some fine women, who behaved with airs of great indifferency. Returning to Trenton, I preached at night, and the next morning at five, after which I set off for Philadelphia with unprofitable company, among whom I sat still as a man dumb, and as one in whose mouth there was no reproof. They appeared so stupidly ignorant, sceptical, deistical, and atheistical, that I thought if there were *no other* hell I should strive with all my might to shun that. Came home late and weary, but preached with some comfort. I have lately been blessed with much purity of intention and fervor of spirit, but greatly thirst after living more in God.

JULY 4. Went to Burlington, in order to attend the execution of one S., a murderer; and declared to a great

number of people under the jail wall, "He healeth the broken in heart." The poor criminal appeared penitent, behaved with great solidity, and expressed a desire to leave the world.

JULY 20 (Trenton). Met with Brother Sause from New York, who informed me that I was to go to New York; which was what I did not expect; but feel myself quite easy, not being fixed in any place.

Sets Out for New York

JULY 22. Left Philadelphia on the Lord's Day evening, after preaching on these words: "If I come again, I will not spare." Went to New Mills, where I preached on Tuesday night and Wednesday morning, and found the people there very affectionate; then returned to Burlington, and found many friends from Philadelphia. We had power among us at night, and the next morning at three I set off for Amboy. We came to the stage-house through much rain and bad roads, about seven o'clock; thence we went to Amboy, and took lodging at a tavern. Have been kept in peace through this journey, felt great courage in the work of God, and go toward New York in faith. The congregation at Amboy was small, and they appeared to be such as cared but little for the gospel; so that my hope of that place is but slender. On Saturday evening I preached with some power, to a large congregation of rich and poor, from these words: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." After preaching with great liberty on the Lord's Day, to many people at Van Pelt's and Justice Wright's on Staten Island, I set off on Monday in a boat for New York; and arriving about five o'clock, found Mr. Richard Wright, who that night had preached his farewell sermon, and told the people that he did not expect to see them any more. I have

always dealt honestly with him, but he has been spoiled by gifts. He has been pretty strict in the society, but ended all with a general love feast, which I think is undoing all that he has done. However, none of these things move me. My mind is calm, and my soul under a comfortable sense of God; and I am determined, by his grace, to keep on in the way of my duty, if it should be my lot to stand alone.

AUG. 4. My soul felt life, and power, and renewed courage. Discovering the unfaithfulness of some who first spoil a man and then condemn him, I intend to keep such at a proper distance.

AUG. 8. After preaching in the morning I found the Lord near, and had great peace at intercession. It pleases me much to see the people diligent in attending the word; and find myself favored with liberty and the power of God in my labors among them; and humbly hope that God will make known his power among this people, and drive Satan from them, and that we shall yet see good days in this place.

AUG. 10. The congregations are steady, and we look for the power of God both in our own souls and among the people. O, my God, make bare thine arm! After preaching in the evening, with some opening of heart, and to a full house, I met the society; and then set out, on Monday morning, for New Rochelle, and preached the same night at friend De Veau's, about thirty miles from New York.

AUG. 12. My soul does not forget God; but my desire is still toward him, and the remembrance of his name. On Wednesday I found my mind somewhat engaged; but on Thursday had some fears of coming short of eternal life. A cloud rested on my mind, which was occasioned by talking and jesting; I also feel at times tempted to impatience and pride of heart; but the Lord graciously blessed me with life and power in preaching at night, and

I afterward found my mind fixed on God, and an earnest longing to be always holy in heart and life.

AUG. 16. Reached New York, and there received a letter from my father and friend, Mr. Mather, who informed me of the preachers returning to England. Preached also this evening with some satisfaction, but found broken classes, and a disordered society, so that my heart was sunk within me; but it is still my desire to commit myself to God.



WESLEY CHAPEL, THE FIRST "JOHN STREET CHURCH."

AUG. 18. This has been a day of distress to my soul. I was opposed for meeting the society, because one or two classes met at that time; which seemed to me a very weak objection, as those classes might meet at another time.

AUG. 21. O that my soul could be more intimately and sweetly united to the Lord! In the evening I preached with power, but have found my soul troubled within me, on account of a party spirit which seems to prevail too

much in this place. But they must answer for their own conduct. My business is, through the grace of God, to go straight forward, acting with honesty, prudence, and caution, and then leave the event to Him.

AUG. 24. Met the society, and read Mr. Wesley's letter.

SEPT. 5. Found my soul grieved at the discovery of parties among the people. Who can find a faithful man? Lord, help me to be faithful.

Important Questions Discussed

SEPT. 6. Found peace in my soul, and held a meeting for the better ordering of the spiritual and temporal affairs of the society. In this meeting I propounded the following queries:

1. How often shall there be public preaching? Agreed, that it should be on Tuesday, Thursday, and Friday nights, besides the Lord's Day, and exhortation on Saturday night.

2. Shall we have morning preaching? This was agreed to.

3. Shall we have the society meetings private? This was doubted by some; but I insisted on it, from our rules and Mr. Wesley's last letter.

4. Shall we make a weekly and quarterly collection? Agreed.

5. Can any other means be devised to lessen the debt? The debt was £1,100; but no other means could be found to relieve it.

6. Ought we not to be more strict with disorderly persons? Very little was said in answer to this.

7. Shall we have three stewards, for the satisfaction of the society? The majority voted against it.

8. Are we as frugal as we can be? It was thought we were.

9. Will the stewards meet me once a week? Agreed.

10. Do we endeavor to avoid all partiality in the things of God?

11. Can we come at the balance of our accounts now or soon? It was thought we could.

12. Who will stand at the door? Not determined.

13. Shall we meet the society on Sunday nights? This was opposed by some. But I insisted upon its being the best time; and at last it was agreed to for a season.

14. Who shall be the collectors? This was not determined, though debated.

15. Can the preacher meet the children? Agreed.

16. Can we spread the books? There was but little said on this head, and it was left undetermined.

Holds to Methodist Doctrine and Discipline

SEPT. 10. It appears to me that trouble is at hand; but I fear nothing, being conscious of having acted uprightly before them all, and having no by-ends in view. Whoever has, must answer for it. Whatever comes, I am determined, while here, by the grace of God, to proceed according to the Methodist doctrine and discipline.

SEPT. 11. I met the people in the morning to discourse with them about their temporal matters, and appointed Mr. Chave to take an account of the weekly and quarterly collections. But the other two stewards refused an exact entry of the money that is not settled. However, the people must have the same satisfaction concerning the other collections. Saturday morning I felt a strong desire to live to God, and act with a single eye to his glory in all that I do. On Saturday evening we had a comfortable meeting. After preaching to many people on the Lord's Day at seven, I prepared to approach the table. There was a great drawing among the people while these words were enforced: "This do in remembrance of me." Lord, prepare my heart. My bleeding Lord! let my soul feel thy melting love. Lord, make all thy people glad

together in thee, that thou mayest be glorified in and by us both now and ever. At the table I was greatly affected with the sight of the poor negroes, seeing their sable faces at the table of the Lord. In the evening I had a full house and much divine assistance.

SEPT. 16. I set off for Newtown, and found nearness to God, and more constancy of mind. Our journey was wet and troublesome; however, there was a small company of people, and I preached with courage, disregarding my fatigue, if any good can be done. We returned to New York in the night, which was very dark: but He to whom the darkness is known, conducted us in safety.

SEPT. 23. I am now twenty-seven years of age, and have had a religious concern on my heart about fourteen years; though I felt something of God as early as the age of seven.

SEPT. 25. This day we received tidings from Philadelphia of their doing well both in spiritual and temporal matters. Some have been much dissatisfied with private society meetings, and collections in the classes. But in the midst of every trial the Lord keeps me in peace.

SEPT. 27. Preaching this morning on "building the tower," I had some assistance, but experienced some heavy exercises of mind this day. In the evening I was enabled to preach with power, on the awful subject of the judgment: attempting,

1. To prove that the judgment will be universal; 2. To describe the person of the Judge; 3. To describe the awful events preceding and attending that period; 4. To point out the business of the day; 5. To show the decision and consequences.

OCT. 3. Mr. Wright received a letter from Mr. Wesley enforcing our rules and discipline. My desire is to sit loose to every created object.

OCT. 5. I wrote to Mr. Wesley, and communicated the true sentiments of my mind.

OCT. 6. After preaching at night with some power I spoke to our steward, whose conduct did not altogether please me, frequently avoiding to speak to me, absenting himself from the meeting of the leaders, the appearance of dissimulation, opposing our rules, and consulting persons who were not members of our society. He appeared to be somewhat affected by the conversation.

OCT. 9. I met the leaders, and there were some sharp debates. After much had been said, I was charged with using Mr. Newton ill, in saying he opposed my meeting the society. Mr. Lupton told me I had already preached the people away, and intimated that the whole work would be destroyed by me. Perhaps this was because I spoke so freely to Mr. Newton, and desired him to take care what company he kept.

Wesley Appoints Asbury Assistant

OCT. 10. I received a letter from Mr. Wesley, in which he required a strict attention to discipline, and appointed me to act as assistant. He also enjoined that Mr. Wright might not print any more books without his consent.

OCT. 12. Read one of Mr. Wesley's sermons to the people, and believe some felt it reproving them for evil speaking. My intention is to deal faithfully with all; and it is my real opinion that I am not so sensible of faults in any other person as in myself. Lord, help me to be faithful, and in all I do to glorify thee more than ever!

OCT. 19. Set off in the stage for Philadelphia. The company was all pretty quiet, except one young man, who frequently profaned the name of the Lord. It was my intention to reprove him, but, waiting for a proper time, I found an opportunity when there was only one person with him, and then told him how he had grieved me. He received the admonition very well, and excused himself by saying he did not think of what he was doing. Afterward he seemed more careful. After dining at Bruns-

wick we came to Princeton, a place I had long wished to see for the sake of the pious Mr. Davies, late president of the college there. Here I met Mr. Boardman, and we both agreed in judgment about the affairs of the society, and were comforted together. The next day I came to Trenton; but a drunken sailor had locked up the courthouse, so I was obliged to preach in a schoolhouse, where we had a comfortable meeting, and also at five the next morning.

OCT. 27. I called at the Chester jail, and saw the prisoners, who all seemed hardened to a man, and among them were the wretched three that I saw escape the gallows before; two of these had behaved so badly they were now in chains. Lord, what is man! And what am I without thy grace! Keep me, keep me, holy Lord, and never let me go! Let me die rather than live to sin against thee! I spoke freely to one of them, who was a murderer.

OCT. 31. Rose early this morning, and purpose, through grace, to devote this day to God. I have traveled, since Monday week, one hundred and fifty miles.

NOV. 1. After preaching at H.'s in the morning I intended to preach in the schoolhouse in the afternoon, but it would not contain half the people; so I stood at the door and the people without. Went to bed very ill this evening, but rose at five, and, feeling better, set off for Susquehanna. The next morning my soul longed for God. I felt a comfortable sense of his love in my heart, and can rejoice in him as my all-sufficient portion. In the afternoon we rode in company to the bay side. A few people, who came straggling after the time at friend Nathaniel Giles's, felt themselves affected by the power of God. At friend Gatch's the family was called together in the evening, and Richard Webster gave a moving exhortation. One person seemed affected. The next morning I rose at five, my usual time, and spent one hour in

solemn, secret prayer. Friend Gatch treated me with great kindness, and pressed me to call again.

Philip Gatch was "one of the most admirable characters in early Methodist history." His name occurs frequently in the Journal.

I then went to Rocky Run, and preached to a number of people, among whom were many Friends. For some days past my mind has been blest with much peace; so that I experience a present salvation, and hope to experience that which is eternal. Thanks be to God for what I feel! Glory, glory be given to my dear and gracious Saviour!

Nov. 4. This evening I had a very solemn family meeting, and spoke separately and pointedly to everyone, both black and white.

Sets Out for Deer Creek

Nov. 5. Rising at my usual time, I had a comfortable sense of God upon my heart. Glory be to thee, O Lord! After breakfast, Mrs. Gatch, her brother, and myself set out for Deer Creek. We called at a Friends' meeting, and heard two men and a woman speak. They all spoke to purpose. We then proceeded to Mr. M.'s, and unexpectedly found the people, at two o'clock, waiting to hear the word. I preached with liberty, and the power of God was felt in the hearts of many, though some of them were principal men. The man of the house looked very earnestly at me while I was preaching. I then published preaching at S. L——'s; where we had also a comfortable time. S. L—— himself was deeply affected. He had been a ranting Quaker, and a rebellious man; but God hath touched his heart, and wrought a good work on him and several others here. The next day we proceeded to Henry Watters's, whose brother is an exhorter, and now gone with Mr. Williams to Virginia. The Lord hath done great things for these people, notwithstanding the weakness of the instruments and some little irregularities.

Men who neither feared God nor regarded man—swearers, liars, cock-fighters, card-players, horse-racers, drunkards, etc., are now so changed as to become new men; and they are filled with the praises of God. This is the Lord's work, and it is marvelous in our eyes. Not unto us, O Lord, not unto us, but unto thy name be all the glory!

Nov. 7. We had a powerful meeting at Henry Waters's; several from Mr. M.'s followed me, and seemed to give good attention to the things of God. Here I met with Nicholas Watters, an exhorter, who appears to be a serious and sensible man.

A Mixed Congregation

Nov. 8. At the widow Bond's there were many people, both black and white, rich and poor, who were all exhorted to seek the Lord while he may be found. Some of the young women of this family are serious and thoughtful.

Nov. 11. Many people attended preaching at friend Strawbridge's, among whom were some Baptists, who went away displeased. I have read Dr. S. on the non-eternity of hell torments. But by his arguments we may as well prove the non-eternity of heavenly joys; for he calls it an *αἰώνιον* life. Now, if the *αἰώνιον* life of saints arises from a principle of spiritual life derived from Christ, then the *αἰώνιον* death of the wicked arises from a principle of spiritual death in them; and the one will come to an end as soon as the other.

Nov. 12. Preached at friend Gatch's. There are some Baptists in this neighborhood, who oppose the work under us, and perplex and trouble our young beginners, though they let me alone.

Nov. 18. The next morning I went to friend Strawbridge's, and found his family well. Here we had Dr. Warfield and several polite people to dine with us. I

spoke to the ladies about headdresses; but the doctor vindicated them, observing that religion did not consist in dress. I quoted the words of St. Peter; I stayed about an hour, and then departed.

Nov. 19. Set off for Frederica. A poor, unhappy man abused me much on the road: he cursed, swore, and threw stones at me. But I found it my duty to talk to him and show him his danger.

Nov. 25. We rode about twenty miles to my old friend Joshua Owing's, the forest home for the Methodists at that time, and found a very agreeable house and family. The old man is "an Israelite indeed." He was once a serious churchman, who sought for the truth; and now God has revealed it to him. The Lord has also begun to bless his family. He has one son a preacher, and the rest of his children are very thoughtful.

A Heart-Affecting Time

DEC. 3. Preached at James Presbury's, to many people who could feel the word, and with much power in my own soul. Then rode three miles into the Neck, and had a solemn, heart-affecting time, while preaching from Rev. 2. 11; a passage which, it seems, just suited their case.

Presbury was one of ten or twelve native local preachers and exhorters who had been licensed in Maryland, such as Richard Owings, William Watters, Richard Webster, Nathan Perigau, Isaac Rollins, Hezekiah Bonham, Nicolas Watters, Sater Stephenson, and Philip Gatch.

DEC. 6. Went about five miles to preach in our first preaching house. The house had no windows or doors, the weather was very cold, so that my heart pitied the people when I saw them so exposed. Putting a handkerchief over my head, I preached, and after an hour's intermission, the people waiting all the time in the cold, I preached again.

DEC. 7. John King and I went about five miles to lodge, and the next morning set off for Bohemia. We

passed through Charlestown, and dined at the head of the Elk. Since I went from here last my travels have been, perhaps, as much as three hundred miles in about six weeks. Rode to B.'s tavern for my trunk and box of books; and received a letter from Mr. Pilmoor which surpassed everything I ever had met with from a Methodist preacher. The Lord judge between him and me!

Asbury Forbidden to Preach

DEC. 11. Went twelve miles into Kent County, and had many great people to hear me. But, before preaching, one Mr. Æneas Ross, a Church minister, came to me and desired to know who I was, and whether I was licensed. I told him who I was. He spoke great, swelling words, and told me he had authority over the people, and was charged with the care of their souls. He also told me that I could not, and should not preach, and if I did he would proceed against me according to law. I let him know that I came to preach, and preach I would; and further asked him if he had authority to bind the consciences of the people, or if he was a justice of the peace; and told him I thought he had nothing to do with me. He charged me with making a schism. I told him that I did not draw the people from the church, and asked him if his church was then open? He told me that I hindered people from their work; but I asked him if fairs and horse races did not hinder them, and, further, told him that I came to help him. He said he had not hired me for an assistant, and did not want my help. I told him that if there were no swearers or other sinners he was sufficient. "But," said he, "what did you come for?" I replied, "To turn sinners to God." He said, "Cannot I do that as well as you?" I told him that I had authority from God. He then laughed at me, and said, "You are a fine fellow, indeed!" I told him I did not do

this to invalidate his authority, and also gave him to understand that I did not wish to dispute with him; but he said he had business with me, and came into the house in a great rage. I began to preach, and urged the people to repent and turn from all their transgressions, so iniquity should not prove their ruin. After preaching the parson went out, and told the people they did wrong in coming to hear me, and said I spoke against learning; whereas I only spoke to this purpose—when a man turned from all sin he would adorn every character in life, both in church and state. I left him, and preached at seven o'clock.

DEC. 23. Set off for James Presbury's, to attend our quarterly meeting. Many people attended, and several friends came many miles. I preached from Acts 20. 28: "Take heed therefore unto yourselves," etc. After showing to whom the charge was given I proceeded to enforce the subject thus: 1. Take heed to your spirits; 2. Take heed to your practice; 3. Take heed to your doctrine; 4. Take heed to the flock: (1) Those that are under deep conviction; (2) Those that are true believers; (3) Those that are sorely tempted; (4) Those that are groaning for full redemption; (5) Those that have backslidden. I then urged the motives to this duty. We afterward proceeded to our temporal business, and considered the following propositions: 1. What are our collections? We found them sufficient to defray our expenses. 2. How are the preachers stationed? Brother Strawbridge and Brother Owings in Frederick County. Brother King, Brother Watters, and Isaac Rollins on the other side of the bay; and myself in Baltimore. 3. Shall we be strict in our society meetings, and not admit strangers? Agreed. 4. Shall we drop preaching in the daytime through the week? Not agreed to. 5. Will the people be contented without our administering the sacrament? John King was neuter; Brother Strawbridge pleaded

much for the ordinances, and so did the people, who appeared to be much biased by him. I told them I would not agree to it at that time, and insisted on our abiding by our rules. But Mr. Boardman had given them their way at the quarterly meeting held here before, and I was obliged to connive at some things for the sake of peace. 6. Shall we make collections weekly, to pay the preachers' board and expenses? This was not agreed to. We then inquired into the moral characters of the preachers and exhorters. Only one exhorter was found any way doubtful, and we have great hopes of him. Brother Strawbridge received £8 quarterage; Brother King and myself £6 each. Great love subsisted among us in this meeting, and we parted in peace.

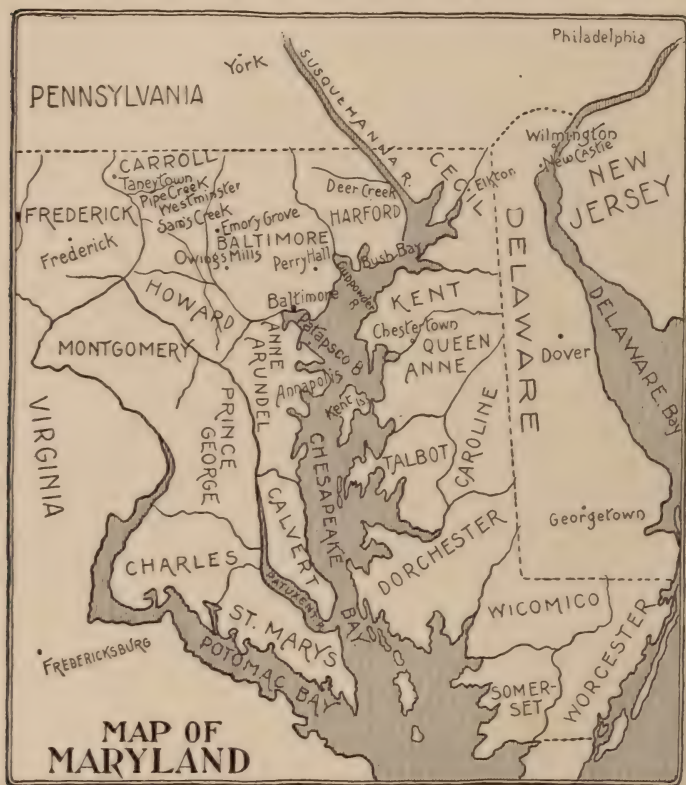
Christmas Day

I then went to Joseph Dallam's, and on Christmas Day attended the church, and heard Parson West preach a plain, useful sermon which contained much truth, and afterward received the sacrament.

DEC. 27. Rode to the widow Bond's, and preached twice, with very little intermission, to a great number of people. Appointing a meeting in the evening, I had an opportunity of hearing Isaac Rollins exhort. His exhortation was coarse and loud enough, though with some depth. I gave him a little advice, which he seemed willing to take.

JAN. 1, 1773. My body has been weak for some time, but my mind has enjoyed a good degree of peace, and I have a strong desire to be kept in the meekness of Jesus Christ. My heart has been affected by reading lately, part of Sewel's History of the Quakers. How great was the spirit of persecution in New England, when some were imprisoned, some had their ears cut off, and some were hanged! O that our God would arise, and bow the nations to himself!

JAN. 3. Rode to Baltimore, and had a large congregation at the house of Captain Paten, at the Point. Many of the principal people were there, and the Lord enabled me to speak with power. At night I preached in town.



METHODIST MARYLAND.

The house was well filled with people, and we have a comfortable hope the work of the Lord will revive in this place. Bless the Lord, O ye saints! Holiness is the element of my soul. My earnest prayer is that nothing contrary to holiness may live in me.

JAN. 17. Preaching to-day at friend Perigau's, on the

barren fig tree, I first showed that it was applicable to the Jews, and, secondly, to the Protestant church; at the same time described the barren fig tree as one without leaves, or one without blossoms, or one without fruit, or one that did not bear so much fruit as another might bear.

JAN. 19. Many country people came to hear the word at Joppa, though but few from the town. There are about forty houses in this town, and it stands on a neck of land near the water; but the people seem to be buried in trade, sensuality, and superstition.

Writes His Mother

JAN. 24. I preached twice at the Point, and once in town (Baltimore). This day I wrote to my mother; and in the evening found great consolation.

Asbury's Baltimore circuit comprised about twenty-four charges at this time. It extended fully two hundred miles, and was covered by him every three weeks.

JAN. 30. Perceiving the great wickedness of the people who were swearing and drinking in a tavern, great struggles arose in my mind about preaching there; however, I broke through every difficulty, and felt both life and power in dispensing the word among them.

JAN. 31. This was a day of power and comfort. I rode to Joseph Presbury's, preached three times, and met the classes. Many of the people, through grace, were able to give a good account of their experience.

FEB. 2. Was greatly assisted in preaching to-day, both at Swan Creek and Mr. Dallam's. The next morning I breakfasted with Richard Dallam, and found that he was very fond of Mr. Law's works. He treated me with great kindness. After preaching and meeting the society at the ferry I went to Jacob Giles's, a man much talked of, but what he is I know not. In principle he appeared to be a Quaker. He was much troubled with the gout, which, he told me, his father had before him. He said

his father cured himself of the gout by milk and moderate diet, but threw himself into a dropsy.

FEB. 8. Though the weather was very cold, I went to W. B.'s, and enforced, on a dull congregation, these awful words of our Lord, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I went afterward to the widow Bond's, and spoke closely to the girls, who appeared to be somewhat serious.

FEB. 21. The weather was excessively severe, yet many people came to hear the word at James Presbury's. I rode about six or seven miles to preach in the Neck, but never felt colder weather. The water froze as it ran from the horse's nostrils, and a friend said the water froze as it came from his eyes. However, after preaching to a few people, I returned.

FEB. 22. I had sixteen miles to ride to preach to a few people, and five more to Joseph Dallam's to get my dinner. I have suffered a little by lodging in open houses this cold weather; but this is a very small thing when compared to what the dear Redeemer suffered for the salvation of precious souls.

FEB. 25. Two letters came to hand to-day, one from New York and one from Philadelphia. They entreat me to return, and inform me that trouble is at hand. But I cannot fear while my heart is upright with God. I seek nothing but him, and fear nothing but his displeasure.

Encouraging News

MAR. 8. Rose this morning with a determination to fight or die; and spent an hour in earnest prayer. Lord, keep me ever watchful. I was also much comforted by a letter which I lately received from Richard Owings, part of which was as follows: "I know not what it will come to. Almost every person seems to be under a religious concern. There are about twenty-two persons already joined in society at Seneca. At Georgetown four have

been lately enabled to rejoice in God; and one at Rocky Creek. Blessed be God, who hath not forgotten to be gracious."

Seed by the Wayside

MAR. 12. Preached a funeral sermon from Isa. 57. 1, 2: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." This was a solemn time indeed. What melting and weeping appeared among the people! There was scarce a dry eye to be seen. O that it may not be as seed sown by the wayside!

MAR. 19. I spoke with power to many people at Newcastle. Went thence to Wilmington, and spoke to a few people with great feeling.

MAR. 24. Many great people attended the preaching at W.'s; and I then went about twenty miles, through wet weather and bad roads. The night was very dark, the road was through the woods, and it was late before we reached the place, but, by the help of a good guide, I got there safe at last.

"In all my ways Thy hand I own,
Thy ruling providence I see:
Assist me still my course to run,
And still direct my paths to thee."

I was somewhat troubled to hear of Mr. Williams, who had printed some of Mr. Wesley's books for the sake of gain. This will not do. It does by no means look well.

MAR. 26. Many young people attended among others, at Christeen Bridge, while I preached from Eccl. 11. 9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into

judgment." Deep seriousness sat on the faces of all, and the mouths of many gainsayers were in a great measure stopped.

MAR. 29. Rode twenty miles to Susquehanna, and just got in, almost spent, time enough to preach at three o'clock. Hitherto the Lord hath helped me. Praised forever be his dear and blessed name!

MAR. 30. Our quarterly meeting began. After I had preached we proceeded to business, and in our little conference the following queries were propounded, namely: 1. Are there no disorderly persons in our classes? It was thought not. 2. Does not dram-drinking too much prevail among our people? 3. Do none contract debts without due care to pay them? We found that this evil is much avoided among our people. 4. Are the band meetings kept up? 5. Is there nothing immoral in any of our preachers? 6. What preachers travel now, and where are they stationed? It was then urged that none must break our rules, under the penalty of being excluded from our connection. Discipline must be enforced!

Strawbridge Preaches

All was settled in the most amicable manner. Mr. Strawbridge preached a good and useful sermon from Joel 2. 17: "Let the priests, the ministers of the Lord, weep between the porch and the altar," etc. Many people were present at our love feast, among whom were some strangers; but all were deeply serious, and the power of God was much present indeed. Brother Owings preached a very alarming sermon, and Brother Strawbridge gave a moving exhortation. The whole ended in great peace. And we all went, in the strength of the Lord, to our several appointments.

APR. 3. Preached at Baltimore, where we had a comfortable meeting. Went thence to the Forest, and preached at seven o'clock, with great comfort. Several

rich people attended preaching the last three days, and did not seem displeased with the plain truths of the gospel.

Here, as in many other places in the Journal, there is much confusion and uncertainty as to dates. April 3, Asbury preaches in Baltimore, and according to succeeding entries in his Journal leaves Baltimore April 8, reaches Philadelphia April 14, spends several days in various places and in attending to various matters, and then without explanation appears to be in New York April 4.

APR. 4. After preaching in the morning on Heb. 12. 15, I went in the afternoon to church, and heard Mr. E. preach a useful sermon.

Mr. E. was probably the Rev. William Eldred of the Protestant Episcopal Church.

Later I preached on Eccl. 11. 9, "Rejoice, O young man, in thy youth." The young people appeared deeply serious. May the blessing of the Lord attend it, and great fruit appear in time to come! The next day I rode to Bloomingdale, and preached with satisfaction; and then returned home, and found it a blessing to labor in the vineyard of the Lord, both in season and out of season. New York is a large city, and well situated for trade, but the streets and buildings are very irregular. The inhabitants are of various denominations, but nevertheless of a courteous and sociable disposition. There are several places of divine worship: the Episcopalians have three; the High Dutch, one; the Low Dutch, three; the Lutherans, two; the French Protestants, one; the Presbyterians, two; the Seceders, one; the Baptists, one; the Moravians, one; the Methodists, one; and the Jews, one. The city abounds with inhabitants, but the exact number I could not ascertain.

APR. 11. I went through my morning exercises in church as usual, and in the afternoon heard a good sermon, but a more gay and undevout congregation I have seldom seen; they were talking, laughing, bowing, and

trifling both with God and their minister, as well as with their own unawakened souls. On Tuesday I took my leave of New York, after preaching from Phil. 1. 9.

APR. 15. I preached for the first time, on this visit in Philadelphia, on Ruth 2. 4. Many people attended, and the Lord filled my heart with holy gladness. All things are in peace here.

APR. 22. From the seventeenth till the twenty-second was spent in the Jerseys, where I preached at different places, and often to large congregations. The Lord was frequently with me in mercy and power; and my heart was greatly enlarged. How I long to be more holy, to live more with God, and for God! Troubles encompass me about; but the Lord is my helper. Before my return to Philadelphia I had the pleasure of seeing the foundation laid of a new preaching house, thirty-five feet by thirty.

MAY 2. My soul was favored, both yesterday and this morning, with delightful and intimate accesses to God. In preaching this morning from these words, "Try the spirits whether they are of God," I took occasion to show:

1. That this is the duty of all that profess religion;
2. That they should bring their experience and practice to the word of God, to know if they be genuine.

After preaching to a large congregation in the evening I met the society, and thought it necessary to deal closely with the members.

Hears from Wesley

MAY 6. After spending a few days in a country tour, preaching to many people at Goshen, Marlborough, and other places, with some assistance, I returned and preached in Philadelphia this evening, on the subject of the stony-ground hearers. Some perhaps were displeased with me. But I must declare the whole counsel of God,

and leave the event to him. This day a letter from Mr. Wesley came to hand, dated March 2, in which he informs me that the time of his coming over to America is not yet, being detained by the building of the new chapel.

Parable of the Sower

MAY 13. Through much rain I returned, wet and weary, to Philadelphia, after having preached at several places in the Jerseys, and sometimes with much freedom and power. Many people attended this evening, while I described an honest and good heart, under the similitude of the good ground which received the seed and brought forth fruit. This was free from the hardness of the wayside, from the shallowness of the stony ground, and from the obstructions of the thorny ground. The honesty of the heart appears in its conduct toward God, toward all mankind, and toward itself. As our Lord is pleased to denominate such a heart *good* as well as honest, is it not very wrong for a Christian to say he has a *bad* heart? Is not all that the Holy Ghost produces *good*? And so far as that blessed Spirit has changed the heart of a believer, is it not *good*?

MAY 24. I preached from Isa. 62. 6: "I have set watchmen," etc., and took occasion, 1. To show that the Lord calls, authorizes, and qualifies all faithful ministers; 2. Delineated their character as watchmen; 3. Observed that they were to keep watch on the walls; 4. The duties enjoined, "They shall not hold their peace"; "Keep not silence." While opening this passage the Lord greatly comforted my soul. The next morning I expatiated on Canticles 1. 7, and considered, 1. The address, "Tell me, O thou whom my soul loveth"; 2. The request, "Where thou feedest," etc. This denotes the sincere desire of a true believer in the time of division or persecution, or general declension of true piety; 3. The humble query, "Why should I be as one that turneth aside by the flocks

of thy companions?" This indicates a fear of being exposed to false teachers, who name the name of Christ but deny him in experience, doctrine, and practice. How fearful is a pious soul of turning aside as a forlorn, neglected creature, exposed to the malice and designs of devils and ungodly men.

MAY 27. My text was Isa. 33. 16: "He shall dwell on high: his place of defense shall be the munitions of rocks," etc. 1. I inquired to whom this promise is made; 2. How "he shall dwell on high"—high in faith, love, and church privileges, above the power of Satan, the world, and all dangers; so that none of them shall injure his soul. 3. "His defense shall be the munitions of rocks." Christ shall be the rock of his defense, and the love, truth, faithfulness, mercy, and power of God shall inclose him on every side. 4. "His bread shall be given him," all things needful for life and godliness.

JUNE 3. To my great comfort arrived Mr. Rankin, Mr. Shadford, Mr. Yearbry, and Captain Webb. Mr. Rankin preached a good sermon on these words: "I have set before thee an open door, and no man can shut it." He will not be admired as a preacher. But as a disciplinarian he will fill his place.

Receives the Sacrament

JUNE 6. After preaching both yesterday and this morning at Burlington I went to church in order to receive the sacrament. But the parson gave us a strange discourse, full of inconsistency and raillery. Leaving him to answer for his own conduct, I took no further notice of it, but preached at night from these words: "The natural man receiveth not the things of the Spirit of God," etc., and showed, 1. What the things of the Spirit of God are; 2. Described the natural man; and 3. Showed how they appear to be foolishness to him; and that he cannot know them, by the strength of his natural or ac-

quired abilities. The little society in Burlington appears to be in a comfortable and prosperous state.

JUNE 10. I wrote to Mr. Wesley to-day, and in the evening addressed my discourse chiefly to the young people. May the Lord apply it to their hearts!

Rankin and Asbury at Princeton

JUNE 11. Mr. Rankin came to Trenton. After dinner and prayer we set off together for Princeton. On Saturday we reached New York, and our friends there, having previous notice of our coming, kindly met us on the dock where we landed. The sight of Mr. Wright, with some other concurring circumstances, affected Mr. Rankin so that he appeared to be rather cast down in his mind.

JUNE 13. I preached this morning to a considerable number of people. Mr. Rankin found his spirits raised, and was much comforted. In the afternoon Mr. Rankin, Captain Webb, Mr. Wright, and myself went to Saint Paul's Church, and received the sacrament. At night Mr. Rankin dispensed the word of truth with power. It reached the hearts of many, and they appeared to be much quickened.

JUNE 14. Many were present while I preached from 3 John 4: "I have no greater joy than to hear that my children walk in truth." The Lord favors me with great discoveries of my defects and unfaithfulness. But, blessed be God, my soul is humbled under these discoveries. I received a letter this day from that venerable father in Christ, Mr. Wesley.

JUNE 28. While preaching to-day on Isa. 62. 6 Mr. P., the Presbyterian minister, made one of the congregation. After service we had some conversation on religious subjects. He had imbibed that absurd scheme, namely, that we are born again before we repent and believe. How strange, that any man should suppose the effect is produced before the instrumental causes exist!

But, by the grace of God, none of these things shall move me from the gospel plan of salvation. The next day he attended preaching again. I had lent him Mr. Fletcher's Second Check. He approved of the latter part, though not of the first. May the truth of God spread here and in every place!

Whitefield's Orphanage Burned

JULY 1. Set off for New York, and, having a tedious passage over the North River, I spent some time in serious conversation with two men in the boat, and hope it was not in vain. Then I came safe to New York, and preached from Hab. 3. 2: "O Lord, revive thy work in the midst of the years." On Friday arrived the sorrowful news of the destruction of Mr. Whitefield's Orphan House. As there was no fire in the house, it was supposed to have been set on fire by lightning, which had been in the morning, as some say, accompanied with a sulphureous smell. It broke out in a rapid flame about seven or eight o'clock at night, and consumed the whole building, except the two wings.

JULY 9. After intercession I went to see Mr. Lupton. Mr. Sause, Mr. White, and myself were charged with winking at the follies of some. We had a little debate on the subject, and Mr. Lupton was pleased to say, "He did not know but the church door would be shut against me;" and that "some persons would not suffer matters to go on so." He moreover told me "the preachers' gifts were taken away." How dangerous it is to be addicted to pride and passion, going from house to house, speaking perverse things!

JULY 11. I preached twice with great plainness to a large number of people; and then set off, in company with Mr. J., toward Philadelphia. Came safe to the city on Thursday, but did not find such perfect harmony as I could wish for.

JULY 14. Our Conference began: in which the following propositions were agreed to:

1. The old Methodist doctrine and discipline shall be enforced and maintained among all our societies in America.

2. Any preacher who acts otherwise cannot be retained among us as a fellow laborer in the vineyard.

3. No preacher in our connection shall be permitted to administer the ordinances at this time except Mr. Strawbridge, and he under the particular direction of the assistant.

The action which was taken admitted no exception. According to Stevens the first rule agreed to was: "Every preacher, who acts in connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper." But Strawbridge insisted that the people had a right to the sacraments and could not be deterred from administering them. Stevens further says that this singular concession as indicated by Asbury "shows the extraordinary consideration in which Strawbridge was held."

4. No person shall be admitted more than once or twice to our love feasts or society meetings without becoming a member.

5. No preacher shall be permitted to reprint our books without the approbation of Mr. Wesley and the consent of his brethren. And that Robert Williams shall be allowed to sell what he has, but reprint no more.

6. Every assistant is to send an account of the work of God in his circuit to the general assistant.

Delegates at First Conference

There were some debates among the preachers in this Conference relative to the conduct of some who had manifested a desire to abide in the cities and live like gentlemen. Three years out of four have been already spent in the cities. It was also found that money had been

wasted, improper leaders appointed, and many of our rules broken.

JULY 16. I set off for Chester, and had a comfortable time in preaching. I understand that some dissatisfied persons in New York threaten to shut the church door against Mr. Rankin. If they should be bold enough to take this step we shall see what the consequence will be, and no doubt but the Lord will bring all their evil deeds to light. O that it may be for the salvation of their precious souls!

JULY 18. My soul has enjoyed great peace this week, in which I have ridden near one hundred miles since my departure from Philadelphia, and have preached often, and sometimes great solemnity has rested on the congregations. I received a letter from my dear Brother Wesley, written in Ireland, with his usual plainness and honesty of heart.

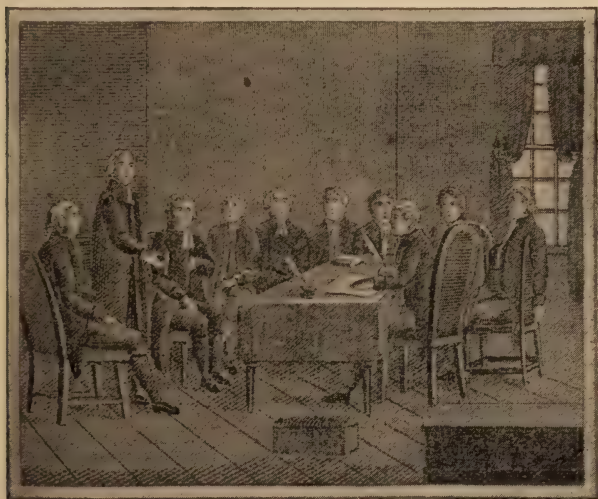
Strawbridge Obdurate

AUG. 2. We began our quarterly meeting. After our temporal business was done I read a part of our minutes, to see if Brother Strawbridge would conform; but he appeared to be inflexible. He would not administer the ordinances under our direction at all. Many things were said on the subject, and a few of the people took part with him.

AUG. 4. Preached in Baltimore, in Mrs. Tribulet's new house, which she freely lent for that purpose. There appeared to be a considerable moving under the word. After preaching the next morning at the Point I went to see a woman, once happy in several respects, but now under distressing circumstances. Her husband was driven from her, and she was left with four children. Many people in general attend the preaching in Baltimore, especially after we have been long enough in town for the inhabitants to receive full knowledge of our being

there. And I have a great hope that the Lord will do something for the souls in this place, though the little society has been rather neglected for want of proper persons to lead them.

AUG. 12. In public worship, at Mr. Giles's, a serious negro was powerfully struck; and though he made but little noise, yet he trembled so exceedingly that the very house shook. I then rode to Mr. Hinson's, and was kindly



THE FIRST CONFERENCE IN AMERICA, 1773.

entertained. Here we saw a little woman with neither hands nor feet; yet she could walk, card, spin, sew, and knit. And her heart rejoiced in God her Saviour.

SEPT. 1. Much distressed on account of so few preachers well qualified for the work, and so many who are forward to preach without due qualifications. My foolish mind felt rather disposed to murmuring, pride, and discontent. Lord, pardon me, and grant me more grace! The next day my conscience checked me for the appear-

ance of levity. How seriously should we consider the presence of the Deity, and ever remember that we must render an account of all our conduct!

SEPT. 5 (Baltimore). In the morning I preached in town, and then at the Point, where the people seem more attentive; and afterward returned to town, and preached at night to a large congregation. It is a matter of great grief to me, to see the inhabitants of this town so much devoted to pride, spiritual idolatry, and almost every species of sin. Lord, visit them yet in tender mercy, to reform and save their souls.

Favorable Prospects

SEPT. 13. Found it necessary on a particular occasion to go to Pipe Creek, and while preaching to a large number of people at Richard Owings's the power of the Lord was present. My mind has been much stayed on God for some time past, and my body has felt but little weariness, though on some days I have preached four times. Came to William Lynch's, and found Mr. Lynch in spiritual trouble; but I hope the Lord will soon deliver him, and give him the "oil of joy for mourning." Glory to God! my mind is kept in sweet peace, and deeply engaged in every duty. Preached on Thursday at Mr. Lynch's, and there appeared to be some small awakenings among the people. Thence rode to Nathan Perigau's. He appears to be a man that fears God in some degree, but is very stiff, and in some things full of self-will. My mind was as it were in chains, while preaching at Mr. Hinson's, but my soul was greatly blessed while dispensing the word to a large congregation at Middle River Neck. There is a prospect of some good being done, by the grace of God, in this place. After preaching on Saturday with freedom and satisfaction to a number of people in Gunpowder Neck I was taken very sick, and after a very restless night, with much profuse sweating, I rose in the morning

exceedingly indisposed, and in much weakness of body went through the public duties of the day; but the Lord was graciously and powerfully with me, both in preaching and society meeting.

SEPT. 20. My soul was refreshed with the love of God. How do I long for a mind thoroughly refined, filled with perfect purity, and constantly devoted to God! The prospect and hope of this frequently transports my soul. Lord, hasten the blessed period! Let all my soul be swallowed up in love! I have lately been reading Mr. Wesley on the ruin and recovery of man. He is a judicious writer, in the main, and generally illustrates his subjects well; but some of his sentiments relative to infants, I think, are very exceptionable.

SEPT. 21. I crossed the bay, in company with a few friends, to Kent County. After a good passage we reached the shore, sat down to rest and refresh ourselves, and then joined in prayer. We walked to John Randall's, where we were informed of the opposition which one of our preachers met with. But the work is the Lord's, and they that oppose his work oppose his omnipotence. I read Smollett's description of the Methodists, and cannot wonder that his readers who have no personal knowledge of them should treat the Methodists with contempt. But the day is coming when everyone will appear in his true colors, and be constrained to render an account of all his conduct to God. A high fever and heavy sweats were my companions in the night, and the next morning I was too sick to speak in prayer, but I ventured to ride in a carriage as far as Mr. Hinson's in the afternoon.

SEPT. 30. Though very weak and low, the Lord favored me with a good opportunity, life, and liberty, at Daniel Ruff's.

OCT. 1. I was exceedingly ill at Mr. Dallam's, and now began to think my traveling would be interrupted. This is my greatest trouble and pain, to forsake the work of

God, and to neglect the people, whose spiritual interest and salvation I seek with my whole soul. The next day, finding myself too weak to travel, I sent Brother Ebert in my place; and must content myself to abide here a while, where they treat me with the greatest care and kindness.

OCT. 3. Every day I have endeavored to use what little strength I had for God; and this day I felt something better in my body and quite serene in my mind. Rode to Bush, and preached to many people with considerable power, but had a violent fever at night, which held me nine hours. Sent Brother Whitworth in my place to supply the appointments.

OCT. 6. My disorder returned, and my body was in great pain for many hours. Felt some patience, but not enough. O that this affliction may answer the intended end! It is undoubtedly a gracious providence that my lot should be cast in the family of Joseph Dallam during my indisposition to travel. I shall never forget the kindness, or discharge the obligations I am under, to Mrs. Sarah Dallam, who watched and waited upon me day and night. God grant that the same measure which she has meted to me may return upon herself and her children!

Serious Indisposition

OCT. 25. My disorder has increased, and for several days my indisposition has been so great that I kept no journal. My friends wept around, and expected my dissolution was near. But the Lord thought on both them and me, to raise me up from the borders of death. O that my few remaining days may be spent to his glory!—that every valuable end may be answered by my future life!

NOV. 4. Our quarterly meeting came on, and I attended the private business, though in much weakness of body. Some of my brethren did not altogether please me. My hand appears still to be against every man. Mr.

Rankin conducted the meeting. At the close of the whole I discovered the affectionate attachment which subsisted between many of my dear friends and me. It cut me to the heart when we came to part from each other.

Funeral of a Presbyterian

Nov. 13. Though I have not preached for a month, yet I ventured to attend the funeral of J. Gallin, a Presbyterian, but a man who had borne a Christian character. As they could get no preacher of their own profession, they made application to me. Many people attended on this solemn occasion, and it was a very moving time.

Nov. 15. Found myself much better in health, and concluded to set off on my Master's business as soon as I should be properly equipped. On Thursday my heart was fixed, trusting in the Lord; and as my body was gathering strength I set out on Monday for Baltimore, and on Friday reached William Lynch's, who entertained me with the greatest kindness. Here I had the pleasure of seeing our new church begun on Back River Neck. The next day he conducted me in his carriage to the Point, where I was enabled to preach with some power.

Nov. 25. Had occasion to go to Annapolis, and found some desire to preach there, but, perceiving the spirit and practice of the people, I declined it. A tavern keeper offered me the use of his house for preaching, but he was a Deist, and I did not feel free to open my mouth in his house.

DEC. 1. Preached at Nathan Perigau's and William Lynch's.

The correct spelling of some of the names to which Asbury makes reference is not easy to determine, inasmuch as the historians of Methodism are not agreed. In Hurst's History of American Methodism the former name is given as Perigo, and in Buckley's History of Methodism as Perigeau. In this case the editor follows Asbury's spelling, not always a wise course, however, to take.

At Brother Lynch's many more people attended than we could expect, considering the conduct of Abraham Rollins, who in his preaching had behaved more like a madman than anything else.

DEC. 14. We had a comfortable time at William Lynch's. The next day Mr. Chase, a Church minister, was present at preaching. We had some conversation afterward, in which we did not disagree. But, poor man! one more ignorant of the deep things of God I have scarcely met with, of his cloth.

DEC. 18. Though in a high fever, I rode twenty miles through the rain to Baltimore. But the Lord preserved me; and I was able to preach to a small company at night.

DEC. 20. Mrs. Huling introduced me to the family of Mrs. Rogers, where they treated me with great kindness and care. O that plenty may not hurt, nor ease destroy me! Lord, help me, in all things, to desire nothing but thee!

DEC. 23. Richard Owings informed me that the work of God was gaining ground in Frederick County. I preached at John Dearer's, in the old town, and had a wild, staring congregation.

DEC. 28. Guyse's Paraphrase of the New Testament has lately afforded me great delight. It is a pity that such a man ever imbibed the Calvinistic principles.

A New Year

JAN. 4, 1774. My body has been indisposed for some days past, but the grace of God has rested on my soul, and I have been enabled to preach several times with freedom, power, and great boldness, the Lord being my helper. Feeling rather better to-day, I ventured to ride in a chaise ten miles to Mr. Lupton's, where we had some agreeable, Christian conversation. Returned the next day, and continued ill, sometimes being confined to my bed for a day together; yet I preached at other times to

large congregations. It frequently appears as if almost the whole town would come together to hear the word of the Lord. Among others, Mr. Swope, a preacher in high Dutch, came to see me. He appeared to be a good man, and I opened to him the plan of Methodism.

JAN. 14. Though this was the day for the return of my disorder, yet I felt much better. A blister under my ear has removed the pain in my head. A great sense of God rested on my heart, while meeting the class to-day.

JAN. 15. My body is still weak, though on the recovery. Lord, if thou shouldst be pleased to raise me up, let it be to do more good! I desire to live only for this! Lord, I am thine, to serve thee forever, with soul and body, time and talents! O my God! now all I am and have is devoted to thee! Mercifully assist me, by thy grace, to persevere in all well-doing. Amen.

Disturbance at a Meeting

JAN. 16. While preaching in town this evening two young men, in the midst of the sermon, came in and broke the order of the meeting.

JAN. 19. A young man who disturbed the congregation on the evening of last Lord's Day has seen it expedient to excuse his conduct, as almost the whole town thought him culpable. Thus doth God bring good out of evil, and make the fierceness of man turn to his praise.

JAN. 23. Great numbers of people attended while I preached on the parable of the prodigal son.

JAN. 25. This was a day of sweet peace. I held a private conference with William Moore and Captain Stone, who both appeared to be convinced of sin.

JAN. 31. Set out for our quarterly meeting, and met the preachers at Brother Owings's. They all appeared to have their hearts fixed on promoting the work of God for the ensuing quarter; and we consulted together with great freedom and love. On the first day I inquired into

the moral character of the local preachers, appointed them their work, and gave them written licenses to officiate. The preachers who spoke at this meeting manifested great earnestness and zeal for the salvation of souls; and many of the people were much affected; all was harmony and love. For the next quarter we had our stations as follows: P. Ebert, E. Dromgoole, and Richard Owings, in Frederick Circuit; Brother Yearbry and Brother Rollins, in Kent Circuit; Henry Watters and Brother Webster in Baltimore Circuit; and myself in Baltimore town. We appointed our next quarterly meeting to be held in Baltimore on the first of May next. Much fatigued in my feeble frame by various exercises, I returned to town, and visited Mrs. Moore, who was afflicted in body and distressed in mind.

In Peril from Fire

FEB. 3. Last night, while we were all below stairs, my bed took fire by some unknown means, though it stood three yards from the fireplace. We happily came up in due time, and finding the room full of smoke we discovered the fire and extinguished it. Surely there was a kind providence in this! This day I wrote a letter to Mr. Otterbein, a German minister, relative to his settling in Baltimore town. Though the weather was very disagreeable, yet many attended at night to hear the word. God is still my chief object, and my desire is to glorify and serve him. On Saturday Mr. Swope came to consult me in respect to Mr. Otterbein's coming to this town. We agreed to promote his settling here; and laid a plan nearly similar to ours—to wit, that gifted persons among them, who may, at any time, be moved by the Holy Ghost to speak for God, should be encouraged; and if the Synod would not agree, they were still to persevere in this line of duty.

FEB. 7. According to appointment, I went to Elk Ridge, and was kindly received by Mr. I. Worthington.

I spent part of three days laboring for the salvation of souls. In this place there are many wealthy and wicked people, destitute of all true religion.

Read Wesley's "Plain Account"

Returned to Baltimore on Wednesday, and the next day I advised the widow Tribulet to seek redress of a magistrate for the late riot made in her house. But they advised her to put up with it for this time. As Mr. Moore offered the use of his house, I met the people there on Friday night, and found the disturbance had not diminished the congregation, but increased it. Thus Satan prepares a weapon to wound his own cause. After reading to the congregation part of the Plain Account of the People Called Methodists (by John Wesley) I told them we were a united body, and as such would defend our own cause; that I had qualified myself according to the act of toleration, and had a legal right to preach the gospel.

FEB. 11. Endeavored to raise something by subscription toward building a Methodist church; but as the whole lieth on my shoulders I find the burden rather too heavy. However, God is my support, and my heart is with him.

FEB. 18. While preaching at the house of Mr. Moore his father and mother were moved by the Word of God. But after lying down at night to rest, my heart was oppressed with inexpressible feelings for the inhabitants of Baltimore. I am pressed under them as a cart full of sheaves, and would rather be employed in the most servile offices than preach to them, if it were not from a sense of duty to God and a desire to be instrumental in saving their souls. If honor and worldly gain were held out as motives to this painful work, they would to me appear lighter than vanity.

FEB. 21. Rode to Middle River, and had the satisfaction of seeing our new house raised and covered in. An opposer of the truth has been lately and suddenly sum-

moned, by the smallpox, to answer for his conduct at the bar of Almighty God. What a warning!

Sin's Champion Smitten

MAR. I. Several went with me to John Watters's, where we found a large company of people collected, who appeared both ignorant and proud. While attempting to preach to them from these words, "May we know what this new doctrine, whereof thou speakest, is?" my mind was oppressed above measure, so that both my heart and my mouth were almost shut; and after I had done my spirit was greatly troubled. O, my soul! if confined to the society of the wicked, what couldst thou find but vexation and grief? But, "where the Spirit of the Lord is, there is liberty." Having frequently sixteen or twenty miles to ride, and then to preach before dinner, which is often as late as four o'clock, it shakes my constitution, and is painful to the flesh. But I cheerfully submit to these things for the sake of precious souls. What did the blessed Jesus suffer for me! The next day a champion in sin, a man who had been a famous ringleader in abuse and diabolical sports, was deeply wounded by the Spirit of God, while, in the course of my sermon, I was describing the horrible torments to which those would be exposed in hell who had been instruments in the hands of Satan to train up others in sin and disobedience. He afterward invited me home, and we had some serious conversation. I then returned to Baltimore.

MAR. II. On my way to Joseph Presbury's my horse tired and fell down with me on his back, but I was not in the least hurt. Calling at Dr. Henderson's, I met with a Quaker, who said it gave him pain to think that Joseph Pilmoor should go home for ordination, and expressed his disapprobation of our going to the church for the ordinances, supposing we might have them among ourselves. But this was all a farce. He would rather that

we should drop them altogether. And in the course of conversation he labored to overthrow them entirely. But when I told him it might appear to me a duty to use them, though I should not suppose that all went to hell who did not use them, he asked why we should use them if they are not essential to salvation. What weak reasoning is this! Do they think laying them aside is thus essential, or wearing their clothes in such a shape, or using, as they call it, the plain language? Why, then, do they follow these practices? But what makes them so contracted and bitter in their spirit as some of them are? There is One that knoweth.

MAR. 31. My illness has been so severe that I have preached but little for some days past, but felt myself rather better to-day. As Captain Webb had appointed to preach at Mr. W.'s, and was accidentally prevented, lest the people should be disappointed, I ventured to go in his stead. But after preaching was taken very ill, and obliged to go immediately to bed.

The Loving Care of Friends

APR. 3. Though still very ill, I attempted to preach. How difficult it is for a man who longs for the salvation of souls to be silent! Gratitude urges me to acknowledge the providence of God and the kindness of my friends. The people who have had the chief trouble with me in my late afflictions have shown remarkable care, tenderness, and concern. May the Lord reward their work and labor of love!

APR. 6. My indisposition has been so great this week that I have been incapable of all public exercises. Severe chills and burning fevers have been my portion both day and night. O that I may wisely and diligently improve these seasons of affliction!

APR. 7. Ventured to ride in a carriage twelve miles to town; but was very ill most of the night. On Saturday

Captain Webb intended to have sailed in the packet, but when he saw the entertainment he was to have he returned to abide with us for a short season.

APR. 11. I was somewhat better. But I find myself assaulted by Satan as well in sickness as in health, in weakness as in strength. Lord, help me to urge my way through all, and fill me with humble, holy love, that I may be faithful until death, and lay hold on eternal life.

APR. 17. A great number attended at the Point, while I enforced these awakening words, "O earth, earth, earth, hear the word of the Lord!" After meeting the class of young men, I returned and spoke in town from Prov. 24. 30. Was much fatigued, but desire to be thankful to God that I am gathering some strength for duty. We have reason to think the spirits of hartshorn have been serviceable in my disorder.

APR. 18. This day the foundation of our house in Baltimore was laid. Who could have expected that two men, once among the chief of sinners, would ever have thus engaged in so great an undertaking for the cause of the blessed Jesus? This is the Lord's doing, and it is marvelous in our eyes. He hath touched and changed their hearts. He hath moved them to this acceptable undertaking; and he will surely complete it, and raise up a people to serve him in this place.

APR. 23. Though weak in body, I have been able for a few days past to go through my public exercises, and was both instructed and delighted to-day in reading the Revelation with its comment. There we see the rise and spread of the Christian religion through the extensive and idolatrous empire of the Romans, the wars of the Saracens, the gradual rise and artful progress of Popery. What an amazing prophetic history is this, of all people and nations, in epitome! How expressive are the differently colored horses, and surprising representations seen by Saint John! In this book, extraordinary events are

foretold, as well as the proper rule of our faith and practice revealed. If this deep book were fully understood, need we go any farther after knowledge?

A Miracle of Grace

APR. 29. What a miracle of grace am I! How unworthy, and yet how abundantly blessed! In the midst of all temptations, both from without and from within, my heart trusteth in the Lord. I was greatly delighted to-day in reading Dr. Guyse on the Reign of Christ, which on earth will be spiritual, and in glory personal and eternal. O, the beauties and joys of which I have some prospect in that celestial world! It seems rather strange that, till lately, I could discover no beauties in the Revelation of Saint John. But now I think it is the grand key of all mysteries, whether pure or impure, opening to view all the revolutions, persecutions, and errors of the church from that time till the end of the world. And then it favors us with a glimpse of what shall remain forever. In preaching to-night from these words, "Bodily exercise profiteth little, but godliness is profitable unto all things" (1 Tim. 4. 8), I took occasion to show: 1. That bodily exercise, or what is called religious actions, cannot change a sinful heart or purchase love; 2. Wherein godliness consisteth, namely, in repentance, faith, love to God and man, meekness, resignation, chastity, and the pure, spiritual worship of God; 3. Wherein this is profitable; namely, in all states, in all commerce, in the felicity of the possessor, in the general benefit of others, and finally in eternal glory. My mind has been grieved by some who have spoken evil of ministers. But I must be sure to take care of my own soul; that is more to me than all the world, and all the men in it. And, blessed be God! he fills me with peace and purity. Lord, grant that this may be my portion, increasing forever!

MAY 3. Our quarterly meeting began. I preached in

the morning, and in the afternoon we settled our temporal business, with great order and much love. When inquiry was made relative to the conduct of the preachers, there were some complaints of a few, who had been remiss in meeting the societies and catechising the children. The next day several of us spoke in public, and then we parted in peace. Had a friendly intercourse with Mr. Otterbein and Mr. Swope, the German ministers, respecting the plan of church discipline on which they intended to proceed. They agreed to imitate our methods as nearly as possible.

MAY 8. Mr. Watters arrived to-day from Virginia. He gave us a circumstantial account of the work of God in those parts. One house of worship is built, and another in contemplation; two or three more preachers are gone out upon the itinerant plan; and in some parts the congregations consist of two or three thousand people. But some evil-minded persons have opposed the act of toleration, and threatened to imprison him. May the Lord turn their hearts, and make them partakers of his great and eternal salvation!

Conversation with Otterbein

MAY 13. I packed up my clothes and books to be ready for my departure, and had an agreeable conversation with Mr. Otterbein. The next day some of my friends were so unguarded and imprudent as to commend me to my face. Satan, ready for every advantage, seized the opportunity and assaulted me with self-pleasing, self-exalting ideas. But the Lord enabled me to discover the danger, and the snare was broken.

MAY 16. When the time of parting came, I felt some unwillingness to leave my kind and valuable friends.

MAY 18. Rode to Susquehanna, and many of the leading men were present, with a large congregation.

MAY 19. I am happy in God after all my labors. But

when among my friends my mind inclines to a degree of cheerfulness bordering on levity. O for more watchfulness!—a more constant, striking sense of an omnipresent God! Preached to-day in the market house at Charlestown. The congregation was somewhat large, and many of them very attentive.

MAY 23. After preaching yesterday at Newport and Red Clay Creek I rode to-day to Chester, and, though weary, spoke from Gal. 6. 14. Here my old friends, Mr. Mann and Mr. Sause, from New York, met me, and the next day we rode to Philadelphia.

Second Annual Conference

MAY 25. Our Conference began. The overbearing spirit of a certain person had excited my fears. My judgment was stubbornly opposed for a while, and at last submitted to. But it is my duty to bear all things with a meek and patient spirit. Our Conference was attended with great power, and, all things considered, with great harmony. We agreed to send Mr. Wright to England, and all acquiesced in the future stations of the preachers. My lot was to go to New York. My body and mind have been much fatigued during the time of this Conference, and if I were not deeply conscious of the truth and goodness of the cause in which I am engaged I should by no means stay here. Our Conference ended on Friday with a comfortable intercession.

MAY 29. This was a day of peace, and the Lord favored me with faith and energy while preaching to the people. I visited Mr. Wright, who is going to England, but found he had no taste for spiritual subjects. Lord, keep me from all superfluity of dress, and from preaching empty stuff to please the ear, instead of changing the heart! Thus has he fulfilled as a hireling his day.

MAY 30. My friends and I set off in the stage for New York, where we arrived on Tuesday evening about eight

o'clock. We had some trifling company on the way, who talked much but to little purpose. My old friends in New York were glad to see me. But I still fear there is a root of prejudice remaining in the hearts of a few. Captain Webb preached a good sermon in the evening.

Triumph over Fatigue

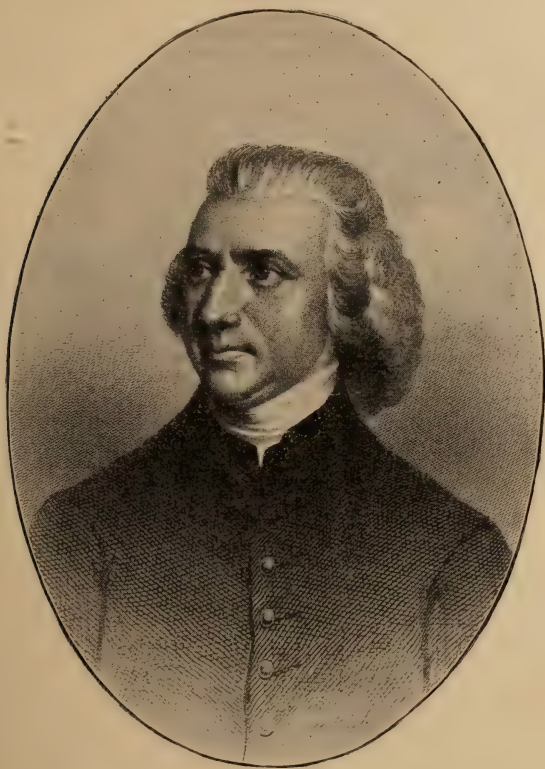
JUNE 1. Considering my bodily weakness, and the great fatigue through which I have gone, it seems wonderful that my frame should support it, and be still so capable of duty. My mind is also kept in peace. My heart was much drawn out both toward God and the people, while preaching this evening from 1 Sam. 7. 12. But too much of the old spirit is still discoverable in my few prejudiced friends.

JUNE 2. In the public exercise of the evening my heart was warmed with affection for the people. And except a very small number of dissatisfied, restless spirits, the hearts of the people are generously opened toward me.

JUNE 5. Attended the old church, as usual, but clearly saw where the gospel ministry was. The Spirit of grace mercifully assisted me in the public duties of this day.

JUNE 12. Both my body and mind are weak. As Mr. Rankin was thought by many to be a great preacher, I went in the afternoon to hear him. He was very stiff and studied in his composition, and dwelt much on their favorite doctrine of imputed righteousness. He appeared to have very little liberty, except in a short application. With great enlargement of heart I spoke in the evening from these words: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In meeting the society at night I spoke plainly of some who neglected their bands and classes, and informed them that we took people into our societies that we might help them to become entire Christians, and if they willfully neglected those meetings they thereby

withdrew themselves from our care and assistance. The next day many people attended the preaching at the Meadows. It was a blessed season.



THOMAS RANKIN.

JUNE 23. After preaching as often as I could to many people who attended at New Rochelle I set off for New York, and was met at Kingsbridge by Mr. Sause and Mr. Jarvis. But on my arrival in the city I found myself very sick, and had a painful, restless night.

JUNE 24. Found myself better, and was much refreshed by letters from Maryland. But one of these letters informed me that Mr. Strawbridge was very officious in administering the ordinances. What strange infatuation attends that man! Why will he run before Providence? He ought not to do so.

Strawbridge was not willing to submit to the demands made upon him. He was willing to preach, and willing to suffer, and willing to die; but he was not willing to refuse the ordinances to people who otherwise could not have them because these good churchmen said so.

JUNE 27. Richard Sause, who accompanied me a few miles into the country to-day, was very near being drowned. He went into a stream of water to wash his horse and chaise, but accidentally got out of the horse's depth, and they must all have been unavoidably lost had not two men swam in and dragged them to the shore. Thus the Lord preserveth both man and beast.

Day Spent in Reading

JUNE 28. Many of my good friends kindly visited me to-day, and in the afternoon I took more medicine. My heart is fixed on God, as the best of objects, but pants for more vigor, and a permanent, solemn sense of God. Rose the next morning at five, though very weak, and spent a great part of the day in reading and writing.

JULY 5. In reading the Life of Calvin it appeared that many in his day had opposed the doctrine of predestination, and all who opposed it were spoken of by him and his followers as bad men. My fever returned this evening, and it was a painful, restless night. Found very great lassitude of body the next day also; but my soul hungered and thirsted for more of God. In reading Clark's Life of Origen I felt a strong desire to imitate that great and good man, as far as he went right.

JULY 10. How wonderfully is the language and be-

havior of Mr. Lupton changed toward me! Before, I was everything that was bad, but now all is very good. This is a mistake: my doctrine and preaching are the same, and so is my manner, but such is the deceitfulness of the man. His favorite, Mr. Wright, is now gone. Had I preached like an archangel it would have been to no purpose, while I thought it my duty to oppose him.

JULY 14. I have now been sick near ten months, and many days closely confined; yet I have preached about three hundred times, and rode near two thousand miles in that time; though very frequently in a high fever. Here is no ease, worldly profit, or honor. What, then, but the desire of pleasing God and saving souls could stimulate to such laborious and painful duties?

JULY 16. My heart was much taken up with God. Letters from my dear friends, Mr. Fidler and Mr. Rankin, gave me great satisfaction. In meeting the band society I showed them the possibility of using all the means, and, without sincerity and spirituality, they might still be destitute of true religion.

JULY 18. A poor, unhappy young woman, who had abandoned herself to the devil and wicked men, being at the point of death, and expecting to go shortly and render an account of herself to God, sent for me to visit her. I felt some reluctance, but, considering the danger her soul was in, thought it my duty to go. She was very attentive while I spoke plainly to her, and made prayer to God in her behalf. Strange infatuation! that men will not seriously think of preparing for death till it comes upon them! If we were sure of dying in a few hours, most men would think it their duty to labor for a preparation; but when no man is sure of living a few hours, very few think seriously about it. So does the god of this world wickedly blind the minds of mankind!

JULY 24. Ended the parable of the prodigal son. Does it not appear from this parable that some, who, com-

paratively speaking, have all their lifetime endeavored to please God, and are entitled to all his purchased, communicative blessings, are nevertheless not favored with such rapturous sensations of divine joy as some others? I remember, when I was a small boy and went to school, I had serious thoughts, and a particular sense of the being of a God, and greatly feared both an oath and a lie. At twelve years of age the Spirit of God strove frequently and powerfully with me, but, being deprived of proper means and exposed to bad company, no effectual impressions were left on my mind. And, though fond of what some call innocent diversions, I abhorred fighting and quarreling; when anything of this sort happened I always went home displeased. But I have been much grieved to think that so many Sabbaths were idly spent which might have been better improved. However, wicked as my companions were, and fond as I was of play, I never imbibed their vices. When between thirteen and fourteen years of age the Lord graciously visited my soul again. I then found myself more inclined to obey, and carefully attended preaching in West Bromwick; so that I heard Stillingfleet, Bagnel, Ryland, Anderson, Mansfield, and Talbot, men who preached the truth. I then began to watch over my inward and outward conduct, and having a desire to hear the Methodists, I went to Wednesbury, and heard Mr. Fletcher and Mr. Ingham, but did not understand them, though one of their subjects is fresh in my memory to this day. This was the first of my hearing the Methodists. After that another person went with me to hear them again; the text was, "The time will come when they will not endure sound doctrine." My companion was cut to the heart, but I was unmoved. The next year Mr. Mather came into those parts. I was then about fifteen; and, young as I was, the Word of God soon made deep impressions on my heart, which brought me to Jesus Christ, who graciously jus-

tified my guilty soul through faith in his precious blood, and soon showed me the excellency and necessity of holiness. About sixteen I experienced a marvelous display of the grace of God, which some might think was full of sanctification, and was indeed very happy, though in an ungodly family. At about seventeen I began to hold some public meetings, and between seventeen and eighteen began to exhort and preach. When about twenty-one I went through Staffordshire and Gloucestershire, in the place of a traveling preacher; and the next year through Bedfordshire, Sussex, etc. In 1769 I was appointed assistant in Northamptonshire, and the next year traveled in Wiltshire. September 3, 1771, I embarked for America, and for my own private satisfaction began to keep an imperfect journal.

Throughout his journal Asbury introduces autobiographical statements, and makes frequent references to his journal and the publication of it. When under criticism or accusation he almost invariably finds comfort in the fact that his journal will show the purity of his motives.

AUG. 1. Some of my good friends accompanied me as far as Kingsbridge, on my way to New Rochelle. I visited my little flock with some satisfaction. Here are some of the offspring of the French Protestants, who, on account of their religion, fled from Rochelle in France; and God has mercifully remembered them unto the third and fourth generation.

Tares among the Wheat

AUG. 10. My frame is much afflicted. But it is worse to be afflicted in mind by the misconduct of professors. It grieves me much to see the deceit of a few persons who have crept in among us. It is a thousand pities that such, whose hearts are not right with God, should ever thrust themselves in among the people of God. They are too apt to make all they are connected with as a rope of sand. I clearly see that professors who are rotten at heart are a

hindrance and curse to the rest. May the Lord thoroughly purge his floor!

AUG. 10. I was very low, but met my class, and preached in the evening. There appeared to be but little depth of religion in the class. It is a great folly to take people into society before they know what they are about. What some people take for religion and spiritual life is nothing but the power of the natural passions. It is true, real religion cannot exist without peace, and love, and joy. But then, real religion is real holiness. And all sensations without a strong disposition for holiness are but delusive.

Receives an Anonymous Letter

AUG. 12. This was a day of trouble and dejection of mind. But, committing my cause to God by faith and prayer, I have a hope that he will always stand by and deliver me. My soul was greatly straitened in public speaking. I received several letters to-day; some of which revived my spirits, but one from Mr. Rankin gave me pain. Satan makes use of all his cunning and tricks. But the Lord will rebuke him. My duty is clear, to bear all things patiently, and silently commit my cause to God. Even in this city there are some restless minds, who are not much disposed to spiritual union. Going into the pulpit this evening, I found an inflammatory letter without a name. My trials are multiplied and weighty, but, glory to God! he strengthens and comforts me by an abundant manifestation of his love.

Asbury and Rankin did not get on well together. Rankin seems to have been arbitrary and disagreeably irritating.

AUG. 15. I felt some conviction for sleeping too long; and my mind was troubled on account of a conversation which had passed between Mr. Rankin, Mr. Sause, and myself. But the great Searcher of hearts knoweth my intentions, and to him I submit all future events. Mr.

Lupton waited on Mr. Peabody, and told him he appeared to be more taken up in reading Mr. Berridge's *Christian World Unmasked* than the Bible. Mr. Berridge kept his room, in a very gloomy state of mind, about five years ago, and now he is come forth with his facetious pen to dictate to the Christian world. But Mr. Fletcher, in his *Fifth Check*, has fully answered all his witty arguments. Mr. Berridge was a good man, no doubt, but unfortunately drank deep into the principles of Antinomianism.

SEPT. 17. My affections are raised from earth and all its objects. My treasure is above, and there also is my heart. In meeting the bands I showed them the impropriety and danger of keeping their thoughts or fears of each other to themselves; this frustrates the design of bands, produces coolness and jealousies toward each other, and is undoubtedly the policy of Satan.

SEPT. 18. Losing some of my ideas in preaching, I was ashamed of myself, and pained to see the people waiting to hear what the blunderer had to say. May these things humble me, and show me where my great strength lieth! In meeting the society I urged the necessity of more private devotion, and of properly digesting what they hear. Set off the next morning for New Rochelle.

Rankin Unhappy

SEPT. 23. I set off for New York, and met some of my good friends at Kingsbridge. They brought me a letter from Thomas Rankin, who thought himself injured; but I am determined to drop all disputes as far as possible. Mr. Peabody is going on in New York with his Antinomianism unmasked. How prone is man to do what is wrong! And what watchfulness and diligence are necessary for a man to be right both in sentiment and practice!

SEPT. 25. According to the particular request of Sister G., I preached her funeral sermon, from Isa. 49. 10. She

had been brought up a Calvinist, but when she found peace with God she renounced all her Calvinistic principles, which she said had been a check to her industry in seeking the Lord. In the time of her last illness she manifested a great degree of patience, and expressed a strong desire for entire purity of heart. A little before her death she was filled with perfect love, and seemed to want more strength and language to praise God. However, she did it to the uttermost of her power.

An Alarm of Fire

SEPT. 29. William Lupton gave me an account of the manner of Mr. Rankin's treating him because he would not go to Schenectady. But my mind is bent on loving God, and doing his will in all things. At two o'clock in the night we were all alarmed by a fire which burned down a house in Peck Slip. What a resemblance of the general judgment! But, if the cry of fire alarms us, how much more shall we be alarmed by the archangel's trumpet!

OCT. 2. Though I have lately heard several preachers of some fame, I am fully of the opinion that there is room enough for us to preach repentance, faith, and all the work of God on the soul of man. They almost leave this field entirely our own.

OCT. 7. Mr. Peabody had appointed to preach in our house, and a very large congregation attended on the occasion. He spoke on the chaff and wheat, from Matt. 3. 12, and perhaps felt himself under some obligation to come as near to our doctrine as his principles would admit of, and thereby gave tolerable satisfaction.

OCT. 14. Having been here now four months, preaching or exhorting every day, and twice on the Lord's Day, besides society meetings, it seems to be too much for both the people and the preacher. We have now more unity in the society here than we have had for some time past.

But we want more of the life and power of religion among us.

OCT. 18. I drank tea this afternoon with an old Moravian, who belonged to their fraternity in Fetter Lane, at the time when Mr. Wesley was so intimate with them.

OCT. 19. Captain Webb informed me by letter the house in Baltimore was so far finished that he had preached in it.

OCT. 25. This morning my spirit wrestled with principalities and powers; but in the duty of prayer the Lord delivered me. After preaching at night from Matt. 24. 12 a man from Morristown came to me to inquire into my principles, and told me the Lord was bringing souls to himself in his neighborhood, and that more than one hundred were converted there.

NOV. 2. My friends in this city concluded to write to Mr. Rankin, requesting that I might continue some time longer in New York and the country adjacent, supposing it would endanger my life to go into the low countries. But to stay or go I submit to Providence. As my legs, hands, and feet were swollen, it was thought proper to consult a physician, who sent me a certain mixture of bitters.

NOV. 7. My body was weak, and my mind was much tempted. Lord, support and comfort me under every trial! I met the class of Mr. Jarvis, deceased; found much love among them, and by general consent appointed Richard Sause to act as their leader.

NOV. 9. My soul is strengthened with might, and filled with peace. But I see the propriety and great necessity of living every moment more and more to God. We are informed from Philadelphia that it is eight weeks since the preachers sailed from England, though they are not yet arrived.

NOV. 13. Dr. Eldred, at Saint Paul's, was on his old tedious subject of the Lord's Supper. He cannot be at any

great loss in saying the same thing over and over again so frequently. Many people attended at our church in the morning, and in the evening there were about a thousand who seriously listened, while I preached from Psa. i. 12.

Nov. 14. I set off for New Rochelle, but by the disagreeable gait of the horse was exceedingly wearied on my arrival; nevertheless, I gave an exhortation to some serious people who were collected there. The next day my mind was troubled by turning on political subjects, which are out of my province.

Nov. 18. Unguarded and trifling conversation has brought on a degree of spiritual deadness. But, by the grace of God, I will rouse myself, and endeavor to be more watchful and spiritual in all my ways, and in all things please Him whom my soul loveth far above every other object.

Nov. 28. After taking my leave of my good friends in New York the last evening, from Phil. i. 27, Captain Webb and myself set off this morning for Amboy. We met with a person who came a passenger with us from England in the character of a gentleman, by the name of Wilson, but now he calls himself Clarkson; and since then he has called himself Lavingston. He has been apprehended for passing a counterfeit bill, for which he was both imprisoned and whipped. When he saw me, he knew me and I knew him; but he was in such perplexity that he could eat no breakfast, and went off in the first wagon he could meet with.

DEC. 2. Mr. Rankin came to Burlington to-day, and desired me to go to Philadelphia. So, after preaching in the evening from Prov. 28. 13, I set off the next morning for the city; and found the society in the spirit of love.

DEC. 6. Visited some of my friends in the city, and wrote a letter to Mr. Wesley, which I read to Mr. Rankin, that he might see I intended no guile or secret dealings. It is somewhat grievous that he should prevent my going

to Baltimore, after being acquainted with my engagements, and the importunities of my friends there.

DEC. 14. Mr. Rankin was sick, and Captain Webb was busy, so I spent my time in study and devotion; and enjoyed a blessed sense of the divine presence. But what need can there be for two preachers here to preach three times a week to about sixty people?

DEC. 21. I began to read Neal's History of the Puritans. The Lord keeps me from all impure desire, and makes me to abound with divine peace. In prayer meeting this evening all present were greatly blessed.

Opinion Concerning Neal's History

DEC. 23. Mr. Neal, in his history, is tolerably impartial, though he seems rather inclined to favor the Nonconformists. But how strange that the reformation should be carried on in such a reign as that of Henry VIII, and in the time of Edward VI, while he was but a child! The good bishops, no doubt, carried the matter as far as they could; but it was not in their power to disentangle themselves and the nation from all the superstition of Popery. But Queen Elizabeth and her friends bore hard for the supremacy. It seems the dispute began at Frankfort, and Calvin was in the consultation.

JAN. 2, 1775. I see the great necessity of always beginning to glorify God, with fresh vigor of soul. So prone is man to grow languid in devout exercises that without fresh and powerful exertions he will soon sink into dead formality. At Mr. Bell's, where we dined today, I was much grieved at the manner of Mr. Rankin's conversation; but let it be a caution to me to be prudent and watchful. The next day my soul was greatly alive to God. And the people here are so kind to me that it fills me with astonishment and gratitude.

JAN. 8. The Lord was pleased to bless my soul with that peace which passes understanding. A letter from my

friend William Lynch informed me that three of my friends were coming to conduct me, if possible, to Baltimore. But it is a doubt with me if I shall, with consent, be permitted to go.

JAN. 12. The conduct of Mr. — is such as calls for patience. He has reported that I was the cause of Abraham Whitworth's becoming a preacher; whereas when he was appointed it was by the Conference. And the time when I wanted him to travel was a year before his appointment, when his heart was right with God. Moreover, at the last Conference I was doubtful of him, and so expressed myself both by word and letter.

Rankin Still Troublesome

JAN. 18. From this time till Lord's Day, twenty-third, I had a sore throat, and two persons sat up with me every night. Mr. Rankin keeps driving away at the people, telling them how bad they are, with the wonders which he has done and intends to do. It is surprising that the people are not out of patience with him. If they did not like his friends better than him we should soon be welcome to take a final leave of them.

FEB. 1. From the twenty-third of January my affliction was so severe that I was not able to write. There were several small ulcers on the inside of my throat, and the pain of the gatherings was so severe that for two weeks I could not rest of nights. My friends were very kind, and, expecting my death, they affectionately lamented over me. In the course of this affliction I found that when my spirit was broken, and brought to submit with cheerfulness to the will of God, then the disorder abated, and I began to recover; though Satan was very busy, and, like Job's impious wife, suggested to my mind that I should curse God and die; nevertheless, through grace, I am more than conqueror, and can give glory to God. The gargle which I used first, to scatter, if possible, the

inflammation, was sage tea, honey, vinegar, and mustard; then that which was used to accelerate the gathering was mallows with a fig cut in pieces; and lastly, to strengthen the part, we used a gargle of sage tea, alum, rose leaves, and loaf sugar. Some letters came from Baltimore, earnestly pressing me to go. And Mr. Rankin was so kind as to visit me, when all was sweetness and love.

FEB. 4. My mind was filled with pure, evangelical peace. I had some conversation with Captain Webb, an Israelite indeed, and we both concluded that it was my duty to go to Baltimore. And I feel willing to go, if it is even to die there; but, at present, am not permitted. I was confined to the house all the next day; but O, how painful are these dumb Sabbaths to me!

FEB. 10. How great a blessing is health! though of late it is but seldom enjoyed by me. But, through mercy, my body now feels like being restored, and I am afraid of being thereby too much elated. The Lord shows me the excellency of affliction, and enables me to exercise resignation in all conditions of life. I am now reading Mosheim's Church History; but as a writer he is too dry and speculative.

FEB. 16. My mind has been kept in great peace; but I am somewhat troubled on account of my defects in usefulness and spirituality. I now ventured to preach from Psa. 126. 3: "The Lord hath done great things for us; whereof we are glad." Richard Sause wrote me a letter with his usual kindness, and informed me that Mr. Dempster concurred in sentiment relative to my going to Baltimore. And it is thought by many that there will be an alteration in the affairs of our church government.

A Macedonian Cry

FEB. 22. I received a letter from Miss Gilbert at Antigua, in which she informed me that Mr. Gilbert was going away; and as there are about three hundred mem-

bers in society she entreats me to go and labor among them. And as Mr. Wesley has given his consent I feel inclined to go, and take one of the young men with me. But there is one obstacle in my way—the administration of the ordinances. It is possible to get the ordination of a presbytery, but this would be incompatible with Methodism, which would be an effectual bar in my way. This day Mr. Rankin set off for New York.

Not Ashamed of the Gospel

FEB. 23. Mr. Ruff and Mr. Rodda came to town. I preached in the evening from Rom. 1. 16, "I am not ashamed of the gospel of Christ," etc., and showed, 1. Of what he was not ashamed: the experience, precepts, and blessings of the gospel; to preach it in its purity; to suffer for it; 2. Why was he not ashamed of this: because it is the power of God to salvation from the guilt, power, and remains of sin; the power of God is displayed in preaching the simple truths of the gospel; 3. To whom it became so: to them that believe, first, the threatenings, precepts, and invitations; and then in Jesus Christ for this present salvation.

FEB. 28. Stopping at Wilmington to preach in the evening, a barber came to shave me, who once professed religion and had been a soldier in the Twenty-third Regiment; but now he is a deserter both from God and man.

MAR. 2. We called at the house of Mr. Joseph Dallam, and rested about an hour. Sister Dallam has treated me with all the tenderness of a mother toward a son; and may He that will not forget a cup of water given in his name abundantly reward her! We then pursued our journey to Baltimore, and my heart was greatly refreshed at the sight of my spiritual children and kind friends there, for whose welfare my soul had travailed both present and absent. The next day I had the pleasure of seeing our new house, and my old friends, with some new ones.

MAR. 12. Much of the power of God was felt at the Point, and a divine energy went forth among the people that night in town, while I discoursed from that awakening scripture, Rom. 2. 8-10: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish,



THE DALLAM HOMESTEAD.

A Methodist home much frequented by Asbury, Strawbridge, Coke, and others of the early itinerants.

upon every soul of man that doeth evil," etc. Christ was precious to my soul, which was filled with divine peace. I saw Brother Strawbridge, and entered into a free conversation with him. His sentiments relative to Mr. Rankin correspond with mine. But all these matters I can silently commit to God, who overrules both in earth and heaven.

MAR. 14. I parted with Brother Strawbridge, and felt

my mind depressed by temptations. But a holy flame glowed in my heart, while discoursing at night on the "cloud of witnesses." Believing that some souls were benefited, I commended myself to the divine protection, and slept in peace.

MAR. 15. Though it rained this evening, yet many attended while I enforced the apostolic injunction, "Let us lay aside every weight, and the sin which doth so easily beset us." It is to be feared that many Christians do not "lay aside every weight" which impedes their spiritual progress. If they did they would not halt, and go on as if they were weary; but be enabled to run, and that with patience the race that is set before them.

Reads "Holy Living"

MAR. 22. Spent a part of the day in reading Taylor's treatise on Holy Living. This book was made a blessing to me about seven years ago. I preached in the evening from 1 Sam. 10. 6: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." Here I took occasion to show: 1. The operations of the Spirit on the heart of man—to convince, convict, convert, and sanctify; 2. The effects of these operations: (1) A strong inclination to speak for God—this is the duty of every Christian; (2) A great change—in judgment, desire, spirit, temper, and practice.

MAR. 28. Mr. Otterbein, the Dutch minister, accompanied me to Joshua Owing's, where we had a blessed and refreshing season. The next day, at town, I met with Brother Williams, from Virginia, who gave me a great account of the work of God in those parts—five or six hundred souls justified by faith, and five or six circuits formed; so that we have now fourteen circuits in America, and about twenty-two preachers are required to supply them. Thus we see how Divine Providence makes

way for the Word of truth, and the Holy Spirit attends it. May it spread in power, and cover these lands! Brother Williams is a very singular man, but honest in his intentions, and sincerely engaged for the prosperity of the work. I dined with Mr. Otterbein, the minister mentioned above, and spent the afternoon with him and Mr. Swope, another minister of the same profession. They both appear to be sincerely religious, and intend to make proposals to the German synod this year to lay a plan for the reformation of the Dutch congregations.

APR. 16. The Spirit of God attended our endeavors both in town and Point. My heart was greatly enlarged in town especially. There is very apparent alteration in this place. There is not so much drunkenness and neglect of the ordinances as in former times; and the people are much more inclined to attend the places of public worship. So that, on the whole, I entertain a lively hope that the Lord will yet raise up for himself a large society in the town of Baltimore.

APR. 20. Just before preaching at the Point, six men were accidentally shot in the militia exercise. I will not venture to assert the captain selected them for exercise because it was preaching night. However, I visited one of the wounded, and prayed with him.

Rumors of War.

APR. 30. I preached three times, and the cup of my blessing was full. What shall I render unto the Lord for all his benefits? But we have alarming military accounts from Boston, New York, and Philadelphia. Surely the Lord will overrule, and make all these things subservient to the spiritual welfare of his church.

MAY 5. At the appointed time for preaching we had an awful storm of thunder and lightning, which killed three horses. However, I began in the midst of it, and spoke with liberty of spirit and great confidence in God.

MAY 8. Several friends set out in company with me to the quarterly meeting. I proceeded the next morning to meet the preachers and stewards. At ten o'clock we held our love feast, though my mind was under some exercises, so that I spoke but little. However, at four o'clock I preached from Isa. 41. 13, with great enlargement, and to a large concourse of people, but was confined in the evening to the company of men who were destitute of religion, and full of sin and politics. My brethren and myself were glad to have prayer in the morning and leave them. If there were no other hell than the company of wicked men I would say, From such a hell, good Lord, deliver me!

MAY 22. Having preached the last evening with some sweet enlargement, I left Philadelphia this morning, and set off for Norfolk. Preached at night to a few people in Chester, and was conducted the next morning in a friend's chaise to Cecil Courthouse, where I embarked for Norfolk.

MAY 29. With a thankful heart I landed at Norfolk, after having been much tossed about by contrary winds in the bay. My accommodations on board the vessel were also very indifferent, so that it was a disagreeable and fatiguing passage; but

"In hope of that immortal crown
I now the cross sustain
And gladly wander up and down,
And smile at toil and pain."

Here I found about thirty persons in society after their manner; but they had no regular class meetings. However, here are a few who are willing to observe all the rules of our society. Their present preaching house is an old, shattered building, which has formerly been a playhouse. Surely the Lord will not always suffer his honor to be trampled in the dust. No; I entertain a hope that we shall have a house and a people in this town.

JUNE 2. The Lord is pleased to show me the danger which a preacher is in of being lifted up by pride, and falling into the condemnation of the devil. How great is the danger of this! A considerable degree of ballast is highly necessary to bear frequent and sudden puffs of applause. Lord, fill me with genuine humility, that the strongest gusts from Satan or the world may never move me!

JUNE 6. I have lately read Mason on Self-Knowledge. This book, with Frank's on the Fear of Man, and Thomas à Kempis, are most excellent books for a Christian.

New Church Projected

JUNE 14. I have continued laboring, with different degrees of encouragement, between Norfolk and Portsmouth, but have not met with that success which my soul longs for. Our friends set a subscription on foot to-day for building a house of worship, and have raised only about £34. Had they the same spirit of liberality which they have in Baltimore, they might easily accomplish it.

JUNE 19. Yesterday's labor of preaching three times, etc., was not too much for me. And this day my soul enjoyed delightful communion with God. Satan assaults; but He that is for me is stronger than he that is against me.

"Be thou my strength, be thou my way;
Protect me through my life's short day:
In all my acts may wisdom guide,
And keep me, Saviour, near thy side."

JULY 3. This day was spent in writing to the preachers, and reading; and I was much contracted in my ideas while preaching at night. But all my soul is taken up with God; so that my desire is unto the Lord, and the remembrance of his name.

JULY 7. The last three days I have labored at different places in the country, and preached this evening in Ports-

mouth. Though I feel some concern for the souls of my fellow men, yet not enough. If we could but see by faith the danger to which poor unpardoned sinners are continually exposed, if we could but have a realizing view of that unquenchable fire into which they must be plunged, dying in their present state, how could we rest day or night from using all possible endeavors to prevent their eternal damnation?

JULY 20. I have now been a few days doing my Master's business in the country, but have taken cold, and am afflicted with a severe headache, so that I am almost ready to lie by. However, the next day I found myself something better, and came to Portsmouth, met the classes, and preached.

A Wild Congregation

JULY 23. There appeared to be many wild people in the congregation, though the grace of God is sufficient to make them tame. But the Almighty dealeth with men as with a rational creature; therefore we may go on in our folly, like the wild ass's colt, till we drop into endless perdition, unless we yield to the sacred touch of grace, and become workers together with God.

AUG. 4. I spent the preceding part of this week preaching in the country as usual, and with various prospects of success; but came back to-day, met the classes, which appeared to be much more engaged for heaven, and preached in the evening.

AUG. 5. My spirit was a little dejected, but blessed with the peace of God. I had some conversation with Mr. Strawbridge, who said the people should be kept in society, if they did not meet in class; and intimated that, instead of preaching the gospel, I had been exposing their faults. So this is part of what I have gained by my labor. But I let him know that our rules were intended for use, and not to be disregarded.

AUG. 7. I received a letter from Mr. Thomas Rankin, in which he informed me that himself, Mr. Rodda, and Mr. Dempster had consulted, and deliberately concluded it would be best to return to England. But I can by no means agree to leave such a field for gathering souls to Christ as we have in America. It would be an eternal dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care. Neither is it the part of a good shepherd to leave his flock in time of danger; therefore I am determined, by the grace of God, not to leave them, let the consequence be what it may. Our friends here appeared to be distressed above measure at the thoughts of being forsaken by the preachers. So I wrote my sentiments both to Mr. Thomas Rankin and Mr. George Shadford.

AUG. 14. I spoke both morning and evening, but we were interrupted by the clamor of arms and preparations of war. My business is to be more intensely devoted to God. Then,

"The rougher the way,
The shorter our stay;
The tempests that rise
Shall gloriously hurry our souls to the skies."

AUG. 20. I preached three times as usual, and heard a sermon on *the dignity of human nature*. Vain philosophy! "Every imagination of the thoughts of his heart" (in an unrenowned man) "was only evil continually." Then what is the dignity of depraved human nature? Received a letter from Mr. Thomas Rankin, expressing a change in his intention of returning to England.

Asbury's letter evidently caused a postponement of his return. Some two years passed now before he left for England.

AUG. 28. I set off for Mill Creek, to hold our quarterly meeting. We found it a peaceful, comfortable time. Mr. Strawbridge discovered his independent principles, in

objecting to our discipline. He appears to want no preachers; he can do as well or better than they. But it is likely self-sufficiency is the spring of all this. After preaching at a few other places on the way I returned to Portsmouth on Friday and on Saturday we had a most remarkable storm—the wind at northeast, and blew several vessels on shore, and among others the Mercury man-of-war. Houses were blown down, docks torn up, bridges carried away, abundance of trees broken and torn up by the roots, and several tracts of land overflowed with water. What a peculiar blessing is true religion!

Funeral of Robert Williams

SEPT. 28. I ventured to preach a funeral sermon at the burial of Brother Williams. He has been a very useful, laborious man, and the Lord gave him many seals to his ministry. Perhaps no one in America has been an instrument of awakening so many souls as God has awakened by him.

Robert Williams was the founder of Methodism in Virginia. He had married before Asbury's assignment by the Conference this year to Norfolk and had settled on the road between Norfolk and Suffolk. He was the first of English preachers to pass away.

OCT. 7. I ventured, though weak, on a small excursion into the country this week, and preached several times.

OCT. 8. Was greatly enlarged in preaching both at Norfolk and Portsmouth, and I venture to hope some good was done. But martial clamors confuse the land. However, my soul shall rest in God during this dark and cloudy day. He has his way in the whirlwind, and will not fail to defend his own ark.

OCT. 11. My soul is stayed on the Lord, and I find great sweetness in reading the Bible, and comparing spiritual things with spiritual. Other books have too great a tendency to draw us from this, the best of books;

I therefore intend to read more in this, and less in all others.

OCT. 13. Returned to Portsmouth, and found my spirit at liberty in preaching at night. Well may the kingdom of heaven be compared to a net, which is cast into the sea, and gathereth all, both good and bad; we had collected twenty-seven persons in our little society here, when I first came, but I have been obliged to reduce them to fourteen, and this day I put out a woman for excessive drinking. Here we see the necessity and advantage of discipline. Unless the discipline of the church is enforced what sincere person would ever join a society, among whom they saw ungodliness connived at?

OCT. 30. I am now bound for Brunswick. Some that had been displeased with my strictness in discipline were now unwilling to let me go; but I fear they will not soon see me again, if they should even say, "Blessed is he that cometh in the name of the Lord!"

NOV. 1. After we had passed Southampton Courthouse we were stopped by one who had an order from the committee to examine strangers. When we had given him an account of ourselves he treated us with great kindness, and invited us to dine with him, which we did. The Lord is mindful of his own.

NOV. 2. By the good providence of God I entered Brunswick Circuit, and am now within a few miles of dear Brother George Shadford. God is at work in this part of the country, and my soul catches the holy fire already.

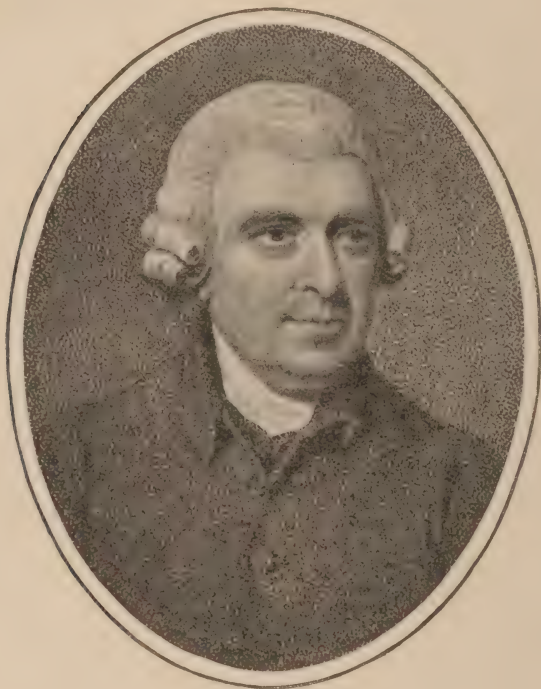
Meets Shadford

NOV. 5. Rode about ten miles to S. Y.'s chapel, and met Brother George Shadford. My spirit was much united to him, and our meeting was like that of Jonathan and David. We had a large congregation, and I was much comforted among them.

NOV. 6. I moved on toward our quarterly meeting, but

in fording Meherrin River the water was so deep as almost to swim my horse and carriage.

Nov. 7. Our quarterly meeting began, at which there might be seven hundred people. What great things hath the Lord wrought for the inhabitants of Virginia! Great



REV. GEORGE SHADFORD.

numbers of them manifested a desire to seek salvation for their souls. At this meeting we admitted Francis Poythress, James Foster, and Joseph Hartley as traveling preachers.

All of these were to be henceforward distinguished in the early history of American Methodism.

Nov. 9. Spent this day profitably and comfortably with Brother George Shadford. Happy are they who can open their minds freely to each other, as we have done!

Nov. 19. I began and ended the day with God. I had much liberty at the chapel in discoursing on the subject-matter, manner, and end of the apostles' preaching.

Nov. 28. The rain detained me in the house, to hold close and sweet communion with my God. But the next day I found many collected at Mr. B.'s. Here Mrs. Jarratt met me, and entreated me to go into their parish.

Mrs. Jarratt was the wife of the Rev. Devereux Jarratt, a minister of the English Church, a man of remarkable piety and evangelical spirit, and known as "the American Fletcher." He not only sympathized with the wonderful revival which was in progress in Virginia at this time, but as will be seen later gave valuable assistance in carrying it forward.

DEC. 20. I have now been twelve years a preacher, three years in a local capacity, and nine years in the traveling connection; about four years and eight months in England, and about four years and four months in America.

Christmas Day

DEC. 25. Being Christmas Day, I preached from 1 Tim. 1. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." My spirit was at liberty, and we were much blessed both in preaching and class meeting. Hitherto the Lord hath helped me both in soul and body, beyond my expectation. May I cheerfully do and suffer all his will, endure to the end, and be eternally saved!

DEC. 31. Being the last day of the year, we held a watch-night at S. Y.'s chapel, beginning at six and ending at twelve o'clock. It was a profitable time, and we had much of the power of God.

JAN. 1, 1776. I am now entering on a new year, and am of late constantly happy, feeling my heart much taken

up with God, and hope thus to live and thus to die. Or, if there should be any alteration, may it be for the better, and not for the worse! This is my earnest desire and prayer to God.

“My residue of days or hours,
Thine, wholly thine, shall be;
And all my consecrated powers
A sacrifice to thee;
Till Jesus in the clouds appear
To saints on earth forgiven,
And bring the grand sabbatic year,
The jubilee of heaven.”

JAN. 10. Mr. and Mrs. Jarratt met me at friend B.'s, and gave me a long narrative of a great work under Brother George Shadford. We held a watch-night, and Mr. Jarratt and I stood about two hours each. There appeared to be a great degree of divine power among the people. Mr. Jarratt accompanied me to W. P.'s, where I preached, and then pursued my way to Mr. P.'s, in Chesterfield, a good old saint of God. The Lord was with us there, and I afterward went on to Petersburg, and was glad to see my friends, though they were in some trouble about the times. To the great loss of many individuals, we are informed that Norfolk was burnt by the governor.

This was the first meeting of Asbury and Jarratt. Bangs, in his *History of the Methodist Episcopal Church*, vol. i, p. 90, ff., gives a long and very sympathetic account of “The Revival of Religion in Virginia,” written by Mr. Jarratt and sent through Asbury to Mr. Rankin to be forwarded by him to Mr. Wesley. This account was received by Asbury December 19, 1776, and is printed in the unabridged edition of his *Journal* under that date, and later as a pamphlet.

JAN. 24. I received a letter from Mr. Thomas Rankin informing me that he had administered on Brother Williams's will, and desiring me to pay attention to his affairs in these parts, and then return to Philadelphia by the first of March. Virginia pleases me in preference to all other places where I have been, but I am willing to

leave it at the call of Providence. The thought of having my mind taken up with Brother Williams's affairs gives me some concern. I want no temporal business of any kind.

More War Rumors

JAN. 30. The weather has been very cold, though I have attended every place in course, and both the people and myself have been frequently blessed. I have been reading Burnet's History of his Own Times, and am amazed at the intrigues of courts, and the treachery of men. There is reason to fear, the same cause produces the same effects at this time. For there is no probability of peace, and a great army is expected from England in the spring.

For two months or more now Asbury's daily records of labors and personal experiences are interspersed with observations concerning the impending war between the Colonies and England.

FEB. 5. Having attended the several appointments in the way, I came to S. Y.'s, and met the preachers collected for the quarterly meeting. With mutual affection and brotherly freedom we discoursed on the things of God, and were well agreed.

FEB. 18. I preached twice at Petersburg. The last subject was the rich man and Lazarus, which struck the people with great solemnity; and many seemed to feel the power of God.

FEB. 19. There were two Baptist preachers among the congregation to-day. After the sermon was ended they desired to speak with me. So we conversed about three hours on experimental, practical, and controversial divinity, but ended where we began. I thank the Lord, my mind was kept in peace and coolness. No doubt but Satan is very active in promoting religious controversies. Many take a controversial spirit for the spirit of religion, while others dispute away what little religion they have.

"Only by pride cometh contention." "The wisdom that is from above is first pure, then peaceable."

FEB. 21. Deep seriousness sat on the minds of the people under the preaching at friend Lynch's; and my preaching, for five times together, has been attended with blessed effects. But let all the glory be given to God! I am only as a pen in the hand of a writer. My soul longs for more spirituality, and to be totally dedicated to God.

FEB. 23. I set off for Philadelphia, and after meeting with various occurrences, heavy rains, and much fatigue, reached Leesburg on February 29. The attention of the audience was much engaged on the Lord's Day at the courthouse, while I discoursed with great affection and clearness of ideas. I afterward visited a poor, unhappy man imprisoned for murder, but found him very ignorant, though he was brought under some concern before we parted.

MAR. 7. Having left Leesburg on Monday, by the good providence of God, arrived safe at Baltimore to-day, but found the people greatly alarmed by the report of a man-of-war being near. Many of the inhabitants were moving out of town.

Man-of-War

MAR. 8. The town was all in commotion. It was reported that the man-of-war was in the river, which excited the serious attention of all the inhabitants; so that some were moving off, while others were arming.

MAR. 10. The congregations were but small, so great has the consternation been. But I know the Lord governeth the world; therefore these things shall not trouble me. I will endeavor to be ready for life or death; so that, if death should come, my soul may joyfully quit this land of sorrow, and go to rest in the embraces of the blessed Jesus. O delightful felicity! There is no din of war, no

unfriendly persecutors of piety, no enchanting world with concealed destruction, no malevolent spirit to disturb our peace; but all is purity, peace, and joy. . Adapting my discourse to the occasion, I preached this evening from Isa. 1. 19, 20: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

At Mr. Gough's

MAR. 11. Pursued my way as far as Mr. H. Gough's, and was treated with great kindness. May this family evince that all things are possible with God, though their salvation should be attended with as much apparent difficulty as the passage of a camel through the eye of a needle! If they prove faithful stewards they will. I preached here the next day to a large congregation, among whom were some of my old friends from the Forks; and the Lord gave us a blessing together.

Henry Dorsey Gough had now been a member of the Methodist society for about a year. His relation to Methodism is one of the conspicuous romances of our early history. He was a man of large wealth, and his home, "Perry Hall," about twelve miles from Baltimore, and henceforth to be both a preaching place and haven of rest for the itinerants, was one of the most spacious mansions in America. Mr. Gough erected a chapel contiguous to his house, which is noted as the first American Methodist meetinghouse that had a bell.

MAR. 13. Came to Joseph Dallam's, and found his pious wife under hysterical complaints, and full of doubts about the state of her soul. Preached the next day, at a place by the way, with holy warmth of affection, to a considerable number of people.

MAR. 19. Under the divine protection I came safe to Philadelphia, having rode about three thousand miles since I left it last. But heaven is my object, not earth. This springs my mind, and makes my burden light.

“The things eternal I pursue,
A happiness beyond the view
Of those that basely pant
For things by nature felt and seen:
Their honors, wealth, and pleasure mean,
I neither have nor want.”

Here I met with Mr. Thomas Rankin in the spirit of love; and received a full account of what related to the unhappy Mr. Dempster. I also received an affectionate letter from Mr. Wesley, and am truly sorry that the venerable man ever dipped into the politics of America. My desire is to live in love and peace with all men; to do them no harm, but all the good I can. However, it discovers Mr. Wesley's conscientious attachment to the government under which he lived. Had he been a subject of America, no doubt he would have been as zealous an advocate of the American cause. But some inconsiderate persons have taken occasion to censure the Methodists in America on account of Mr. Wesley's political sentiments.

Good Friday

APR. 5. I heard a Moravian preach, but it was only an historical faith. And this being Good Friday, I preached from these pathetic words of Christ: “Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” What mortal can form any idea of the blessed Saviour's feelings at that time, when his agony was so great as to express from his sinless body great drops of blood and water! Was it ever heard before that any man sweat blood? If Jesus found the punishment due to sin to be so severe, how will poor sinners themselves bear the eternal damnation of hell?

APR. 7. The Lord graciously assisted me in my public exercises both morning and evening.

APR. 13. Was desired to visit a prisoner under sentence of death. I found he was an Englishman, had been an

old soldier, and had experienced the pardoning love of God in Ireland about twenty years ago. Thus we see that, although a soul has been blessed with the favor of God, yet unfaithfulness may provoke the Almighty to give up such a person to work all kinds of sin with greediness. Then "let him that thinketh he standeth take heed lest he fall."

APR. 16. A friend from New York informed us that troops were raised and intrenchments made in that city. O Lord, we are oppressed; undertake for us. I received a letter from friend E. at Trenton, complaining that the societies in that circuit had been neglected by the preachers.

APR. 18. We heard of a skirmish between the Philadelphia fleet and the Glasgow man-of-war. What will be the end of these things? Lord, think upon us for good, and show us mercy!

APR. 23. Rode to Burlington, and on the way my soul was filled with holy peace, and employed in heavenly contemplations; but found, to my grief, that many had so imbibed a martial spirit that they had lost the spirit of pure and undefiled religion. I preached from Rom. 13. 11, but found it was a dry and barren time. And some who once ran well now walk disorderly.

MAY 6. My mind was in a dissipated frame to-day; and we were alarmed with a report that ships-of-war were then in the river. However, I was blessed in meeting a class at night. My mind was more composed and comfortable the next day, but not so spiritual and heavenly as I desire it should be.

"Come, Lord, from above,
The mountains remove,
Overturn all that hinders the course of thy love:
My bosom inspire,
Enkindle the fire,
And wrap my whole soul in the flames of desire."

Preached at night from a text which corresponded with my own feelings: "These are they which came out of great tribulation," etc.

Tidings of War

MAY 8. About ten o'clock to-day tidings arrived that there had been a skirmish off Christiana, between thirteen row-galleys and the Roebuck man-of-war; that, after an encounter of three or four hours, the man-of-war withdrew, as it was thought, much shattered. At this news the inhabitants of the city were all in commotion, and the women especially were greatly shocked.

MAY 23. Visited Mrs. G., an old disciple of Mr. Whitefield's; but now she entertains the Methodists.

MAY 27. Expecting the preachers were on their return from the Conference, I appointed preaching at my lodgings, but had to preach myself, to a small, attentive, tender company, and felt much quickened in my own soul. At night Brother Rankin arrived, and informed me that I was appointed for Baltimore; to which I cheerfully submit, though it seems to be against my bodily health.

On account of illness Asbury had been unable to attend the Annual Conference, which assembled this year at Baltimore, May 24. This was the first time the Conference had been held in that city. A very considerable increase in the societies, due largely to the revival in Virginia, was reported.

JUNE 2. Went to the chapel, and preached after Brother Samuel Spragg, and the people appeared to be deeply affected; but Brother Spragg does not seem to enter into the Methodist plan of preaching. He uses a few pompous, swelling words, which pass for something great with short-sighted people, but are not calculated to do them much spiritual good.

JUNE 6. Was greatly blessed in meditation and prayer on my way to Mr. Harry Gough's, and there met with my good friend, Mr. Philip Rogers, and his wife. The next day my spirit was in heaviness through manifold tempta-

tions. I see the need of always standing sword in hand against my adversary the devil.

JUNE 9. Yesterday I preached with some satisfaction at Mr. Giles's; and rode to-day about twelve miles to the Forks, where I preached from Col. 1. 28, and then met part of several classes. My feeble body was much fatigued with the exercises of the day, but my soul was delightfully taken up with God.

JUNE 15. After preaching in the Dutch church, and meeting the class, I rode about five miles, through a heavy rain, and the wind was so powerful that it blew down trees, barns, and houses, so that it was with difficulty I could urge my way through the woods; but at length came safe to the widow M.'s, and enjoyed a comfortable hour in preaching from Luke 14. 18, 19.

JUNE 19. Spent some time with Mr. Otterbein. There are very few with whom I can find so much unity and freedom in conversation as with him. At night the words were a blessing to myself, and no doubt to others, while I expatiated on 2 Cor. 4. 5.

Fined for Preaching

JUNE 20. Went to Nathan Perigau's, and was fined £5 for preaching the gospel. But found my soul at liberty both in preaching and class meeting.

JUNE 24. Spoke plainly on the nature of our society, and the necessity of discipline, which perhaps was not very pleasing to some who do not choose to join. I told them we could not, would not, and durst not allow any the privileges of members who would not come under the discipline of the society.

JUNE 25. James Foster, who has lately come from Virginia, gave me an agreeable account of the glorious spreading of the work of God in Virginia and North Carolina. The Lord is fulfilling his promises, and pouring out his Holy Spirit on the people.

JUNE 26. This was a general fast day, and my heart was fixed on God. I preached at three o'clock at Mr. S.'s, and the power of God was displayed among the poorer part of the congregation. James Foster then met the class, like another George Shadford.

JUNE 28. Going to my appointment, it rained much, and I got wet, which brought on a sore throat, and laid me up till July 9. For the greatest part of the time I could neither eat, drink, nor sleep, till the tumor broke. But, glory to God! I possessed my soul in patience under the whole of the affliction. As a kind father dealeth with an afflicted son, so the Lord dealeth with me. What shall I render unto the Lord for all his benefits? I will render thanksgiving and praise, and devote both body and soul to the Most High. During this affliction my abode was at Mr. Gough's. I have now come to a determination, God willing, to go to the warm springs, and make a trial of them for the recovery of my health; perhaps my strength may be thereby so restored for future services that upon the whole there may be no loss of time. Robert Wooster, William Lynch, and James Foster will supply the circuit in the meantime.

Asbury's habit in keeping his Journal, when he had been prevented by illness, or other reasons, from making regular entries, was to date back where he had left off, and fill the gap as best he could.

JULY 13. My heart has been humbled and melted under a sense of the goodness of God. This day I set out for Baltimore on my way to the springs; but by the time I reached the town I felt a great disposition to weariness in my shattered frame. I ventured to preach both this evening and the next day, and humbly hope the Word was made a blessing to many.

JULY 15. We set off for the springs. Mr. Dallam overtook us in the evening, and, that no opportunity might be lost, I lectured at night in the tavern where we lodged;

and both the tavern-keeper and his wife appeared to have some thoughts about their souls.

Arrives at Springs

JULY 18. After riding forty miles to-day we reached the springs, and at first we found it difficult to obtain lodgings, but after a while I succeeded. Here was work enough for a preacher, if he desired to be faithful.

JULY 19. I could not be satisfied till I declared to the people their danger and duty, which I did from Isa. 55. 6, 7. They all behaved with decency, though it is more than probable that some of them had enough of my preaching.

JULY 20. We had a meeting in the evening—which we intended to have every evening at Mr. Gough's and Mr. Merryman's alternately—for prayer and exhortation, at which about twenty people attended. My spirit was grieved within me at the conduct of poor sinners, but in Jesus my Lord I had peace.

JULY 21. A Church minister attended the public exhortation in the morning; and in the afternoon a dissenting minister preached from these excellent words: "Believe on the Lord Jesus Christ, and thou shalt be saved." His discourse was very methodical, but dry, and full of academic stiffness. It was very unlikely to bring souls either to faith or repentance. I preached in the evening from Acts 13. 26. But my spirit was so stirred up within me, by a desire that the people who were in their houses might hear, that by speaking too loud, I hurt myself. We afterward had a good time in our prayer meeting.

JULY 23. The peace of God abideth constantly with me. I preached again by the side of a hill, near the bath, and the Word had a melting influence on some of the congregation. The dissenting minister attended our prayer meeting in the evening, and prayed with us. By the

blessing of God, my body began to feel the benefit of the waters. Reading the lives of Halyburton, Walsh, and De Renty has had a great tendency to quicken my soul.

Thomas Halyburton (1674-1712) was a distinguished Scottish divine; Thomas Walsh (1730-1759) was one of the remarkable men of early Methodism. Wesley pronounced him "the best biblical scholar he knew"; De Renty (1611-1648) was a French ascetic, noted for piety, and whose Life published in French in 1651 was abridged by John Wesley and republished.

JULY 24. The congregation was rather increased; many were affected, and one man fell down. It clearly appears that I am in the line of my duty in attending the springs: there is a manifest check to the overflowing tide of immorality, and the prejudices of many people are in a great degree removed. So that I hope my visit to this place will be for the benefit of the souls of some, as well as for the benefit of my own body; though preaching in the open air to a people who are almost strangers to a praying spirit, is more disagreeable to my feelings, and a much greater cross, than traveling and preaching in a circuit.

JULY 26. The zealous conversation and prayers of Mr. Gough seem to move and melt the hearts of the people more than my preaching does. Lord, send by whom thou wilt, only send to the conviction and salvation of immortal souls. I have found both reproof and instruction in reading the life of Mr. Walsh.

Daily Programme

JULY 29. My present mode of conduct is as follows: to read about a hundred pages a day; usually to pray in public five times a day; to preach in the open air every other day; and to lecture in prayer meeting every evening. And if it were in my power I would do a thousand times as much for such a gracious and blessed Master. But in the midst of all my little employments I feel myself as nothing, and Christ to me is all in all.

JULY 31. Spent some time in the woods alone with God, and found it a peculiar time of love and joy. O, delightful employment! But my mind is in some degree disturbed by the reports of battles and slaughters. It seems the Cherokee Indians have also begun to break out, and the English ships have been coasting to and fro, watching for some advantages; but what can they expect to accomplish without an army of two or three hundred thousand men? And even then, there would be but little prospect of their success. O that this dispensation might answer its proper end!—that the people would fear the Lord, and sincerely devote themselves to his service.

A Methodist in Principle

AUG. 8. Met with a man to-day who came from a place about eighteen miles from the springs. He never heard a Methodist before, nor saw one; yet he appeared to be a Methodist in principle, experience, and practice. He was brought to the knowledge of himself and of God by the means of sore afflictions of body, prayer, and reading. Thus we see the Lord works where and in what manner he pleases.

AUG. 11. A fine, sensible, polite gentleman delivered a discourse on the new birth; he described it by its effects, but appeared to be at a total loss in respect to the manner in which it is wrought. I had spoken in the morning, and in the evening preached again, pressing religion on the young people especially, and showing the superior advantages and satisfaction arising from it even in this life.

AUG. 12. I rode seventeen miles to see a saint indeed, a woman confined to her bed for fifteen years, and quite happy in the love of God, though she had never seen a Methodist, or any other truly religious people. After I had preached, with some divine assistance, to about one hundred people collected from the country parts around, we returned and had a comfortable time in our evening

meeting. The house in which we live at the springs is not the most agreeable; the size of it is twenty feet by sixteen, and there are seven beds and sixteen persons therein, and some noisy children. So I dwell among briars and thorns; but my soul is in peace.

AUG. 23. I had some serious conversation with a Quaker on the subject of the Holy Scriptures as the grand criterion of all inward and outward religion. But to deny this is to oppose the present dictates of the Holy Ghost to its former dictates, which would be a most dangerous absurdity. How strange, how presumptuous, to exalt the dignity of modern speakers beyond that of the prophets and apostles, who spake as they were moved by the Holy Ghost, and have given us a sure word of prophecy, whereunto we do well that we take heed! (2 Pet. 1. 19.) We are sure that the Sacred Scriptures are of God; and we are as sure, if any man speak contrary to them, he is not of God.

AUG. 25. After preaching to-day I fell in with one of the wildest Antinomians I had ever met with. He undertook to prove that love is not love, and said that "they that are born of God do not sin; but that they may sin in all manner of ways, and frequently do so." But what was most surprising, he said "he valued not my God and Christ; for they could neither save nor damn him." Such language is enough to make a man shudder in repeating it.

AUG. 27. Having taken my leave yesterday, in discoursing on the parable of the sower, I this day turned my back on the springs, as the best and the worst place that I ever was in—good for health, but most injurious to religion.

SEPT. 1. I rode to Gunpowder Neck, and preached twice. My soul was exceedingly happy in God, both in preaching and meeting the class. But alas! we hear of bloodshed and slaughter. Many immortal souls are

driven to eternity by the bloody sword. This is a grief to my soul. Lord, scatter them that delight in war and thirst for human blood! It is well for the righteous that this is not their home. No; they are blessed with a pacific spirit, and are bound for a kingdom of peace, where

“No horrid alarum of war
Shall break our eternal repose;
No sound of the trumpet is there
Where Jesus’s Spirit o’erflows:
Appeased by the charms of thy-grace,
We all shall in amity join,
And kindly each other embrace;
And love with a passion like thine.”

SEPT. 17. Both rich and poor came out to hear the Word at Elk Ridge, and some of the young and gay were made to weep. It will be well for them if they prefer Jesus Christ and his cross to all the wealth and vanity of this world. I went home with Caleb Dorsey, who was once convinced of sin, but has now grown worse than ever. He had about forty souls in his family, untaught as the Indians in the forest. They seem to roll in plenty; but “there is no peace, saith my God, to the wicked.”

The Judgments of God

SEPT. 29. There were five or six hundred people at the Forks, to whom I discoursed on the judgments of God, and showed who are the provoking cause—not religious people, as the ignorant say, but those who transgress the laws of God in defiance of his justice. Thus it was with the antediluvians, with the Egyptians, with the apostate Israelites in the wilderness, with the inhabitants of Jerusalem after the coming of Christ, and thus it is with us.

OCT. 6. We had a great meeting at the widow M.’s. I preached at eleven o’clock to six or seven hundred souls; and then we held a love feast, in which many spoke of the goodness of God. We had five or six preachers

and exhorters; so we also held a watch-night from six o'clock till ten. And I felt as if it would have been no burden to have tarried in religious exercises all the night. The next evening likewise we had a very solemn watch-night.

OCT. 25. Being a day of rest from public exercises, I spent it in prayer, meditation, and reading; partly in Whitby's Notes, and partly in the Life of Solon, the Athenian philosopher.

Nov. 2. For a few days past I have been variously exercised in preaching at different places. Some congregations were warm and earnest in religion; others were dull, and seemed to have but little relish for divine things.

Nov. 12. We held our quarterly meeting at Deer Creek. We had a very solemn time at the love feast, in which many spoke freely and feelingly of what God had done for their souls. After the preaching was ended and the temporal business all settled, we then laid a plan for regulating the public exercises of the local preachers, and concluded the whole in much love and good order. But these public times interrupt my private devotions and communion with God. It would be very disagreeable to live so always. One of the preachers brought an account of an apparition that appeared to a lad, and gave a particular account of being murdered by his fellow soldier, requesting that the lad's father might lodge an information against the murderer; which was done. I was informed that the American and English armies were cannonading within a mile of each other near New Rochelle. How terrible is war!

Nov. 25. My soul was calm and comfortable. I have applied myself much to reading Whitby; but he has so much to say about different men's opinions that it makes the labor of reading him too dry and tedious. Now I began to read the Christian Library.

Nov. 30. Returning to Baltimore, I preached from Rom. 8. 38, 39. The congregation was small, but there was power in the Word. It was now reported that the British troops were on their march to Philadelphia. Troubles may be at hand. But my design is, through grace, so to improve my time as to be always prepared for the worst.

Saint Paul on Justification

DEC. 2. In reading Whitby on 1 Cor. 4. 4 I observed these words: "Here also note in Saint Paul another sense of justification, as it relates to our absolution from condemnation, and our approbation as righteous at the last day, which will be, saith he, according to our works (2 Cor. 5. 10), and our fidelity in execution of the trusts committed to us (verse 2)." We are commanded to follow Jesus Christ. And he, for the joy that was set before him, endured the cross, despising the shame. So it is our duty to follow the example of Moses, who had respect unto the recompense of reward. Hence it appears, we are justified by the merits of Christ, through faith, in the day of conversion; and by the evidence of works in the day of judgment. Happy is the Christian who abounds with them!

DEC. 8. My present practice is to set apart about three hours out of every twenty-four for private prayer; but Satan labors much to interrupt me.

DEC. 9. My ideas were clear and my heart was warm while I was treating on the regal dignity of Christ, the nature of his government, and the privileges of his subjects.

DEC. 10. With the snow full in my face, I set out for Mr. T.'s. The flesh was reluctant for a while, but was brought to submit. When the mind is reconciled to duties and difficulties, then that which was hard becomes easy.

DEC. 12. I was greatly assisted and blessed in my own soul while preaching about two hours at a watch-night at Mr. Perigau's. We have many alarming accounts of martial preparations; but I leave the troubles of to-morrow till to-morrow comes. My desire is to live more to God to-day than yesterday, and to be more holy this hour than the last.

DEC. 15. The troubles of the times seemed so to engross the attention of the people that the congregation were very dull while I preached at night in Baltimore from Mic. 6. 9: "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." It seems Mr. Rankin is going to New York.

Displays of Power

DEC. 19. Received a narrative of the work of God in Virginia, written by Mr. Jarratt to be sent to Mr. Wesley. The Lord has been displaying the power of his grace in a marvelous manner through many parts of Virginia.

In the Journal as first published this narrative is printed, together with letters, etc., some twenty pages in all.

JAN. 2, 1777. My soul has had to wrestle with principalities and powers; but by the grace of God, in obstinately resisting the tempter, I have come off more than conqueror, and am now in peace. I was enabled to speak plainly and closely at Mr. Gough's.

JAN. 5. After preaching and meeting the society I think the people were left more in earnest for the salvation of their souls than they were before.

JAN. 13. We have constant rumors about the disagreeable war which is now spreading through the country; but all these things I still commit to God. Matters of greater perpetuity call for the exertion of my mental powers.

JAN. 16. A certain person passed great encomiums, and sounded my praise as a preacher to my face. But this is a dangerous practice; for it is easier for a preacher to think too much of his gifts than too little.

JAN. 19. In preaching at Nathan Perigau's, from Zeph. i. 12, I was particularly led, in the close of the sermon, to address the younger part of the congregation, in such a manner as greatly affected the parents who were present.

JAN. 21. A messenger from Mr. Gough's met me at the widow B.'s, informing me that Mr. Rolla and Mr. George Shadford were there waiting to see me. After preaching I set out, and met my brethren the same night, and found them inclined to leave America and embark for England. But I had before resolved not to depart from the work on any consideration. After some consultation it was thought best that Mr. Rolla should go to Mr. Rankin and request his attendance here. On Thursday Brother Shadford preached a very argumentative and melting sermon. I intended to have gone forward on my circuit, but was prevented by the rain.

JAN. 26. After lecturing in Mr. Gough's family I rode to the Forks, and preached there; then through rain, and cold, and dirt to meet the congregation at Mr. C.'s; and afterward returned to Mr. Gough's and lectured in the evening. And the Lord was with me, to support and comfort me, through all the exercises of the day.

JAN. 27. My spirit was assaulted by Satan, and felt itself in a heavy frame; but in the Lord I have help. As Brother George Shadford is willing to take this circuit for the present, my intention is to move toward Annapolis and its adjacent parts. May Divine Providence direct my steps! I have had an agreeable conversation with my friend Mr. Otterbein.

FEB. 10. I went to the quarterly meeting and met with Brother Rolla and Brother Rankin. In our love feast

several people were happy, but my mind was under a cloud and some severe exercises.

Reads Greek and Hebrew

FEB. 15. I have been reading some of both Greek and Hebrew; but my soul longeth to feel more deadness to everything but God, and an increase of spiritual light, life, and love. I now parted with dear Brother George Shadford.

FEB. 18. It was a cold winter's day, but I rode twenty-three miles to Mr. Gough's, and found one had been brought to God since my departure the last time. Several seemed to melt while I was discoursing on the vision of dry bones.

FEB. 20. The weather was exceedingly severe, and I had twenty-five miles to ride, which almost benumbed both body and soul.

FEB. 28. My heart was unfettered and quite happy in God, while publishing glad tidings to poor sinners at Mr. H.'s, from Acts 13. 38, 39. I had appointed the next day to enter Annapolis, but a great snow prevented me. Meeting with Brother H., who was about to enter upon the circuit, we took some sweet counsel together relative to the work of God; and I gave him a plan which comprehended the greater part of the circuit, reserving for myself Annapolis and a few places adjacent. My soul is now kept in peace and love.

MAR. 2. Though the weather was very cold, several members of the convention attended to hear the word at the widow D.'s; and afterward preached in the playhouse, now converted into a church. In the beginning of the ensuing week, I was requested to preach in the assembly room, but some of the members opposed it; so I returned to the play house, and found my ideas contracted while preaching to a deistical audience, from Rom. 8. 7, 8.

MAR. 13. I saw a fresh proof that the life of man is

quite uncertain: a tobacco house was blown down and killed a negro man. My heart was deeply engaged in prayer, especially for the inhabitants of Annapolis.

MAR. 14. My natural timidity depressed my mind at the thought of preaching in Annapolis, where many people openly deny the Holy Scriptures, as well as the power of inward religion. But the Lord inspired me with a degree of evangelical courage, and I felt a determination to adhere to the truth, and follow Jesus Christ, if it should be even to prison or to death.

MAR. 15. Preaching in a private house in Annapolis, I found my spirit at liberty in a good degree. May the God of Daniel stand by me, that I may never be ashamed to preach the pure gospel, or even afraid to suffer for it!

MAR. 17. Preaching when the house of assembly was adjourned, many of them came to hear for themselves. The Lord was with me, and I found my heart melted and expanded with love to the souls of the people.

Much in Prayer

MAR. 22. As sure as we draw nigh to God in sincerity he will draw nigh to us. I have given myself to private prayer seven times a day, and found my heart much drawn out in behalf of the preachers, the societies, especially the new places, and my aged parents. And while thus exercised my soul has been both quickened and purified. Let the glory be given to God!

MAR. 27. I received a letter from Brother Shadford, intimating that, according to rule, the time was drawing near for us to return. But Saint Paul's rule is that our spiritual children should be in our hearts, to live and die with them (2 Cor. 7. 3). Then, doubtless, we should be willing to suffer affliction with them. May the Lord give me wisdom sufficient to direct me in this and every intricate case!

APR. 2. Having received information that some of my

brethren had determined on their departure, I wrote to Brother Shadford that as long as I could stay and preach without injuring my conscience it appeared as my duty to abide with the flock. But I must confess Satan has harassed me with violent and various temptations. However, my dependence is on the Lord, that he will always enable me to do what is right in the sight of God and man. I had about twenty-two miles to ride to-day, and to call by the way to preach; though both hungry and weary, yet my soul was much blessed in dispensing the Word.

Breaking the Sabbath

APR. 20. After preaching at Mr. W.'s I rode about twenty miles to lodge with a friend, but, seeing a boy plowing by the roadside, my conscience smote me for breaking the Sabbath by riding when there was no real necessity for it.

APR. 28. About two hundred careless-looking people came to hear the Word at Pig Point; they seemed entire strangers to such a doctrine, so some laughed and others wept. I rode fifty miles in going and coming to preach that sermon, but hope it was not altogether labor lost.

MAY 7. A letter came to hand from Mr. Jarratt, which gave us hopes that there would be another revival in Virginia. He also advised us to take no immature steps, which might have a tendency to alter our plan.

MAY 10. At Annapolis the congregation was small, and so was my power to preach. My soul has been kept in a calm and comfortable frame, but panting for more constant fervor toward God.

MAY 11. Many attended at the widow D.'s, to hear what I would say on my departure. I spoke from Acts 13. 46, and many seemed much affected. The congregation was also large at Annapolis, where I spoke in plain terms to the rich and the gay on our Lord's awful account of the rich man and Lazarus. They behaved well, and

some were desirous to know if I intended to come again.

MAY 12. Set out for our yearly Conference, and having preached at Mr. Perigau's by the way, came safe to Mr. Gough's, and was glad to see the preachers who were there. We had some weighty conversation on different points, and among other things it was asked whether we could give our consent that Mr. Rankin should baptize, as there appeared to be a present necessity. But it was objected that this would be a breach of our discipline; and it was not probable that things would continue long in such a disordered state. The next day, with great harmony and joint consent, we drew a rough draft for stationing the preachers the ensuing year. And on Friday we conversed on the propriety of signing certificates avouching good conduct for such of the preachers as chose to go to Europe. But I could not see the propriety of it at this time. We also conversed on such rules as might be proper for the regulation of the preachers who abide on the continent. And it was judged necessary that a committee should be appointed to superintend the whole. And on Monday we rode together to attend the Conference at Deer Creek.

So greatly has the Lord increased the number of traveling preachers within these few years that we have now twenty-seven who attend the circuits, and twenty of them were present at this Conference. Both our public and private business was conducted with great harmony, peace, and love. Our brethren who intend to return to Europe have agreed to stay till the way is quite open. I preached on the charge which our Lord gave his apostles: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Our Conference ended with a love feast and watch-night. But when the time of parting came many wept as if they had lost their firstborn sons. They appeared to be in the

deepest distress, thinking, as I suppose, they should not see the faces of the English preachers any more. This was such a parting as I never saw before. Our Conference has been a great time, a season of uncommon affection. And we must acknowledge that God has directed, owned, and blessed us in the work. A certificate, as mentioned above, had been acceded to, and signed in the Conference.

MAY 28. Began to read regularly Mr. Wesley's Notes. I find them instructive.

Discards His Wig

JUNE 6. I laid aside my wig, and began to use the cold bath for my health; and rode as far as Mrs. R.'s, who was a mother in Israel, and both a friend and mother to me. After many heavy trials my soul was comforted, but earnestly desirous of more purity and fellowship with God.

JUNE 16. We set out and rode to S. T.'s, where we received this strange relation: "A person in the form of a man came to the house of another in the night; the man of the house asked what he wanted. He replied, 'This will be the bloodiest year that ever was known.' The other asked how he knew. His answer was, 'It is as true as your wife is now dead in her bed.' He went back and found his wife dead. But the stranger disappeared."

JULY 6. There was a very serious congregation in the forenoon, where I enforced our Lord's affectionate declaration, Matt. 23. 37. But in the latter part of the day, about eleven miles distant from the other place, the people seemed to be stupid and inattentive. As I have thought bacon was prejudicial to my health, I have lately abstained from it, and have experienced the good effects of this economy. My soul has been kept in great purity, and ardent pantings after more of God.

JULY 13. Though I spoke closely and plainly at Mrs.

D.'s, yet the audience did not seem properly to understand me. I had intended to preach in the commons this afternoon, but the rain prevented it, so I preached to a few desirous souls at Mr. H.'s. My work at present is very heavy—it is chiefly among unawakened people. I have devised what I could to bring them to God, and know not what new method to take.

JULY 21. Heard Mr. Rankin preach his last sermon. My mind was a little dejected, and I now felt some desire to return to England, but was willing to commit the matter to the Lord.

JULY 24. There were many gay and giddy-looking folks to hear the Word of the Lord, and a few of them were serious and affected. Poor souls! They are real objects of pity. Both their education and the circle of their acquaintance have a tendency to make them forget their latter end, and to bend all the strength of their minds to present objects.

Observance of a General Fast

JULY 25. We kept our general fast as appointed by Conference; and my soul was enabled to cast all its little cares, both spiritual and temporal, on Him that careth for me. May the Lord direct me how to act, so as to keep myself always in the love of God! I have lately been reading an account of Theodosius and his sons, with several of the ancient fathers; which also communicates much information relative to the Eastern and Western empires for about three hundred years—so long were idolatry and Arianism kept out of the church of Christ. And while Chrysostom was bishop an Arian church was burned at Constantinople. But since that time absolute, unconditional predestination has made its way into the church, which nullifies all laws, human and divine—for if men cannot do otherwise than they do, why should any law inflict punishment for their crimes? Must quadru-

ped be punished because they do not fly? How easily might men, believing this doctrine, ascribe their envy, malice, and most cruel inclinations to the effect of divine predestination; and conclude that their most malignant dispositions were eternally decreed, and therefore not to be conquered but complied with, though they should produce the most pernicious and destructive consequences in human society.

JULY 26. Having read the conquest of Rome by Alaric, and the rending of the Western Empire by the Goths, I was led to observe how part of the Revelation of Saint John was then fulfilled.

JULY 28. As the rain prevented my attending the appointment, I visited the jail, and found an unhappy mortal under sentence of death, who was very ignorant, but so susceptible of religious advice that he was melted into tears, and shook like a leaf.

AUG. 1. I have now finished reading sixteen volumes of the Universal History.

AUG. 3. In the forenoon the poor rich sinners were very attentive in the schoolhouse on Elk Ridge; and it is possible the Lord may raise a people among them to fear and love him.

AUG. 4. Rode thirty-seven miles to the Frederick quarterly meeting without breaking my fast, and was under the necessity of preaching when I arrived. The next day our meeting began with a love feast, and we had a powerful, melting time.

AUG. 8. Having visited my friends in Baltimore, I rode to Mr. Gough's, met Mr. Rankin, and had some agreeable conversation on the work of God in different parts of America. Went the next day to the Forks, where I met with Brother George Shadford in great harmony, and found divine assistance in dispensing the Word.

AUG. 11. We settled all our little affairs in the spirit of love, and Brother Shadford partly agreed to go with

me to the quarterly meeting. But, alas! though my confidence in Christ was not shaken, yet I felt myself less than the least in the company, and unworthy of the favor of both God and man. How merciful is God in giving us such abasing views of ourselves, which have a powerful tendency to drive us closer to him and keep us always in the dust!

Rankin Contentious

AUG. 13. Spent the day at Mr. G.'s, and after some conversation I found Brother Shadford was not to go with me, because Mr. Rankin did not choose to spend a quarter in Baltimore Circuit. Indeed, he has not taken a regular circuit since we have been in America; so I was obliged to go into a new circuit with a young exhorter who had deserted me once before. But all contentions wound my spirit, so I passively submitted.

AUG. 24. I was much fatigued by riding twenty-five miles and preaching twice. A report that a British fleet was sailing up the Chesapeake Bay has induced many people to quit Annapolis. Lord, give thy people faith and patience sufficient for their day of trial!

AUG. 25. My soul confided in God, but was sweetly distressed with an ardent desire for more complete holiness. I have lately read Walker's Sermons with much pleasure. We had an awful storm this evening at nine o'clock. The thunder, lightning, and sweeping winds were all in commotion. With reverence I turned my mind on the dread majesty and power of God, who, by the elements in which we live, contends with man. Such a scene as this was enough to strike the boldest sinner with terror, and make him even shudder at a wicked thought.

AUG. 26. T. W. informed me that they had made choice of me to preach in the Garrettson church. But I shall do nothing that will separate me from my brethren. I hope to live and die a Methodist.

AUG. 27. Though it rained I rode twenty-five miles to Maggoty, but was tempted and shut up in my mind, while endeavoring to announce, "If God be for us, who can be against us?" But the next day my soul was happy at Mr. Perigau's, and I admitted four persons into the society on trial. The militia were now collecting from all quarters.

SEPT. 3. My soul was watered with the peaceful influence of divine grace. But what I enjoyed was a stimulus urging me to groan for more. I spent much of my time in reading Law's Serious Call, and Baxter's Call to the Unconverted, and think the latter is one of the best pieces of human composition in the world to awaken the lethargic souls of poor sinners.

SEPT. 18. At Mr. W.'s I met with Brother Samuel Spragg, who informed me that the preachers in Virginia intended to abide there a while longer. Brother Spragg preached twice, and there was some small moving among the people.

SEPT. 22. I met with Brother George Shadford, who informed me that my brethren, Mr. Rankin and Mr. Rodda, had left the continent. So we are left alone. But I leave myself in the hand of God; relying on his good providence to direct and protect us; persuaded that nothing will befall me, but what shall conduce to his glory and my benefit.

Distressing Times

OCT. 13. Commotions and troubles surrounded me without, but the peace of God filled my soul within. We seemed to be in a strait; but my heart trusteth in the Lord. These distressing times have lately induced many people to pay a more diligent attention to the things of God. So I have hopes that these temporal troubles will prepare the way for spiritual blessings.

Nov. 5. After riding thirty-seven miles I came to Bal-

timore, but was very weary, though my mind was calmly stayed on God.

Nov. 7. Went to Mr. Gough's, and on Saturday preached on 3 John 4: "I have no greater joy than to hear that my children walk in truth."

Quarterly Meeting at Deer Creek

Nov. 10. We set out for the quarterly meeting at Deer Creek. On Tuesday our love feast began at ten, and at half-past two I began the public exercise, from Heb. 13. 17, 18: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly." The preachers were stationed without any trouble, and all was done in harmony and love.

Nov. 12. I rode back to Mr. Gough's in order to attend a quarterly meeting on Curtis's Creek. The Lord has lately kept my soul in tranquil peace, not much disturbed by Satan. I now purposed, by the grace of God, as often as time will permit, to read six chapters every day in my Bible.

Nov. 21. I have endeavored to improve my time to the best advantage in reading, and have seen so much beauty in holiness that I have thirsted and longed for more. My desire is, like Abraham, the father of the faithful, to maintain a constant walk with God.

Dec. 1. I left Mr. Gough's, and after crossing the bay came in safety, at night, to Mr. H.'s, having been absent more than four years, though I was the first of our preachers who carried the gospel into this neighborhood. My heart was thankful to God for his providential and gracious preservation of me. The next day I went to the island, and preached with some warmth, and then re-

turned. The two following days we had profitable times both in preaching and class meetings.

DEC. 22. I preached a funeral sermon near the Nine Bridges, and met with a young minister who had been under divine impressions; my heart at that time was much united to him, but he afterward became a lawyer.

DEC. 23. Rode through Chestertown, about thirty miles, to Mr. H.'s, and enjoyed some rest from a part of my labor. In reading Josephus I have been led to reflect on the disorder and confusion which have always overspread the earth, in a greater or less degree, ever since the introduction of sin.

Christmas Day

DEC. 25. Mr. W. read a good sermon, suitable to the day, at church. Many people attended at the preaching house, where I declared from 1 Tim. 1. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The language of my heart on this Christmas Day was, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

JAN. 1, 1778. Though the weather has been very cold for several days, I have had to ride, sometimes a considerable distance, and preach every day. This day I preached a funeral sermon on the death of a daughter of her who was buried last Friday. My text was, "This year thou shalt die." Death, like a cruel conqueror, spareth none on whom he seizeth, but sendeth them to the shades of eternity without respect to age or condition!

JAN. 2. I experienced much of the love of Jesus Christ shed abroad in my heart, and through his meritorious mediation found a delightful nearness to God. Indeed, I have found great happiness during this Christmas season, and have endeavored to redeem my time by diligent industry. May the Lord keep me steadfast and faithful to

the end, and bless me with an abiding witness that I love him with all my heart!



THE VILLAGE STREET OF DRUMSNA, WHERE ROBERT STRAWBRIDGE WAS BORN.

JAN. 11. By reason of the snow the congregations were small, but the Lord gave us his blessing. My soul has possessed a holy calm; and I have found the Lord constantly with me, in a greater or less degree. I have just finished the last volume of Whiston's Josephus, and am surprised that, at the age of seventy, Mr. Whiston should spend so much of his time in such a dry, chronological work. How much better was Mr. Baxter employed, when he thought himself near to eternity, meditating and writing on the Saint's Rest.

JAN. 27. Both my body and mind were under a heavy gloom. Attempting to preach in Quaker Neck, my mind was shut up, and I had no power to speak to the people. This is very painful and disagreeable, but it ought to be

borne with patience. Medicine is necessary sometimes, as well as food.

A Warning Tragedy

FEB. 4. I received a strange account, which had been attested on oath by the people who lived in the house, but am at a loss to know what judgment to pass upon it. The fact was this: A wicked young fellow, whose friends countenanced the truths of the gospel, was disposed, it seems, to curse the preacher; but being deterred from doing it openly, he went to the place of worship, with a design to curse him in his heart. It seems he was struck with terror, and soon after died. His own brother said the devil pulled his heart out.

FEB. 16. Our quarterly meeting began in Mr. W.'s barn, and numbers attended from different parts. On Tuesday morning we held our love feast, and the Lord was with us. My heart was powerfully drawn out in preaching on the last three verses of the forty-eighth Psalm.

FEB. 18. I set my face unto the Lord God, to seek by prayer and supplications, with fasting. And although Brother Shadford had manifested a desire to leave the continent, he now agreed to abide in the country with me a while longer.

MAR. 2. Rode to I. K.'s, on Cedar Creek, an old Presbyterian, who keeps his coffin ready made. But both the congregation and the class seemed very blind and ignorant in spiritual things.

MAR. 5. My time was chiefly spent in prayer and reading Flavel's and Hartley's works; though no book is equal to the Bible. I have also received much instruction and great blessings of late in reading Mr. Wesley's works. There is a certain spirituality in his works which I can find in no other human compositions. And a man who has any taste for true piety can scarce read a few pages

in the writings of that great divine without imbibing a greater relish for the pure and simple religion of Jesus Christ, which is therein so scripturally and rationally explained and defended.

MAR. 10. Yesterday Samuel Spragg came in from the upper circuit, and to-day both he and George Shadford left me.

Asbury's affection for Shadford was strong. He had repeatedly importuned Shadford to remain with him in America, but Shadford felt that his work in America was done, and that he must return to England. This separation was to meet no more. This same day officers of the state of Maryland demanded that Asbury take an oath of allegiance to the state, which as an Englishman and a minister he declined to do, being unwilling to take up arms against England.

MAR. 13. I was under some heaviness of mind. But it was no wonder: three thousand miles from home, my friends have left me, I am considered by some as an enemy of the country, every day liable to be seized by violence and abused. However, all this is but a trifle to suffer for Christ and the salvation of souls. Lord, stand by me!

Manifold Temptations

MAR. 15. My temptations were very heavy, and my ideas were greatly contracted in preaching, neither was my soul happy as at many other times. It requires great resignation for a man to be willing to be laid aside as a broken instrument. But

“In all my temptations
He keeps me, to prove
His utmost salvation—
His fullness of love.”

MAR. 16. I applied myself to the Greek and Latin Testament; but this is not to me like preaching the gospel. However, when a man cannot do what he would, he must do what he can.

MAR. 18. To make the best of my time in this partial confinement, I have attended closely to my studies, spent some time in instructing the children, and intend to lecture frequently in the family. This day I received information that Brother W. was cast into prison at Annapolis.

MAR. 22. A large congregation attended at E. W.'s while I enforced the important inquiry, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" A warm, affectionate zeal glowed in my heart, and some of the people were affected.

MAR. 25. Blessed be God! His providence hath cast my lot in a quiet, agreeable family, where I can make the best improvement of my time in study and devotion.

Asbury had crossed the line into Delaware, where no state oath for the clergy was required, and where he found a refuge in the home of Judge Thomas White, Chief Judge of the Court of Common Pleas for the County of Kent. Here he spent most of his time for nearly two years.

MAR. 27. The grace of God is a sufficient support while I bear the reproach of men, and am rewarded with evil for all the good which I have done, and desired to do for mankind. I want for no temporal convenience, and endeavor to improve my time by devotion and study; but all this cannot give full satisfaction while it is not in my power to labor more for God in seeking the salvation of souls. But I am strongly persuaded that Divine Providence will bring about a change before long.

APR. 2. This night we had a scene of trouble in the family. My friend Mr. Thomas White was taken away, and his wife and family left in great distress of mind. The next day I sought the interposition of God by fasting and prayer.

APR. 4. This was a day of much divine power and love to my soul. I was left alone, and spent part of every hour in prayer, and Christ was near and very precious.

APR. 7. My soul was kept in peace, and I spent much of my time in reading the Bible and the Greek Testament. Surely God will stand by and deliver me! I have none other on whom I can depend. And he knows with what intention and for what purposes I came into this distant and strange land, and what little I have suffered for his cause. At night a report was spread which inclined me to think it would be most prudent for me to move the next day. Accordingly, I set out after dinner, and lay in a swamp till about sunset, but was then kindly taken in by a friend. My soul has been greatly humbled and blessed under these difficulties, and I thought myself like some of the old prophets, who were concealed in times of public distress.

Strong Confidence in God

APR. 9. I promised God that if he would lift me up I would be wholly his, and spend as much time in returning thanks as I have spent in seeking his protection—which has been some part of every hour. My soul has been much comforted in reading Joseph Allein's Letters, which he wrote in prison. I felt strong confidence in God, that he would deliver me; being conscious that I sought neither riches nor honor, and that what I suffered was for the sake of his spiritual church and the salvation of my fellow men. I was informed that Brother J. Hartley was apprehended last Lord's Day in Queen Anne. May the Lord strengthen and support him, while he suffers for righteousness' sake! He shall be faithfully remembered by me in my addresses to the throne of grace. This evening I was called upon to visit a person in distress of mind; and the Lord gave him rest for his soul. Perhaps Providence cast my lot in this place for the assistance of this man.

APR. 10. My heart was kept pure, and panting after God, though I was in some sense a prisoner, and under

the necessity of being concealedd, rather than sacrifice the peace of my conscience and offend my God. My practice is to keep close to God in prayer, and spend a part of every hour, when awake, in that exercise. I have lately begun to read Mr. Wesley's Notes again; and have always found both them and his Sermons to be made an especial blessing to my soul. My exercises are very deep and various.



REPUTED BIRTHPLACE OF ROBERT STRAWBRIDGE, DRUMSNA.

APR. 13. I formerly thought it would be death to me to keep silence from declaring the Word of God; but now I am in a measure contented, and hope to see a day of liberty once again. It appears to be the will of God that I should be silent for a season, to prepare me for further

usefulness hereafter. Therefore my time shall be employed to the best advantage.

APR. 14. I am not yet forsaken of all, but am happy in the family where I stay, and my soul is fixed on God. I have a private chamber for my asylum, where I comfort myself in God and spend my time in prayer, meditation, and reading.

Fasts on Good Friday

APR. 17. Being Good Friday, I devoted myself to fasting and prayer. How many such days have I spent in addressing large congregations on the mournful subject of our blessed Lord's crucifixion; but am now deprived of the privilege of making a public improvement of the day.

APR. 18. I labor to make the best use of my precious time, and hope to be better prepared for future service on earth, or for eternal service in heaven. I bear our dear suffering friends on my heart.

APR. 19. Another solitary Sabbath. Ezekiel's portion is mine, to be dumb for a season. But the Lord gives me patience, and supports me under it. The family among whom my lot is cast use me with great kindness; and may the Lord show kindness to them according to all that they have done unto me!

APR. 20. Reading the Revelation, with Mr. Wesley's Notes, was made a particular blessing to my soul; but my conscience checked me severely for not reading more frequently that part of the sacred canon, seeing such a blessing is pronounced on them that read and understand it. But I intend for the future, if time and health will permit, to read one chapter in it every day.

APR. 21. I purposed in my own mind to spend ten minutes out of every hour, when awake, in the duty of prayer.

APR. 22. I finished Mr. Wesley's Notes on the New

Testament, and began to read Doddridge's *Rise and Progress of Religion in the Soul*; but am not so decorated with holy love as the temple of God should be. I am reconciled to my condition, and in faith and prayer commit all events to my divine Protector. This is an excellent season for dressing my own vineyard.

APR. 23. God was near, and my heart was exceedingly humbled before him. I finished Doddridge, and was pleased, instructed, and affected thereby. I think an abridgment of this book would be of great service to our societies.

Reads Bunyan's Holy War

APR. 24. I began reading honest John Bunyan's *Holy War*, and my soul was kept in peace, but earnestly desirous of every branch and degree of perfect love. Holiness is far preferable to the greatest wisdom.

APR. 26. I was still confined and obliged to keep silence, but spent much of the day in reading the *Revelation*, with Mr. Wesley's *Notes* upon it. As this *Revelation* was given on the Lord's Day, what can be a more proper subject for meditation on that day? Devoting much of my time to the exercise of prayer, I pray frequently for my dear parents and friends, as well as for myself.

APR. 29. Ventured to leave my asylum, and under the special providence of God came safe to my old abode, where I purpose spending these perilous days in retirement, devotion, and study. I want for nothing but more holiness, and wonder at the love and care of Almighty God toward such a dead dog as I am. My spirit was greatly comforted by *Psa.* 106. 10.

MAY 1. The minds of the people are so confused, and filled with the spirit and troubles of the times that it does not appear to me as if God required me to treat with them on spiritual and eternal subjects, till they can, with some

considerate calmness, pay attention to those momentous matters.

MAY 3. My mind was strangely twisted and tortured, not knowing what to do. It seems I know not how to fight, nor how to fly; but am persuaded there will be a speedy change in the wheel of Providence, either prosperous or adverse. Others are now free, but I am bound. Reading at present no other books on the Lord's Days, I have lately read the Revelation, with Mr. Wesley's Notes, three times through.

MAY 11. If the Lord delivers me I shall be bound to praise him; if I have a thousand hearts and tongues, and a million of years to live, all would be insufficient for paying the mighty debt of praise. Time, and language, and numbers all fail in point of praise and adoration for the unmerited mercies of a gracious God.

MAY 14. I still attend to prayer, study, and teaching the children, but cannot be fully satisfied without preaching the gospel, which appears to be my peculiar province; though I find more relish for the Word of God, and greater sweetness in reading it, than ever before.

MAY 16. It may be observed that two of our preachers have been apprehended, rather than do violence to conscience; and the men by whom they were both taken were dangerously wounded within a few weeks after they had laid hands upon them.

MAY 19. Brother Cox began our quarterly meeting, and then I preached with tender sensibility and warm affection a humiliation sermon, on Joel 2. 16-18: "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them:

wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." The hearts of the people were greatly melted under the word; and the power of the Lord was with us in the afternoon also. We were quiet and undisturbed, and I hope the word will take root in the hearts of some who were present.

MAY 21. My mind was somewhat dissipated. A young woman, who had been awakened by the instrumentality of Captain Webb, but deprived of the means of grace for about four years, and had thought she could never be happy unless among the Methodists, was now brought to God by faith in Jesus Christ, and found peace in her soul. Another person was also brought into deep distress for an interest in Christ about the same time. Our family meetings are now attended with great power.

Day for Fasting and Prayer

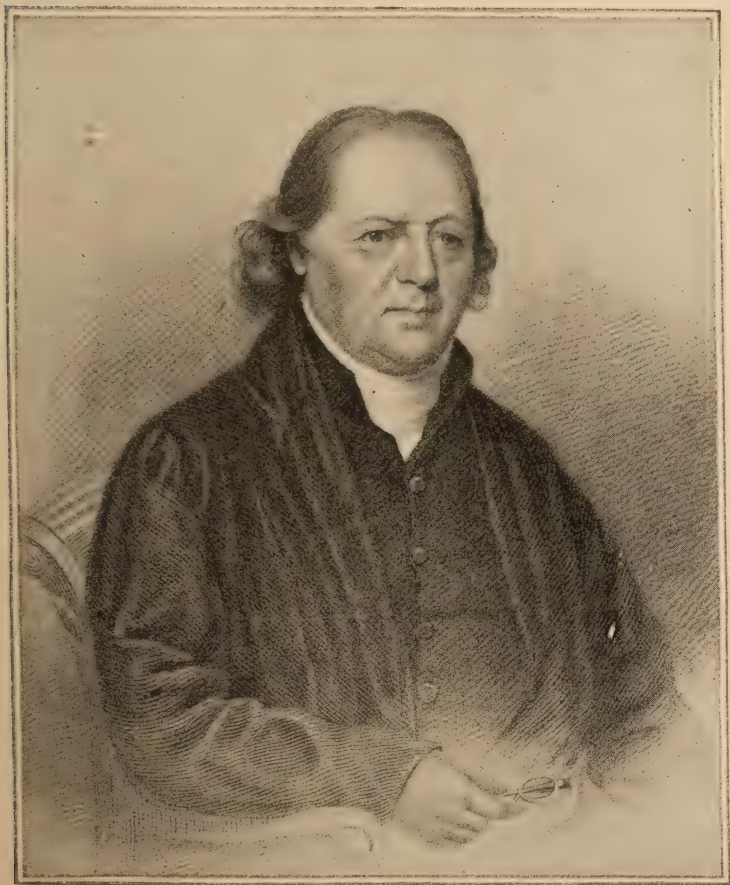
MAY 23. I set this day apart for fasting and prayer, especially in behalf of Brother Thomas White.

MAY 25. Thomas White went back to have his case determined. He left his family in much distress of mind. I endeavored to minister some comfort to them, but in respect to myself everything appeared to be under a cloud; so that I knew not, as yet, what the Lord would be pleased to do with me.

JUNE 7. Being Whitsunday, I went to the barn, weak as I was, and preached on Rom. 8. 7-9. My heart was enlarged, and the people were greatly melted and alarmed, and many of them felt the gracious drawings of the Father.

JUNE 10. I find the more pious part of the people called Quakers are exerting themselves for the liberation of the slaves. This is a very laudable design, and what the Methodists must come to, or, I fear, the Lord will depart from them.

JUNE 30. Brother Freeborn Garrettson came to see me; and on Friday the Lord sent us a plentiful rain after the threatening drought.



FREEBORN GARRETTSON.

Garrettson had been received on trial at the Conference of 1776 and appointed to Frederick Circuit. This was the beginning of a "ministerial career which was to extend over more

than half a century and to leave historical and ineffaceable traces on the church from North Carolina to Nova Scotia" (Stevens's History of American Methodism, p. 124, ff.).

JULY 18. I laid a plan for myself to travel and preach nine days in two weeks. This was one step toward my former regularity in what appears to me as my duty, my element, and my delight. On the Lord's Day I met a class in the morning, and then preached twice, with earnestness and affection, to large, attentive, and serious congregations. My spirit was afterward refreshed in the company of some of my old friends.

JULY 23. Went about twenty miles to preach at one T——d's, in Sussex; there were about two hundred people who appeared to be kind and willing to receive instruction, and I was enabled to fix their attention, though they were ignorant and wild. I then rode ten miles on my way back to visit John Beck, who was in deep distress of soul. On Saturday my mind was sweetly stayed on God, after riding about fifty miles since Thursday, seeking to bring poor wandering souls to the fold of Christ. I hope to travel and preach as long as I live.

JULY 29. We had a lecture in the evening at Thomas White's, and the hearts of some were moved and melted by the power of God. I begin to think it is my duty to abide for a season in this state, and have great hopes that the Lord will pour out his Spirit and favor us with a revival of pure and vital piety.

Safeguarding the People

AUG. 9. Having been informed that some of the people were in danger of being led aside by impressions and dreams, and a weak-headed man having already drawn off a few simple souls, I thought it expedient to urge upon them Isa. 8. 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." While in theory, experience, and practice

we keep close to the written Word of God we are safe. And if an angel from heaven preach any other gospel, saith Saint Paul, "let him be accursed" (Gal. i. 8). Dreams may arise from various causes, and even diabolical impressions may sometimes resemble those made by the Spirit of God. And it is evident that all such impressions as have a tendency to effect divisions, to interrupt the peace of the church, to draw us off from any revealed duty, or to make us contented in a lukewarm and careless state, cannot come from God, because they are contrary to the revealed dictates of the Holy Spirit, and the Spirit of truth cannot contradict itself. Therefore all impressions, dreams, visions, etc., should be brought to the standard of the Holy Scriptures, and if they do not perfectly correspond therewith they should be rejected.

Unable to Preach.

SEPT. 6. I am still unable to preach the glad tidings of salvation to my fellow men. And my mind has been variously exercised through the past week: sometimes grieved at spending my time to so little purpose, at other times deeply engaged for more inward religion, and for more of God.

SEPT. 15. This was a day of peculiar temptations. My trials were such as I do not remember to have experienced before; and for some time it seemed as if I scarcely knew whether to fight or fly. My usefulness appeared to be cut off; I saw myself pent up in a corner, my body in a manner worn out, my English brethren gone, so that I had no one to consult, and every surrounding object and circumstance wore a gloomy aspect. Lord, must I thus pine away, and quench the light of Israel? No; though he slay me, yet will I trust him.

OCT. 1. My heart was much devoted to Him who devoted himself to death for me. Peace and purity were my agreeable companions; and I saw the indispensable need

of perpetual watching, and "Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Endured the cross!—despised the shame! And shall the disciple desire to be above his master? Shall I ever shun the cross, or dread the shame? God forbid!

OCT. 2. I preached a funeral sermon on Nanticoke River, and we had a very solemn season.

Expels Disorderly Members

OCT. 30. I put the society in some order at L.'s, turning out the disorderly members, which always are a weight and a curse to any religious community. Saint Paul said to the Corinthians (though alluding to only one disorderly person among them), "Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5. 6.) And the anger of the Lord was kindled against Israel, for the covetousness of Achan, who then dwelt among them (Josh. 7. 1). And who can tell how often the Lord is displeased with his church for the wickedness of some of its members? No doubt but this frequently checks the spiritual progress of the righteous, especially if ungodly members are known and not dealt with according to the gospel. I spoke plainly and closely to the people, and there was some moving of the Holy Spirit among them.

Nov. 1. After I had preached a funeral sermon, at which the hearts of many were powerfully wrought upon, I returned to Thomas White's, making twenty miles in the whole, and lectured in the evening; and then lay me down and slept in peace.

Nov. 5. I rode to Quantico, and found no want of anything there but religion. I then returned to Sussex, and found my spirit at liberty in preaching to those untaught people, who behaved with seriousness and attention.

Nov. 9. I rode to Thomas White's, and cannot help esteeming his house as my temporary home, though I meet with more spiritual trials than in constant traveling.

Nov. 14. I have spent this week in reading and private exercises, and have been much indisposed in my body. But, glory to God! I have been favored with some access to his gracious presence, and felt strong desires to be abased as in the dust before him.

Nov. 15. This morning I felt very ill, but ventured to set out for my appointment, twenty miles off, and found both my body and mind strengthened far beyond my expectation.

Nov. 19. Having had much time on my hands, I have endeavored to improve it by enriching my understanding with religious knowledge, and by frequent, earnest prayer to Almighty God, that he may enrich my heart with all the graces of his Holy Spirit.

DEC. 3. Under some groundless apprehensions I set out for Somerset. My soul poured out abundant prayer by the way; and the Lord, by his providence, conducted me in safety.

DEC. 8. After my little excursion to Broad Creek and its adjacent parts I returned, and notwithstanding all the foreboding apprehensions of my mind no person offered me the smallest insult.

Work Circumscribed

DEC. 18. My labors are still in some measure circumscribed, so that I generally preach or exhort but about three times a week. But for twenty months before these troublesome times fully came I foresaw the probability of them, and was much stirred up to rely upon God and prepare for the worst. There is now an appointment for me to go to Kent, in Delaware, and my hope is that the Lord will fortify and bless me in my labors.

DEC. 25. This being the day for commemorating the

Saviour's birth, I preached at E. W.'s with much inward freedom, though the audience were not greatly moved.

I have lately begun to read, for the first time, Mr. Hervey's celebrated Dialogues; and cannot but observe his labored endeavors to establish the doctrine of "the imputed righteousness of Christ." He seems to make it equal at least to the two grand commands of our Lord. And why not supersede them? But Providence has brought forth that eminent man, Mr. John Fletcher, to manage this subject, whose language appears to be more natural, and less studied than Mr. Hervey's, and yet in no respect inferior; and his arguments are incontestable, carrying their own conviction with them. But of this let the public judge.

DEC. 29. I have generally read of late about a hundred pages a day, in Hervey's Dialogues, the Lives of Gilbert, Harper, Langton, Brainerd, etc. But, alas! how is my soul abased. It is my deliberate opinion that I do the least good in the church of Christ of any that I know and believe to be divinely moved to preach the gospel. How am I displeased with myself! Lord, in mercy help, or I am undone indeed!

New Year Meditations

JAN. 1, 1779. A living miracle of divine mercy, I am brought to the beginning of another year. How many of my friends are gone to eternity the past year, while I am spared amid temptations and afflictions of various kinds! I humbly hope, upon the whole, I am more spiritual; but O, how unfruitful and unprofitable! This year seems to open with forebodings of uncommon distress. Lord, prepare me for every event of thy providence! My own soul was much affected, and there appeared to be a concern among the people while preaching to-day at L.'s. Blessed be God! my soul has intimate access to Jesus, and is much quickened.

JAN. 2. I reached my circuit in Kent, and preached on my favorite subject: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" and there appeared to be some meltings of heart among the people. Upon mature reflection, I do not repent my late voluntary retirement. Notwithstanding all my afflictions and fears, I entertain a hope that after the people have been tried and humbled by their present calamities the Lord will yet visit and bless them with spiritual light, purity, and consolation. Already I am informed that there is a gracious work going on in Sussex, in Delaware, and in Accomac and Northampton Counties, in Virginia.

Wesley's Sermons

JAN. 4. Being prevented from traveling, by a heavy fall of snow, I finished the reading of the second volume of Mr. Wesley's Sermons, which I began on Saturday, and they were, as usual, made a peculiar blessing to my soul.

JAN. 6. I ended the first volume of Prideaux's Connection, and had a clear view of the state of the nations at the different periods of the church of God, a just view of which is highly necessary for the understanding of the prophecies. The revolutions of kingdoms have been wonderful in all ages, and it ought not to be thought strange if they should be so now. But in all the various turns of divine providence God had, and still has, spiritual ends, and the welfare of his church, in view.

The full title of this work which Asbury read with much interest is: "Connection of the Old and New Testament in the History of the Jews, and Neighboring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ."

JAN. 7. In reading the second volume of Prideaux I was struck with the exact fulfillment of Daniel's prophecy: "The seventy weeks being divided into three

periods, that is, into seven, sixty-two, and one week, the first reacheth from the time of the going forth of the commandment to Ezra, for the restoring of the church and the state of the Jews, in the seventh year of Artaxerxes Longimanus, to the finishing of that work by Nehemiah, forty-nine years after; the second, from the end of that period to four hundred and thirty-four years after, at which time the Messiah appeared in the ministry of John; and the last, from that of his thus appearing to his being cut off by his death on the cross, which was one week, or seven years; and all these put together fully make up seventy weeks, or four hundred and ninety years of this prophecy. And, according to this computation, every particular of it hath been fully verified in a completion exactly agreeable thereto, and the whole number of years pointed out thereby exactly answered to a month; for as the going out of the commandment to Ezra, from whence they began, was in the month of Nisan, so the crucifixion of Christ was also in the same month, just four hundred and ninety years after." This day my heart was kept in peace. My soul shall make her boast in the Lord.

Difficulties of the Itinerancy

JAN. 13. In many circuits the preachers have hardly an opportunity of reading their Bibles, much less anything else. A great part of the day is taken up in riding, preaching, and meeting the classes; and very often at night there is a large family, but one room for all, and sometimes no candle; so that I think it would be well, under such circumstances, if the preachers could have one spare day in every week for the purpose of improving themselves.

JAN. 16. I am now reading the third volume of Prideaux, and find it both entertaining and instructive. I still go on to enforce the education of children, and family duties.

JAN. 24. At the widow Jackson's I enforced Gen. 18. 19: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." In the evening I opened and applied Ezek. 36. 25, with light and liberty, and the congregation felt the weight of the Word.

JAN. 26. I spent much of my time in reading the third volume of Mr. Hervey's Dialogues. I like his philosophy better than his divinity. However, if he is in error by leaning too much to imputed righteousness, and in danger of superseding our evangelical works of righteousness, some are also in danger of setting up self-righteousness, and, at least, of a partial neglect of an entire dependence on Jesus Christ. Our duty and salvation lie between these extremes. We should so work as if we were to be saved by the proper merit of our works; and so rely on Jesus Christ, to be saved by his merits and the divine assistance of his Holy Spirit, as if we did no works, nor attempted anything which God hath commanded. This is evidently the gospel plan of man's salvation: Saint Paul says in one place, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." In another place the same apostle saith, "Work out your own salvation with fear and trembling." But some, who see the danger of seeking to be justified by the deeds of the law, turn all their attention to those passages of Scripture which ascribe our salvation to the grace of God; and to avoid the rock which they discover on the right hand, they strike against that which is equally dangerous on the left, by exclaiming against all conditions and doings, on the part of man; and so make void the law through faith—as if a beggar could not cross the street, and open his hand (at the request of his benefactor) to receive his bounty, without a meritorious claim to what he is about to receive.

What God hath joined together, let no man put asunder. And he having joined salvation by grace, with repentance, prayer, faith, self-denial, love, and obedience, whoever putteth them asunder will do it at his peril. But it is likewise true that others who see the danger of this, in order, as they imagine, to steer clear of it, go about to establish their own righteousness; and although they profess to ascribe the merit of their salvation to Jesus Christ, yet think they cannot fail of eternal life, because they have wrought many good deeds of piety toward God, and of justice and mercy toward man; and they would think it incompatible with divine justice to sentence them to eternal punishment for what they call the foibles of human nature, after having lived so moral and upright a life. Happy the man who so studies the Holy Scriptures, his own heart, and the plan of salvation, and daily prays with such earnest sincerity to Almighty God, as to see that neither faith without works, nor works without that faith which justifies the ungodly, will suffice in the awful day of universal retribution!

Tidings of Great Troubles

JAN. 28. We had tidings of great troubles in the South as well as the North. The gathering cloud seemed to lower and threaten with great severity. O my God! I am thine: and all the faithful are thine. Mercifully interpose for the deliverance of our land, and for the eternal salvation of all that put their trust in thee. At present my way is measurably hedged in by Providence; but the time may come when I shall be useful in the church of Christ. This would afford me more satisfaction than all the riches of the East, with all the pomp and grandeur of empires, and all the pleasures that can gratify both the imagination and the flesh.

FEB. 1. My conscience smote me severely for speaking an idle word in company. It is very difficult for me to

check my rapid flow of spirits when in company with my friends. The tongue is an unruly member. He that can on all occasions govern his tongue will have power sufficient to keep his whole body in religious subjection.

This day our quarterly meeting began, and my heart was expanded in preaching to about seven hundred people, on Heb. 2. 2. I entertain great hopes that we shall see a gracious revival of religion. The Lord knoweth that, next to my own salvation, this is my chief concern, and all my interest in America, or in the whole world. I desire to live only for this.

Preachers and People Quickened

FEB. 2. Our love feast began at nine, and public worship at twelve o'clock. The operations of the Holy Spirit were very powerful in the congregation; so that there was a general melting, and among the young people there were outcries and deep distress. Here was a blessed prospect. God is gracious beyond the power of language to describe. Both preachers and people were exceedingly quickened. The public labors of the day were too much for my feeble frame.

FEB. 13. Having seen some good appearances at two or three places, I returned to my lodgings, but found, as usual, that heavy crosses are to be borne here. Upon the whole, it appears sufficiently clear that God has other work for me to do, and that I must not abide here. If he graciously intends me for more extensive service in his church, may he be pleased to open my way, and make it plain before me!

MAR. 1. I have of late, for the most part, had liberty in preaching, and the Spirit of the Lord has been with me; and from my various and peculiar exercises I am strongly impressed with a persuasion that the Lord is preparing me for future service. But, alas! what cause for shame,

on account of my great unfaithfulness! This present life may be well compared to a tempestuous ocean: sometimes the fair wind of prosperity blows a fresh gale; at other times the cross wind of adversity rages and threatens a hurricane. How difficult it is, in the midst of such opposing diversity, to pay proper attention to the divine compass, and still pursue the right course!

MAR. 14. I have lately been reading Watson's Body of Divinity. The general drift of it does not comport with my sentiments, yet it contains many good things. I had a mind to abridge his two sermons on, "Lead us not into temptation, but deliver us from evil."

MAR. 27. A remarkable instance occurred of the watchful care of God over his people. Mr. Pedicord went to bed, but could not sleep, though he tried again and again. At last he was obliged to rise, and going downstairs with the man of the house he found the house on fire.

Drawn Out in Prayer

MAR. 28. My mind was much drawn out in prayer, and I believe I have not spent more time in this exercise for many years past, if ever, than I do now. But my mind has been much perplexed about wandering thoughts in prayer, though Mr. Wesley's deep and judicious discourse on that subject has afforded me no small satisfaction. He hath both shown the causes of those thoughts which are not sinful, and incontestably proves that they contract no guilt. Yet a devout and tender mind must be grieved to find any kind of temptation in that sublime exercise wherein the whole soul desires to be employed. This day I preached at E. White's. I am strongly persuaded in my own mind that I have stayed in these parts too long. A black man, who had been liberated by Mr. Blades, gave such an extraordinary account of the work of God in his soul, and withal displayed such gifts in public exercises,

that it appears as if the Lord was preparing him for peculiar usefulness to the people of his own color. Let the Lord choose his own instruments, and send by whom he will.

MAR. 30. Several of my friends came to take their leave, and see the last of me for the present. They manifested great affection; and well they might, if they knew how much I had suffered among them. The next day I set off, and on my journey I gradually recovered my spirits. Meeting with a man on the road, I began to speak to him about the things of God, and saw how Providence had brought it about, for the Lord had reached his heart the night before. I advised him to be diligent and faithful, and so left him. I then rode on to Brother Shaw's, where I heard agreeable news. Peradventure there is something for which the Lord hath prepared me, by bringing me through the fire and water.

APR. 1. My soul was much blessed, and there was a great melting among the people, while I spoke strong words on the subject of sanctification. The believers were greatly quickened, and in class meeting we had much of the power of God. I live in great hopes of doing good in this journey.

APR. 2. I had an interview with the Rev. Mr. McGaw, a kind, sensible, friendly minister of the Episcopal Church. I then returned to the house of Mr. Shaw, my quiet retreat for the present; and here I hope to spend my little leisure in peaceable converse with God and divine subjects. My soul longs to be quite complete in the image of God.

APR. 4. I breakfasted with a Presbyterian minister, and endeavored to answer some objections which he started, but could not attempt a vindication of those among us who had dipped deep in politics.

APR. 16. My greatest trouble is that I am not more holy. My soul is constantly humble within me on this

account. I visited the Rev. Mr. McGaw, and presented him Mr. Fletcher's Checks, at the same time opening to his view the whole plan of Methodism. He treated me with exceeding great kindness; and I spent some time very agreeably in his company. The people of these parts (the most wealthy not excepted) are, for the most part, very courteous and friendly. Surely the Lord will raise up for himself a body of faithful witnesses among them. Sundry persons of respectability attend my feeble exercises in public, and express satisfaction. But shall this satisfy, or lift me up? God forbid!

APR. 27. Yesterday and to-day we held a quarterly meeting near Dover. A great concourse of people attended the ministry of the Word, and many serious persons were present at our love feast.

Conference at White's

APR. 28. Our Conference for the northern stations began at Thomas White's. All our preachers on these stations were present, and united. We had much prayer, love, and harmony, and we all agreed to walk by the same rule, and to mind the same thing. As we had great reason to fear that our brethren to the southward were in danger of separating from us, we wrote them a soft, healing epistle. On these northern stations we have now about seventeen traveling preachers. We appointed our next Conference to be held in Baltimore town the last Tuesday in April next.

Two Conferences were held this year, this one at Judge White's, and another at Fluvanna some days later. Asbury's fear that there might be a separation was realized, the Conference determining, notwithstanding the influence of Waters, who had been president of the Conference the preceding year, and who was commissioned to carry the "healing epistle," to administer the sacraments henceforth. Had Asbury not exercised great tact this first schism might have proved disastrous.

MAY 3. Yesterday we had some melting under the Word, at the house of E. White, and to-day I wrote to John Dickins, to Philip Gatch, Edward Dromgoole, and William Glendenning, urging them, if possible, to prevent a separation among the preachers in the South, that is, Virginia and North Carolina. And I entertain great hope that the breach will be healed; if not, the consequences may be bad. I am now reading Edwards on the Affections. Excepting the small vein of Calvinism which runs through this book, it is a very good treatise, and worthy the serious attention of young professors. I have now been about thirteen years employed in the work of God as a traveling minister; and upon a review, I have cause to be ashamed, but, at the same time, great reason to be thankful that I have not yet grown weary, and humbly hope I never shall, while able to travel at all.

MAY 4. My conscience smote me severely for lying in bed till six o'clock this morning, no indisposition of body being the cause. O, why should we lose one hour, when time is so short and precious, and so many things to be learned and taught.

The Work of God in America

MAY 8. Yesterday being a public fast day, we had a large congregation, and a solemn time, while I preached on the fast of the Ninevites. I found about forty in society at the Drawbridge. Thus it pleaseth the Lord to work, and who shall hinder him? In the most troublesome times he can build up the walls of Jerusalem. I thought for some time that it would have been much better for the work of God in America if Brother Shadford had stayed; but the Lord ruleth over all, and he ruleth for the best. Many faithful, zealous men are raised up for the work in the states, who only want a little instruction, and they are ready to spend and be spent for souls.

JUNE 23. Preached at a new place, in a meadow, to about one hundred people, who were wild enough; after preaching, had to ride twelve miles for my dinner. In this our labor we have to encounter hunger, heat, and many restless nights with mosquitoes, unwholesome provisions, and bad water. But all this is for souls; were it for silver, I should require a great sum; but the Lord is not unrighteous to forget our labor of love, and our reward is with him.

Heat too Great for Study

JUNE 24. I find the heat of the weather too great for close study; it flags the spirits, and strangely debilitates all the powers of body and mind in a manner that is seldom felt in Europe, unless for one month in the year.

JUNE 30. I received the minutes of the Virginia Conference, by which I learn the preachers there have been effecting a lame separation from the Episcopal Church, that will last about one year. I pity them; that Satan has a desire to have us, that he may sift us like wheat.

JULY 15. We rode to the seaside, about forty miles from Shockley's. I read part of the life of Mr. De Renty. We came in about two o'clock, and found a kind reception. We prayed after dinner in the family and private; afternoon went down to the sea to bathe, for my health; at night read a chapter, and gave an exhortation. Brother Allfree and myself prayed; we rested well.

JULY 17. I preached on 1 John i. 8, 9, to about fifty people, simple but teachable. Some poor men in a boat came on shore, who had been taken prisoners; were English and Scotch, going to New York. I called at their tent, read the third of Romans, lectured to them; they seemed kind and humble. I pitied an old man, near seventy, from Devonshire. I went to bathe, called on the distressed people, prayed with them. This morning I finished reading the book of Psalms, which has been my

regular reading this week past; likewise the eleventh volume of Wesley's Works, and part of the lives of those men of God, Halyburton, De Renty, and Walsh, one of the Church of Scotland, another from the Church of Rome, the latter a Methodist preacher; but the work of God is one in all. To set aside a few particulars, how harmonious does the work of God appear in men of different nations and churches!

JULY 20. I went to the water, and believe bathing has been of singular use to me.

JULY 22. I hear good news from the people of the work of God; though they are not competent judges, yet I hope the prospect is favorable. Many brought home to God, and hope more will be. I have in the course of my reading attained to the end of Solomon's Song. Preached at Joseph Moore's; a hundred serious people attended—a great change since I preached here nine or ten months ago. Then many in blindness, now forty in society; some seeking, others have found the Lord. One of the friends told me he thought he could number fifty praying families. Some who have not joined us yet are stirred up by preaching to pray; before, the people were swearers, drunkards, fighters, horse-racers, and such like; but the Lord hath done great things for them. I spoke on Eph. 5. 8; had great liberty.

Preachers Must Know the Bible

JULY 23. Arose, as I commonly do, before five o'clock in the morning, to study the Bible. I find none like it, and find it of more consequence to a preacher to know his Bible well than all the languages or books in the world; for he is not to preach these, but the Word of God.

JULY 26. Spent in writing to our dissenting brethren in Virginia, hoping to reclaim them. I am kept in peace, though not without inward and outward war.

JULY 28. Prepared my letters; am most severely tried

at times, but if for good, the Lord's will be done. Had a conversation with Mr. O'Neal, a man of learning and understanding, who knows doctrines and men; is a minister of the Episcopal Church, in Maryland, a nonjuror. I ended the reading of Isaiah, in course, going through the Bible.

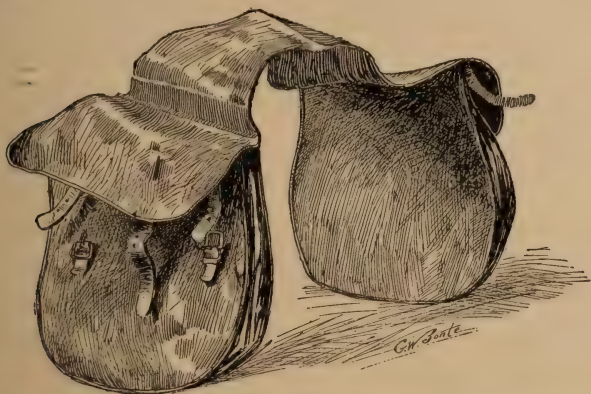
AUG. 2. Our quarterly meeting began. I was detained by rain, but came in about one o'clock. Brother Cox preached on *Psa.* 48. 12-14.

AUG. 3. In the morning the rain continues; all things look gloomy. We appointed to meet at nine, if clear; if not, at twelve o'clock. About twelve it cleared away, without such visible tokens as sometimes appear. We went to the arbor; it covers three or four hundred people. It is possible we had six or seven hundred people each day, from Sussex, Somerset, Queen Anne, Caroline, Kent, Newcastle, and Philadelphia. I preached on *Psa.* 126. 3-6, and was greatly led out; God was with us. The rain prevented Mr. McGaw's attendance.

AUG. 4. We held our love feast. Many spectators, and a melting time; some power and life appeared to be among the people. Upon the whole we had a blessed time. About twelve o'clock I preached on *Col.* 1. 27, 28, with some freedom, and hope the people were profited. Brother Garrettson exhorted long. His speaking is mostly proposing cases of conscience, and answering them, and speaking about Christ, heaven, and hell; yet this carries all before it. It is incredible the good he has been instrumental in doing; the people are generally moved under his preaching. It is, however, thought expedient to send him to the North. I go to Choptank. We have had much of God in this meeting. Though I have had but little sleep, and unwholesome weather, yet I feel no injury; thank the Lord! We rode to Thomas White's after four o'clock.

AUG. 10. Rode to Andrew Perdin's. It was reported

about that there would be a horse race, and some opposition, but there was none. Next day rode to Richard Shaw's. I spoke to a simple and steady people on the righteousness of the law and righteousness of faith. Met the class; the people are faithful, in general; thank the Lord!



THE SADDLEBAGS OF THE REV. FREEBORN GARRETTSON.

A good example of this indispensable feature of the equipment of the circuit rider of these heroic days.

AUG. 16. I went to Hilliard's, and the people attended very well. One is brought under deep distress, who some months back persecuted and kept back his wife. I said at that time, perhaps he will be glad to come himself; and so it is; thank the Lord for this. I preached from Psa. 145. 18-20. I rode twenty miles to-day, and if Brother Cromwell does not come I must take the circuit.

AUG. 19. Rode to Scotten's through heavy rain, preached to a crowded audience.

AUG. 20. Went to Forest Chapel, and spoke to a large congregation. I returned to Brother Shaw's, and wrote to Brothers Cox and Ruff. I am grieved at the imprudence of some people; but why should I be grieved?—the work is the Lord's.

AUG. 22. I went to a Presbyterian meeting, and heard a good sermon, on the epistle to the church at Laodicea, truly applicable to the unfeeling people, who are so full of politics that they seem to have turned all religion out of doors.

AUG. 26. This morning, I ended the reading of my Bible through, in about four months. It is hard work for me to find time for this, but all I read and write I owe to early rising. If I were not to rise always by five, and sometimes at four o'clock, I should have no time only to eat my breakfast, pray in the family, and get ready for my journey, as I must travel every day.

Urges Holding Prayer Meetings

SEPT. 2. I was closely taken up in writing, but met the society; they appeared to be humbled, and resolved to set out anew. I pressed them to have prayer meetings, and they appointed one before they parted.

SEPT. 4. I changed my purpose, and instead of going to Williams's went to Thomas White's. Preached at night.

SEPT. 9. I was sick, and was relieved by Joshua Dudley, who took the circuit. I have more time now for writing, and am kept humble, to think of the respect the people pay to such a poor creature. Though ill, I completed my notes from Newton's third volume on Disquisitions on the Prophecies; I cannot be idle.

SEPT. 10. I have been employed in writing letters to the preachers. Lord, help me to speak and write to thy glory, and the good of the people I have the charge of. I began reading Camper on Ordination. Much pomp was annexed to the clerical order, though plausible in its way. I believe the Episcopal mode of ordination to be more proper than that of Presbyters; but I wish there were primitive qualifications in all who handle sacred things.

SEPT. 12. I preached to the people, who came to

church, at Mr. Bassett's door, on Gal. 2. 19; in the afternoon, in the woods, to the most people I ever saw here, and had liberty.

SEPT. 14. I went to see Brother Hartley, under his confinement, who was in jail for preaching, and found him determined to marry. He thought it was his duty before God. I could only advise a delay till he was released from imprisonment. Persuaded him to give bail at court, if not released, as I thought he would have no trial. All that the opposers wanted was to prevent his preaching in the county. We thought his imprisonment was illegal, as he had taken the oath in the Delaware state.

SEPT. 20. I read thirteen chapters in Revelation, which was part of what should have been read yesterday, but I had not time. I read also about one hundred pages in Camper on the Consecrating Bishops; it is very well if properly attended to. Read fifty pages in Salmon's Grammar. It is plain to me the devil will let us read always if we will not pray; but prayer is the sword of the preacher, the life of the Christian, the terror of hell, and the devil's plague.

SEPT. 21. I read a few chapters in the New Testament, and about seventy pages in Salmon's Grammar; wrote a letter to my dear friend Mr. Gough; spent the afternoon in visiting our friends.

SEPT. 30. I rose early, and preached at Gibson's to about sixty people, on Luke 12. 32. I spent the evening with Mr. Thorn, an Episcopal minister.

OCT. 7. I prayed frequently; read the First Epistle to the Corinthians. I am kept watchful, and have some holy breathings after God. I received a letter from Brother Ruff; he says the work deepens in the Jerseys.

Dearth of Preachers

OCT. 8. Brother McClure came over. We settled a plan for the next half year, in Maryland, Delaware, Penn-

sylvania, and Jersey. Our difficulties are great: we have not a sufficient number of proper preachers; some who are gifted cannot go into all the states, on account of the oaths; others are under bail, and cannot move far. I have not spent this day as I ought; perhaps not one in my whole life. I read eleven chapters in the second of Corinthians, in course. Brother Hartley being bailed from Talbot jail, after near three months' imprisonment, came to take Kent in my absence; he preached on, "Persecuted, but not forsaken; cast down, but not destroyed," an appropriate and impressive discourse.

OCT. 24. This day was appointed for Mrs. Jessop's funeral. There were about three hundred people; we had the use of the barn. I spoke with great opening, on Heb. 11. 27; was much assisted in showing to my hearers, 1. What it is to die; 2. The judgment, with the certain consequences of both; 3. The appointment for all men once to die; and controverted the argument against being saved from sin, drawn from death—that it is not a punishment to the righteous; that their constitutions being subject to decay makes it necessary, and in imitation of Christ, to suffer as he did in death, without sin.

OCT. 28. I read Second Peter, and so to the end of my Bible. I rose at three o'clock, and spent an hour in prayer and retirement, and gave myself to reading. I do not find the same life at study as when riding and preaching every day, though I become tired of both too much.

OCT. 31. We all went to church, preachers and people, and received the sacrament. Messrs. Thorn, O'Neal, and McGaw were present. Mr. O'Neal preached an affecting passion sermon; after the Lord's Supper Mr. McGaw preached an excellent sermon. At night I preached in the barn, on "He that saith he abideth in him ought himself also so to walk, even as he walked."

Nov. 1. Our quarterly meeting began in Edward White's barn. The three clergymen attended with great

friendship. I preached on Isa. 66. 6, 7, and had much liberty; there were about a thousand or twelve hundred people, and the greater part were serious. Brother Garrettson and Brother Ruff exhorted.

Nov. 2. I preached again on 1 Thess. 2. 13, with more power and application to the people. We held our love feast in the morning; preaching at twelve o'clock. There were as many people, or rather more than yesterday; the barn and treading floor filled. We had a close conversation with the clergy, who informed themselves of our rules, and were willing to give us all the assistance they could by word and deed.

An Extraordinary Deliverance

Nov. 3. We parted in much affection and great love. We appointed to meet at Mr. Thorn's, Monday three weeks. The Lord hath done great things for us among the people; may he make and keep us humble! There was great harmony among us, though men of different political principles; we suppressed these, and all was love. There was an extraordinary deliverance this morning: Brother Edward White's boy, about six years old, fell into the well; was prevented by his sister from falling head foremost, but no more; young as he was he held the bucket: went down as far as the bucket would go, came up, let go the bucket, took hold of the sides of the well, and saved himself; his father went down and brought him up. All these things demand notice and thanksgiving.

Nov. 4. I rose early; prayed several times before I left the room, and wrote to the stewards in Philadelphia. Most of my time to-day was taken up in writing.

Nov. 5. Set apart for fasting and prayer. Though tempted at times, I shall not be overcome; I had rather die than sin against God. I read about one hundred octavo pages, then applied to the Bible for the exercises

of the remaining part of the day. I began the reading of my Bible through again; read a few chapters in Genesis, visited the sick in the neighborhood, but ate nothing till six o'clock at night.

Spirit of Separation Grows

Nov. 13. I went to Wells's, and had about forty hearers. I spoke on Zech. 8. 23: "We will go with you: for we have heard that God is with you." Brother Garrettson preached at Shaw's at night. I received a letter from Mr. Jarratt, who is greatly alarmed, but it is too late; he should have begun his opposition before. Our zealous dissenting brethren are for turning all out of the society who will not submit to their administration. I find the spirit of separation grows among them, and fear that it will generate malevolence, and evil speaking: after all my labor to unite the Protestant Episcopal ministry to us, they say, "We don't want your unconverted ministers; the people will not receive them." I expect to turn out shortly among them, and fear a separation will be unavoidable; I am determined, if we cannot save all, to save a part.

Nov. 17. I am troubled about our separating brethren in Virginia. I have read through the book of Genesis; and again have read the Confession of Faith, the Assembly's Catechism, Directory of Church Government, and Form for the Public Worship: now I understand it better than I like it.

I purposed to rise at four o'clock as often as I can, and spend two hours in prayer and meditation, two hours in reading, and one in recreation and conversation; and in the evening, to take my room at eight, pray and meditate an hour, and go to bed at nine o'clock. All this I purpose to do, when not traveling; but to rise at four o'clock every morning.

Nov. 18. Spent the day in reading and prayer. Wrote

letters to W. Lynch, Watters, and the venerable Otterbein.

Nov. 20. Ended the reading of Salmon's Grammar, more than six hundred pages.

Nov. 22. Rose between four and five, spent an hour in prayer and meditation, read a few chapters in the Bible before it was daylight. I want to be all devoted to God, every moment given up to Christ. Rode to Maxfield's, and preached to about three hundred people; spoke on "Lord, are there few that be saved?" Showed, 1. What we are to be saved from; 2. How we are saved; 3. Why there are few.

Dec. 28. I must spend the whole night in prayer, after the example of my Lord; for temptation is to try me, perhaps for my good, as I have many things to lift me up. Brother Hartley is now married, and begins to care for his wife. I have spent but little time to-day in reading or writing. There is a prospect of a work of religion in this state if the preachers are faithful. I find the care of a wife begins to humble my young friend, and makes him very teachable. I have thought he always carried great sail; but he will have ballast now.

A New Year Begins

JAN. 1, 1780. I preached at Edward White's on Luke 3. 6-9, with great liberty; not in much order, but useful to the people. Went to see I. Peterkins; he is continually praying now death is before him. Lord, hear and answer his prayer! Now commences the new year; these two years past have been trying years to me, and I doubt not but this will be so likewise; only, my God, keep me through the water and fire, and let me rather die than live to sin against thee!

JAN. 4. Read a chapter in the Bible, read the Good Steward, a Sermon upon the Reformation of Manners, and Mr. Wesley's Sermon on Mr. Whitefield's death; was

closely employed; prayed three times in the family, and attended private prayer my usual times.

JAN. 6. I did not travel, but read my Testament, and some of Young's poetry, which is very sublime. Was much taken up in prayer. I want to be employed in traveling and preaching, if the weather would permit. Europeans cannot judge of the inclemency of our climate but by experience.

JAN. 7. The ice on the ground and the coldness of the weather prevent my traveling. This was a day of fasting; I ate nothing till after three o'clock, and then only a bowl of milk. At four o'clock began reading Mr. Fletcher's Checks.

JAN. 10. Spent part of the day in examining the list of Mr. Wesley's books; employed some time in prayer, but not so much as I had appointed.

JAN. 11. I read the Checks; went to view a spot of land for building a preaching house upon, formed a subscription paper, and obtained subscribers for about £80.

JAN. 12. Was principally employed in assorting the books for sale.

JAN. 13. Finished reading the First Check: the style and spirit in which Mr. Fletcher writes at once bespeak the scholar, the logician, and divine.

JAN. 21. Rode to White Brown's. This week past I have been in much haste, but have read a little every day, and finished the book of Joshua. I cannot rise so early as I would, it is so extremely cold these days and nights.

JAN. 28. A fine day for traveling. Yesterday was so cold it was hardly possible to travel without getting one's limbs frozen. I rose soon after five o'clock, prayed four times before I left my room, and twice in the family. I then set out for Isaac Moore's below Broad Creek, met with some difficulty in the way from the ice, but came there safe. Was variously exercised with thoughts, and had hard fightings. After riding twenty-five miles I took

a little food, this being a day of abstinence and prayer with me.

JAN. 29. Rose at five o'clock, prayed five times in private, once in the family, and transcribed into my collection a piece for the preachers, from Baxter's Works. Read a few chapters in the Old and one in the New Testament. O Lord, I delight in thy law!

Prays Often

JAN. 31. Rose at five o'clock, and prayed six times, and hope God will be with and bless us, and make it a time of power; but O! I pass through the fire day after day. Lord, let me rather die than live to dishonor thee! I preached on Psa. 113. 1; had many to hear, but not great liberty in speaking. Joseph Cromwell came in and gave an exhortation; the people were very serious. In the evening we divided the circuit, and settled the preachers' stations—John Cooper for Sussex and Somerset; Hartley and Black for Kent and part of Sussex.

FEB. 1. At nine o'clock we had a love feast, a time of great tenderness. After some time Brother Cromwell spoke, his words went through me, as they have every time I have heard him. He is the only man I have heard in America with whose speaking I am never tired. I always admire his unaffected simplicity; he is a prodigy, a man that cannot write or read well, yet, according to what I have heard, he is much like the English John Brown, or the Irish John Smith, or Beveridge's Shepherd's Boy. I fear he will not stand or live long. The power of God attends him more or less in every place, he hardly ever opens his mouth in vain; some are generally cut to the heart, yet he himself is in the fire of temptation daily. Lord, keep him every moment!

FEB. 9. Have peace, but long to be more employed in the public work. I hear the work spreads in Bolingbroke and Talbot. So the Lord leads us on through many

hindrances. Perhaps there never was such a work carried on by such simple men, of such small abilities, and no learning. The Lord shows his own power, and makes bare his own right arm! Brother Garrettsen set off for Dorset to preach the gospel. We committed the remains of Mrs. Peterkin to the dust at Thomas White's; she died in full triumph of faith. Many people were present, and we gave exhortations suited to the occasion.



DORCHESTER COUNTY JAIL, CAMBRIDGE, MARYLAND,
WHERE GARRETTSOEN WAS IMPRISONED.

FEB. 29. The roads were bad beyond my expectation. I rode on horseback; returned to Shaw's, took dinner, heard of Freeborn Garrettson's being put in jail in Dorset. So Satan has stretched his chain; but this shall work for good. Spent a night with Mr. McGaw; had great satisfaction in conversing with him relative to his having a closer connection with us.

MAR. 1. Rode twelve miles to the chapel; four or five miles the roads were so bad that I was obliged to get out of the carriage and walk; I came late, and much fatigued. Spoke on Matt. 5. 16: "Let your light so shine before men;" spoke freely, and was blessed; the work revives here, and over in Queen Anne's County, a few miles distant from this.

MAR. 2. Heard of Mr. Peterkin's death; he died last night. I came to his house, and went to Thomas White's. Find it is a fact that Brother Garrettson was put in jail last Sunday.

Reads History of Scotland

MAR. 3. Rose between four and five o'clock, and prayed some time; have begun reading Robertson's History of Scotland. Went to Stradley's, spoke on Rev. 3. 20, with liberty; met class, came back, and spoke a few words to the people, who were met to put the remains of James Peterkin in the ground.

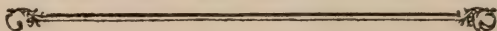
MAR. 4. I wrote to Pedicord and Cromwell, and have appointed Joshua Dudley for Dorset; he is qualified by law. Rested and read Robertson's first volume.

MAR. 6. I was kept close in reading the first volume of the History of Scotland, and was kept in quiet. In the morning I wrote to Brother Garrettson to comfort him under his imprisonment.

MAR. 8. I rose at five, and began reading in Mr. Wesley's Notes on the Acts of the Apostles.

MAR. 10. I rose between four and five o'clock, spent

some time in private prayer and with the families; read Mr. Wesley's Notes on First Corinthians, and ended the



M I N U T E S

OF SOME

C O N V E R S A T I O N S

BETWEEN THE

P R E A C H E R S

IN CONNECTION WITH

The Rev. Mr. John Wesley.

P H I L A D E L P H I A,

June, 1773.



THE following queries were proposed to every preacher:

1. Ought not the authority of Mr. Wesley and that conference, to extend to the preachers and people in America, as well as in Great-Britain and Ireland?

Ans. Yes.

2. Ought not the doctrine and discipline of the Methodists, as contained in the minutes, to be the sole rule of our conduct who labour, in the connection with Mr. Wesley, in America?

Ans. Yes.

3. If so, does it not follow, that if any preachers deviate from the minutes, we can have no fellowship with them till they change their conduct?

Ans. Yes.

The following rules were agreed to by all the preachers present:

1. Every preacher who acts in connection with Mr. Wesley and the brethren who labour in Ameri-

FACSIMILE OF THE PRINTED MINUTES, 1773 (A).

reading of the second book of Kings, in my reading in course the Bible through. Blessed be the Lord!

MAR. 13. Received a letter from Brother Garrettson: his enemies are softened toward him. I heard Cromwell

ca, is strictly to avoid administering the ordinances of baptism and the Lord's supper.

2. All the people among whom we labour to be earnestly exhorted to attend the church, and to receive the ordinances there; but in a particular manner to press the people in Maryland and Virginia, to the observance of this minute.

3. No person or persons to be admitted to our love-feasts oftener than twice or thrice, unless they become members; and none to be admitted to the society meetings more than thrice.

4. None of the preachers in America to reprint any of Mr. Wesley's books, without his authority (when it can be got) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more, unless under the above restriction.

6. Every preacher who acts as an assistant, to send an account of the work once in six months to the general assistant.

Quest. 1. How are the preachers stationed?

Ans. New-York, Thomas Rankin, } to change
Philadelphia, George Shadford, } in 4 mons.

New-Jersey, } John King,
William Waters.

Baltimore, } Francis Asbury,
Robert Strawbridge,
Abraham Whitworth,
Joseph Yerbery.

Norfolk, - Richard Wright.

Petersburg, - Robert Williams.

Quest. 2. What number are there in the society?

<i>Ans.</i> New-York	-	180
Philadelphia	-	180
New-Jersey	-	200
Maryland	-	500
Virginia	-	100

1160

FACSIMILE OF THE PRINTED MINUTES, 1773 (B).

was put in jail, but did not credit it. I rode to John Cannon's, and spoke on John i. 8, 9; had liberty. There

were about a hundred people, and some little stir. One of the sons has a religious frenzy; he was panic-struck, and prayed some hours; he kneeled down in time of preaching; he may be sincere, and come to something. Rode to Morgan Williams's; met Brother Lowrey, now rejoicing in God, his backslidings healed, and his soul restored. Received another letter from Brother Garrettson, wherein he informs me the people want to get rid of him, and that they are not so cruel to him as formerly, nor to the people who visit him.

MAR. 15. Brother Garrettson expects to come out of jail by the favor of the governor and council of Maryland in spite of his foes; so the Lord works for us. In Somerset they are using some of Bishop Warburton's Works against Mr. Wesley and Mr. Whitefield.

Garrettson Released

MAR. 17. I rode to Johnstown, and from thence to William Law's; met Freeborn Garrettson, who came out of jail by order of the governor and council of Maryland, who had sent to the governor of Delaware to know if F. Garrettson were not a fugitive, and had received satisfactory information. Brother Garrettson preached on Matt. 25. 10: "And they that were ready went in with him to the marriage: and the door was shut." I spoke a few words after him.

MAR. 18. Rose at four o'clock, and spent some time in prayer. Brother Garrettson took my place and appointments; we drew some outlines for our Conference while together.

MAR. 22. I have been collecting all the minutes of our Conferences in America, to assist me in a brief history of the Methodists, and an account of our principles.

MAR. 26. Rode to church, where we had a smooth, sensible discourse on 1 Pet. 1. 3. I attended the communion; communicants increase daily, for people get

awakened by us; when this is the case, they go to the Lord's Supper. In the afternoon I preached; many flocked to hear, it being Easter Sunday. Spoke plainer than ever on Acts 17. 18; had enlargement of heart; the church minister was present.

MAR. 27. Called at the Rev. Mr. McGaw's; spent an hour, changed books and sentiments, and came off to Mrs. Beauchamp's, then to Perdin's; there were near two hundred people.

MAR. 30. I am going to Sussex, on my way to the quarter meeting at the Fork. I fear there will be great commotions this summer; God only knows what the end of these things will be; but "Blessed are those servants whom the Lord when he cometh shall find watching." I lost my way and wandered into the swamp, and feared I must lie in the woods, but came to a friend's house, and then pushed on and reached Mr. Polk's about seven o'clock. Read a wonderful book against Methodists, but it will do no great harm.

MAR. 31. Waked before three o'clock, though I did not go to bed till after ten o'clock; was weather-bound, and read the second volume of Robertson's History of Scotland. The fate of unfortunate Mary Queen of Scots was affecting; and the admired Queen Elizabeth does not appear to advantage in the Scotch history. The Lord searcheth and knoweth all hearts.

APR. 1. I received a satisfactory letter from William Moore; he hopes a reconciliation will take place in Virginia, if healing measures are adopted.

APR. 7. About three days ago I was moved to pray for good weather, when I saw what a condition we should be in: there is a change in the weather. I have peace this morning, and my heart is lifted up to God in thankfulness. Preached at Callaway's, on 2 Pet. 3. 18, and was blessed. There were about fifty souls—an attentive, feeling people. After preaching I rode thirty miles to

the seaside; there met Brother Garrettson, confident that God had, in a vision of the night, sanctified him.

APR. 10. I appointed Brother Wyatt to keep the ground against the Baptists, and to supply our places here instead of the traveling preachers that are going to Conference; for John's people intend to come a-fishing about when we are gone. We had a love feast at eight o'clock; many spoke in a very feeling manner. God was with us at eleven o'clock—I preached on 2 Cor. 4. 12. Brother Cromwell and Brother Garrettson exhorted; the people were moved at what was said, though simple, and the same things he frequently says; but he is a man of God, and their spiritual father.

Writes Short History of Methodism

APR. 12. I was employed in writing a short history of the Methodists; also in preparing my papers for Conference. I am going from my home, Thomas White's.

APR. 13. I set off for Richard Shaw's, in Kent, and came in about five o'clock, and kept a watch-evening. I spoke on 1 Cor. 16. 13, 14. Caleb Pedicord exhorted.

APR. 14. A day of fasting. I was employed in preparing my paper for Conference; Caleb Pedicord is my scribe. I am under some apprehensions that trouble is near. Thomas McClure is confined sick in Philadelphia. Henry Kennedy and William Adams are dead; so the Lord cuts off the watchmen of Israel. But sure I am that it is better to die early than to live, though late, to dishonor God.

APR. 17. Our quarter meeting began. Our little chapel, with galleries, held about seven hundred; but there were, I judge, near one thousand people. I preached on Phil. 1. 27: "Only let your conversation be as it becometh the gospel of Christ."

APR. 18. After love feast Mr. McGaw read prayers, and Mr. O'Neal preached a good sermon, on "Feed my

sheep"; Brother Garrettson and myself exhorted. The power of God was present in the love feast; many spoke in our meeting with light, life, and liberty.

APR. 19. I left Mr. Emory's, where we were very kindly entertained in the dreary forest; they live well. These people were brought off their prejudices by Mr. McGaw's preaching in the chapel; they and their family connections promise fair. Brother Garrettson spoke on, "Ye now have sorrow." But he could not move the people here as at the seaside; they are cooler, and he is not their spiritual father.

APR. 22. I could not pray for our friends we left behind, without weeping. We rode to Mr. Gough's, Baltimore County; my friends appeared very joyful to see me; Brother Glendenning had his objections to make, and pleaded some in favor of the Virginia brethren, who had made a division. We prayed after dinner, and God was with us: I had cause to talk more than I desired.

Methodism on the Peninsula-

APR. 23. Lord, give me wisdom that is profitable to direct. This is a dumb Sabbath; I have no freedom to preach; there are strange changes; what has taken place with our brethren seems parallel with the commotions of the southward; and the same spirit. I am kept in peace, through grace, and am casting my care upon the Lord. If I cannot keep up old Methodism in any other place, I can in the peninsula; that must be my last retreat. Spent some time in private, and prepared some conditions for a partial reconciliation, in hopes to bring on a real one in Virginia. Brother Garrettson preached in the afternoon, on these words: "Disallowed indeed of men, but chosen of God, and precious." He was short and profitable; I prayed with my heart full. Met Brother Selby, whom I have not seen for near six years, one of my old friends from New York, driven about by the

commotions of the present times; he with great joy fell upon my neck and wept. I am more moved than ever before with leaving and meeting my friends. These are humbling times, and make the Christians love one another; I found the spirits of the preachers much melted and softened. I hope things will be made easy.

Eighth Annual Conference

APR. 24. We made a plan for the appointment of the preachers. Received three epistles from the Jerseys, soliciting three or four preachers, with good tidings of the work of God reviving in those parts. The petitioners I shall hear with respect. Rode to Baltimore, and my friends were much rejoiced to see me; but silence broke my heart. The act against nonjurors reduced me to silence, because the oath of fidelity required by the act of the state of Maryland was preposterously rigid. I became a citizen of Delaware, and was regularly returned. I was at this time under recommendation of the governor of Delaware as taxable.

APR. 25. Our Conference met in peace and love. We settled all our northern stations; then we began in much debate about the letter sent from Virginia. We first concluded to renounce them; then I offered conditions of union: 1. That they should ordain no more; 2. That they should come no farther than the Hanover Circuit; 3. We would have our delegates in their Conference; 4. That they should not presume to administer the ordinances where there is a decent Episcopal minister; 5. To have a union Conference.

These would not do, as we found upon long debate, and we came back to our determinations; although it was like death to think of parting. At last a thought struck my mind—to propose a suspension of the ordinances for one year, and so cancel all our grievances, and be one. It was agreed on both sides, and Philip

Gatch and Reuben Ellis, who had been very stiff, came into it, and thought it would do.

APR. 26. Preached on Acts 6. 4, with liberty.

APR. 27. Read the advice to preachers. At twelve o'clock we had a melting love feast; preachers and people wept like children. At night I preached on Acts 2. 48, with great liberty, to about six hundred people. Joseph Cromwell and Freeborn Garrettson spoke; at the recommendation of the Conference, William Watters too. These three volunteered, and were to be my spokesmen. Myself and Brother Garrettson are going to the Virginia Conference, to bring about peace and union.

Two questions which were asked at this Conference make it memorable. *Quest. 17.* Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom? *Quest. 23.* Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice? The answer to each was significantly affirmative.

APR. 29. Rode to Mr. Gough's; this is a good house to do business at.

Virginia

MAY 1. I am going to Virginia; am kept, but not so much employed for God as I ought to be. Preached at Baltimore on John 5. 19. A rainy night, but many came to hear.

MAY 3. I rode to Georgetown, from thence to William Adams's in Virginia; came in late and fatigued.

MAY 4. Prepared some papers for Virginia Conference. I go with a heavy heart; and fear the violence of a party of positive men. I preached at the chapel in Fairfax; and met Mr. Griffith, an Episcopal minister, who was friendly; and we spent the afternoon together.

MAY 5. Set out in company with Brother Garrettson, rode near forty miles, lodged at Garratt's tavern, where we were well entertained. Brother Garrettson talked to the landlord on the subject of religion, and prayed with him at night and in the morning, though he would not consent to call his family together. We rode on to Mr. Arnold's, about thirty miles, the roads good. Brother Garrettson will let no person escape a religious lecture that comes in his way. Sure he is faithful, but what am I?

Expectation of Trouble

MAY 7. We rode eighteen miles to Brown's tavern. I preached on Isa. 55. 6, 7. On entering into Virginia I have prepared some papers for the Conference, and expect trouble, but grace is almighty; hitherto hath the Lord helped me.

MAY 8. We rode to Granger's, fifteen miles; stopped and fed our horses. These people are full of the ordinances; we talked and prayed with them; then rode on to the Manakintown ferry, much fatigued with the ride. Went to friend Smith's, where all the preachers were met. I conducted myself with cheerful freedom, but found there was a separation in heart and practice. I spoke with my countryman, John Dickins, and found him opposed to our continuance in union with the Episcopal Church; Brother Watters and Garrettson tried their men, and found them inflexible.

MAY 9. The Conference was called. Brother Watters, Garrettson, and myself stood back, and being afterward joined by Brother Dromgoole we were desired to come in, and I was permitted to speak. I read Mr. Wesley's thoughts against a separation; showed my private letters of instruction from Mr. Wesley; set before them the sentiments of the Delaware and Baltimore Conferences; read our epistles, and read my letter to Brother

Gatch, and Dickins's letter in answer. After some time spent this way it was proposed to me, if I would get the circuits supplied, they would desist; but that I could not do. We went to preaching; I spoke on Ruth 2. 4, and spoke as though nothing had been the matter among the preachers or people; and we were greatly pleased and comforted; there was some moving among the people. In the afternoon we met; the preachers appeared to me to be farther off; there had been, I thought, some talking out of doors. When we—Asbury, Garrettson, Watters, and Dromgoole—could not come to a conclusion with them we withdrew, and left them to deliberate on the conditions I offered, which was to suspend the measures they had taken for one year. After an hour's conference we were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a near neighbor's to lodge, under the heaviest cloud I ever felt in America. O, what I felt!—nor I alone, but the agents on both sides!

A Compromise Effected

MAY 10. I returned to take leave of Conference, and to go off immediately to the North, but found they were brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at; and Brothers Watters and Garrettson had been praying upstairs where the Conference sat. We heard what they had to say; surely the hand of God has been greatly seen in all this. There might have been twenty promising preachers and three thousand people seriously affected by this separation; but the Lord would not suffer this; we then had preaching by Brother Watters on, "Come thou with us, and we will do thee good." Afterward we had a love feast; preachers and people wept, prayed, and talked, so that the spirit of dissension was powerfully weakened, and I hoped it would never take place again.

MAY 11. I rode to Petersburg, thirty-five miles, through much fatigue and want of rest; found myself indisposed with the headache. With difficulty I spoke at Brother Harding's, on, "We know that we are of God," but was so sick I could scarcely speak at all. Though having prevailed with God and man, I yet halt on my thigh.

MAY 12. I am a little better; rest this day to write to Mr. Wesley.

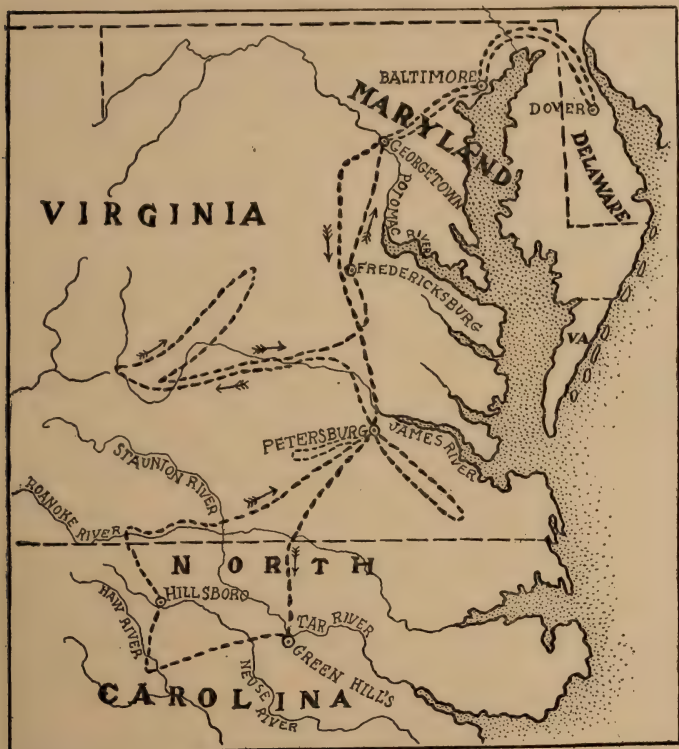
MAY 16. Spent near an hour in private prayer, and twice in the family; then went to Notaway church, where Mr. Jarratt gave an excellent sermon on, "A man shall be a hiding place." He was rather shackled with his notes. We then had sacrament; afterward I returned to George Booth's, spent the evening with Mr. Jarratt, and found him as friendly as ever. He labors, but the people give him little or nothing.

A Lame Horse and a Rough Road

MAY 17. Rode to the widow Heath's; about seventy people were waiting for me. It was twenty miles, my horse lame, and the road rough; the enemy tried me just before I came to the house, as he generally does, if the distance is more than I expect. I spoke on Luke 13. 23, and was pointed, and had liberty; God moved upon the hearts of the people; met the society, about fifteen pious people; most were blessed, and they seem all on stretch for holiness; spent my afternoon in reading and study. There seems to be some call for me in every part of the work. I have traveled at this time from North to South to keep peace and union; and O, if a rent and separation had taken place, what work, what hurt to thousands of souls! It is now stopped, and if it had not it might have been my fault; it may have been my fault it took place.

MAY 22. I labored with Brother Hill; I showed him the evil of a separation, which he seems afraid of. Our

people's leaving the Episcopal Church has occasioned the people of that church to withdraw from our preaching. I advised our friends to attend the Episcopal Church,



ASBURY'S SOUTHERN CIRCUIT, APRIL-NOVEMBER, 1780.

He left Dover April 24, attended Conference in Baltimore, then to Conference at Mankintown, Va., May 9; spent a month in the region of Petersburg; entered North Carolina June 16; was at Green Hills July 5; crossed Haw River July 23; at Hillsboro August 2; re-entered Virginia August 12; at Petersburg September 27; Broken-backed Chapel October 3; in Blue Ridge Mountains October 9-18; Fredericksburg October 31; Baltimore October 31; Dover November 3.

that prejudice might be removed; then their people will attend us; if I could stay, some would attend. We suffer much by young preachers and young people; yet they

would do their duty if they knew it; but those that knew a little of our discipline, and have been first in the work, came into the notion of ordinances, and neglected the direction in the Minutes.

MAY 29. Read Mr. Wesley's second volume of Sermons; rode to Wood Tucker's; spoke on Heb. 12. 1-4. then met society, or rather gave them an exhortation; the people of the world were by, and God was with us.

Forward, Despite War

MAY 30. I was tempted to go back to the North, there is such commotion in the country; the troops are going to Camden, South Carolina. But I must go on, and not faint in the way. I have been very well off, but am following trouble. What matters it where I go, what comes upon me, if God is with me; or where I live or where I die, if holy and ready!

JUNE 1. Rode to Mr. Jarratt's, and was kindly entertained. Preached in the barn to about seventy people, but not so lively as when I was here four years ago; spoke on 1 John 3. 23, had much free conversation among the people. Mr. Jarratt is as kind as formerly.

JUNE 2. Went to White Oak, and spoke on Titus 3. 2-5, and was blessed; then met the society and spoke to the people. Mr. Jarratt wept, and all the people, at the joy of union.

JUNE 4. I rode twelve miles to Mrs. Merritt's meetinghouse; there were about three hundred people, white and black; spoke on Rom. 2. 7-9. After sermon I spoke to the society; some of them are happy souls, but there is a slackness in meeting; the rules of the society have not been kept up here. I spoke to some select friends about slavekeeping, but they could not bear it; this I know, God will plead the cause of the oppressed, though it gives offense to say so here. O Lord, banish the infernal spirit of slavery from thy dear Zion!

JUNE 8. In my way I called to see friend Marks and family; he is worn down with family troubles. Spoke at Mark Crowder's on 1 Pet. 1. 5-10. The Word was blessed to believers. In society some spoke of the goodness of God. In the afternoon I rode through a steep, dangerous place, into the river; but though it was frightful I came safe over to Wharton's. Edward Dromgoole is a good preacher, but entangled with a family. We spoke of a plan for building houses in every circuit for preachers' wives, and the society to supply their families with bread and meat, so the preachers should travel from place to place, as when single; for unless something of the kind be done we shall have no preachers but young ones, in a few years; they will marry and stop.

JUNE 14. Cannot read, write, think, pray, or speak much, I have such pain; but I trust in the Lord. It is no matter where I die, if in the Lord; I commend all to him. The more I suffer, the better it will be in the end, if it is for souls I labor and suffer.

Asbury's Toothache Remedy

JUNE 15. I am better in health, but have the toothache violently, and am forced to use tobacco, that I had laid aside; but putting this in my tooth I found some relief. Have read as far as Isaiah, in going through my Bible; have but little time. I see the need of returning to my twelve times of prayer; I have been hindered and interrupted by pains and fevers. Pain is trying, but I am kept from murmuring hitherto.

JUNE 18. Brother Dickins spoke on charity very sensibly, but his voice is gone; he reasons too much; is a man of great piety, great skill in learning, drinks in Greek and Latin swiftly; yet prays much, and walks close with God. He is a gloomy countryman of mine, and very diffident of himself.

JUNE 19. Rose about five o'clock, was a little disturbed in my rest with company. Brother Dickins drew the subscription for a Kingswood school in America; this was what came out a college in the subscription printed by Dr. Coke. Gabriel Long and Brother Bustion were the first subscribers, which I hope will be for the glory of God and good of thousands. I hope John Dickins will ever after this be a friend to me and Methodism. My health is greatly restored; am blessed among my friends.

Watts's Sermons

JUNE 26. Rose early; my legs are so inflamed I cannot tell what to do; but we must bear all things. I read Watts's first volume of Sermons last week, and transcribed a little of it. I preached at Turner's; he has lost the use of his limbs. I advised him to use the cold bath, or electricity; either might help him.

JUNE 27. There are many things that are painful to me, but cannot ye be removed, especially slavekeeping and its attendant circumstances. The Lord will certainly hear the cries of the oppressed, naked, starving creatures. O, my God, think on this land. Let not disaster come upon America. Amen.

JUNE 28. Rode to Todd's, six miles; I am dejected to see so little religion. I am comforted when I pray much, and find deliverance. I am badly situated, and cannot go out into the woods; have no place of retirement at some houses.

JUNE 29. Read several chapters in Isaiah. I have thought if I had two horses, and Harry (a colored man) to go with, and drive one, and meet the black people, and to spend about six months in Virginia and the Carolinas, it would be attended with a blessing. I rode to widow Pegram's, had about sixty people, it being a muster day; but these were happy souls. As soon as we began to

sing the power of God came over us; I spoke from 1 Pet. 5. 6-8, then rode to Captain Burrows's.

JULY 3. I am grieved to see slavery, and the manner of keeping these poor people. I set out for Tar River; after riding about five miles I was told I could not cross Bear Swamp, but by the guidance of a Baptist friend came through that and two very deep creeks.

JULY 6. Rode twenty-six miles; exceeding hot, and my horse suffered greatly. When I came to the place about seventy people were met, singing and praying. I spoke on Heb. 4. 13-16; had not much strength of soul or body, but a good sense of duty done.

JULY 8. Rode to Cypress Chapel; had liberty in speaking on 1 John 1. 8, 9, to about one hundred people. Here James O'Kelly met me; he spoke and appeared to be a warm-hearted, good man; but he was troubled with the people about these times.

This was Asbury's first meeting with O'Kelly, who afterward caused him so much trouble.

JULY 9. I was condemned for telling humorous anecdotes, and knew not whether it was guilt or fear, lest my friends should think I go beyond the bounds of prudent liberty. It is dreadful, when a preacher is put to it to vindicate himself.

JULY 11. Had a heavy night; rose up, and laid myself down on the floor upon my nightgown; slept in pain; rose at four o'clock; prayed in private and in the family; then set off at six o'clock; had hilly roads; and after riding five or six hours, came to my appointment.

Party Spirit High

JULY 19. I rode to Abraham Hill's, and had great liberty in speaking from Heb. 4. 10, etc.; then Brother Poythress spoke, and we had a refreshing shower according to prayer. We afterward spent some time in reading, out of what I had written and abridged, upon

the art of speaking and preaching. I find the spirit of separation on account of the ordinances is very high among preachers and people; but I hope it will be checked. It *must be* checked if we are to prosper in all things.

A Rough Ride

JULY 20. Rode twelve miles to Tignal Jones's; hilly, rocky roads; about eighty people to hear. After dinner I set out on my journey; we came to a desperate creek called Northeast, in Chatham County, where the bridge was carried away by the freshet; we had to go through among rocks, holes, and logs; I was affrighted; yea, it was wonderful that the carriage did not upset; Brother Poythress said the horse was down twice, and covered all but his head; however, the water kept up the carriage, and we came safe through all our difficulties, to Brother Merritt's. Hitherto the Lord hath helped—body, soul, horse, and carriage; there is a providence attending animate and inanimate creation.

JULY 22. We set out for Crump's, over rocks, hills, creeks, and pathless woods and low land, and myself in the carriage. The young man with me was frightened before we had traveled a mile; but when he saw how I could bush it, and sometimes force my way through a thicket, and make the young saplings bend before me, and twist and turn out of the way, or path, for there was no proper road, he took courage. With great difficulty we came in about two o'clock, after traveling eight or nine hours, the people looking almost as wild as the deer in the woods. I preached on Titus 2. 10-12.

JULY 23. We passed Haw River, wide, but shallow, bad going down and coming up; they took the carriage over by hand; then we had to travel the pathless woods and rocks again. After much trouble, and fear, and dejection, we came to Taylor's preaching house, where

they were pressing horses, as we expected; but I came off safe, and spoke on 2 Pet. 1. 5-12. I have traveled thirty miles, and could not avoid traveling on Sunday, for I had not where to stay; rode to Brother Beck's, and was much fatigued; found Brother Beck sick; he has a gracious wife.

JULY 24. Cool, like the fall; I am kept in peace; rose with a sense of God's presence; have only time to pray and write my journal; always upon the wing, as the rides are so long, and bad roads; it takes me many hours, as in general I walk my horse. I crossed Rocky River about ten miles from Haw River; it was rocky, sure enough. I can see little else but cabins in these parts, built with poles; and such a country as no man ever saw for a carriage. I narrowly escaped being overset; was much affrighted, but Providence keeps me, and I trust will. I crossed Deep River in a flatboat, and the poor ferryman sinner swore because I had not a silver shilling to give him. I rode to friend Hinton's, borrowed a saddle, and rode near six miles to get three, as we were lost; when we came to the place there were about sixty people.

Prayer for Divine Protection

JULY 25. Was engaged in private and family prayer for divine protection; for I dwell as among briars, thorns, and scorpions. The people are poor, and cruel one to another; some families are ready to starve for want of bread, while others have corn and rye distilled into poisonous whisky; and a Baptist preacher has been guilty of the same; but it is no wonder that those who have no compassion for the nonelect souls of people should have none for their bodies. These people have had some religion; but if any seeth his brother need, and shutteth up his bowels of compassion, so as neither to give nor sell, "how dwelleth the love of God in that man?" These are poor Christians. We left our worthy

friend Hinton's, a kind family, who parted with us in tears. We forded Deep River, rode to White's, within ten miles of the camp, into a settlement of people from Pennsylvania; some were Quakers. I preached at White's to about twenty people, then rode sixteen miles to R. Kennon's. It was rainy, and we rode two miles in the dark through the woods, but came safe about ten o'clock; fatigued, and under a temptation to stop; but reading Paul to Timothy, where he says, "I charge thee before God," etc., I resolved to go on; and though but little time and opportunity for retirement, not any for reading or gaining knowledge, yet saving souls is better. But people are so distracted with the times, they are afraid to leave their houses, or ride their horses. I acknowledge the providence and immediate hand of God in my journey; though it be not of general benefit, I shall gain a general knowledge of the preachers and people, and strengthen our union.

AUG. 2. Rode seven miles to Hillsborough, and preached in the house of Mr. Courtney, a tavern, to about two hundred people, on Hos. 10. 12: "It is time to seek the Lord." They were decent, and behaved well; I was much animated, and spoke loud and long. Before I set off this morning I felt dejected, but on the way it vanished. Edward Bailey and Brother Allen gave exhortations. I came back to hold a watch-night, without eating or drinking, though importuned to take refreshments. Hitherto the Lord has helped me through continual fatigue and rough roads; little rest for man or horse, but souls are perishing, time is flying, and eternity comes nearer every hour.

AUG. 5. Our quarterly meeting began at Henley's preaching house. I preached on Col. 1. 27-29; then Brothers Bailey, Ivey, and Morris spoke; there was some reviving among the people. We lodged at John Lee's; my mind was much drawn out; we retired to an old log

shop, and prayed frequently, and found our hearts sweetly united together.

AUG. 6. We had a great meeting, love feast at ten—very warm weather; a log house, covered with long shingles; the sun beating through. At one o'clock preaching began; I spoke on Eph. 3. 16-18, to about five hundred people.

AUG. 8. I rode to Baxter's, sixteen miles; about eighty people, many came that never attended at other times. My text was 1 John 1. 8, 9. I had great liberty, but was tired in getting there; we crossed the Line Creek. After preaching rode six miles, but was an hour too late. About eight o'clock came to a cabin, an earthen floor, and damp bed. I was very weary and had a pain in my head; but the people were kind; I knew not how to lie down. Edward Bailey lay down, and slept well.

AUG. 9. I rode sixteen miles to White's, came in about three o'clock; no preaching appointed. I had time to write, and plan for another trip through Carolina. I have had little time or place for prayer till I came here. The roads are so bad I have my carriage to refit almost every week.

Asbury's Carriage Upset

AUG. 10. I rode for the state of Virginia; we were lost, stopped at Dickinson's, and took dinner; then rode on to Sylvester Adams's, several creeks to cross, and bad roads to travel. Edward Bailey led my horse down a steep hill, and the carriage overset; the horse struggled, but kept his feet; one shaft broke which we strapped up; and rode on near thirty miles.

AUG. 14. I brought Isaac Rollins to some acknowledgment, and appointed him to ride Pittsylvania, New Hope, and Tar River, till Conference. His greatest admirers saw his obstinacy, and would have disowned him if he had not submitted; for they began to tire with his

lounging about. I hope this will be a warning to him, and will make him take more care, and submit to order.

AUG. 17. I stopped at friend Baker's, being very ill. Brother Bailey went to a chapel ten miles from this. I want to write, and recover strength, or I shall run myself down. I thought it would be well for me to have a person with me always, and I think Cromwell is the man. If I should preach a systematical, dry sermon, he would pay the sinners off. I rested comfortable, retired often to prayer, that God would go with me to the next circuit. I suppose, upon a calculation, I have ridden better than a thousand miles since February last, when I was at quarterly meeting at the seaside in Delaware.

Receives Comforting Messages

AUG. 22. This day there came an account that the Southern army was defeated, and all taken to a man, except General Gates, which cannot be all true. I am kept in resignation and faith, and praying that God may bless my labors, and bring peace and union among the Methodists in Virginia. I received comforting letters from Mr. White and Mr. Gough: all these comfort me in the house of my pilgrimage. Mr. White informs me of Thomas Haskins, a young man that was convinced, who has a good education, has been reading the law three years; now he must read and preach the gospel.

SEPT. 3. This day nine years past I sailed from Bristol, Old England. Ah, what troubles have I passed through! what sickness! what temptations! But I think, though I am grown more aged, I have a better constitution, and more gifts, and I think much more grace. I can bear disappointments and contradiction with greater ease. Trials are before me, very great ones, but God hath helped me hitherto. I can with greater confidence trust him! and, indeed, what have any of us to trust in for the future, except the living God?

SEPT. 8 (Virginia). My mind is calm; I have had close communion with God. My hours of retirement have been kept. When I can get a barn or a preaching house I am happy. Though I have talked much, I have kept my temper. I feel nothing but love; and no contradiction I meet with makes me angry. I have a natural affection for my own countrymen; yet I can hear them called cruel people, and calmly listen to threatenings of slaughter against them. Were a people spreading desolation with fire and sword in England, I, as an inhabitant, whether the invaders were right or wrong, would probably feel as the Americans now do, and use the same harsh expressions. Thus I reason, and cannot therefore condemn; but the grace of God is sufficient to set us all above the world, and all things here.

Is Given a New Suit of Clothes

SEPT. 12. I visited my friends. These kind people have made me a dress of Virginia cloth, which I much needed, as my dress approached to raggedness. I saw L. Cole, a serious, good man, under a strong bias to ordinances, because he opened his book on, "They shall not profit this people"; with this he was affected.

SEPT. 13. A little better in health. Have read the first volume of Keysler's Travels through Switzerland. Prayer, both in public and in private, has not been neglected.

SEPT. 14. Rode to Mr. Jarratt's, and was kindly received.

SEPT. 16. Wrote to Mr. Wesley, at the desire of the Virginia Conference, which had consented to suspend the administration of the ordinances for one year.

The answer to this letter was made through Dr. Coke, Richard Whatcoat, and Thomas Vasey, in 1784, who all came to America properly ordained.

SEPT. 17. I had some close talk with Mr. Jarratt; he

seems willing to help what he can, and to come to the Conference. My health is much restored. Rode to White's Chapel, a miserable place it is, unfinished, and one part lying open to the sun. A company of young men diverted themselves under the trees, laughing and mocking while I discoursed with great plainness to about five hundred people on Heb. 4. 2, 3. I was determined, if possible, they should hear. Rode on about twelve miles to Lewis Featherstone's, a good man.

SEPT. 20. I came to Richard Walters's, sixteen miles. Spoke on Col. 1. 26-28. Had light, and spoke long. Brother Bailey also spoke. Brother James Foster, a feeling, good soul, worn out in the Lord's work, met me here; I felt much love and tenderness for him; he concluded by prayer. My manner is, to pray in the morning for the prosperity of the work in every circuit; in the afternoon, for all the traveling preachers, for our union, and the spirituality of each. I am greatly blessed in my soul by day and by night.

SEPT. 21. Traveled over rough roads sixteen miles, to Foster's. I spoke on 2 Pet. 3. 16, 17. The people are kind, and appear loving, but there is a great falling away; the devil has not been idle, and opposers have preached to them water more than holiness, and have thus brought confusion among the Methodists.

SEPT. 22. I am weak, and not able to fast altogether; I eat sparingly. Rode twenty-seven miles, and came to a good house; yesterday it was very warm for the season. I feel the weight of the work, the greatness of my charge, and resolve to be more given up to God than ever. From Brother Foster's conversation, I am led to hope our breaches will be healed.

Prays for Preachers and Circuits

SEPT. 25. I was much blessed in private, while pleading for wisdom to go before the people, and for a spirit

of supplication in my accustomed morning and evening prayers for all the preachers and circuits in America. I begin at the North and go to the South in order. He that faithfully cares for others, others will care for him; above all, the Lord, who is not unrighteous to forget the work of faith and labor of love we show toward the saints, he will care for him.

Led Out in Preaching

SEPT. 29. I have a sense of God upon my heart, although little rest, and much tempted. I was greatly led out in preaching at Baker's; both parents and children wept in silent tears while I spoke on Gen. 18. 19. Rode that evening to the Manakintown, where a watch-night was held by Brothers Finney, Bailey, and Foster. I spoke to our brethren upon a firm and lasting union; it was opposed, and with tears; but tears will not induce me to give up my charge. I sent certain proposals by Brother Finney to the preachers at their quarterly meeting.

OCT. 5. Set off without any breakfast. Passed onward to Lindsey's tavern, inquiring the way to the Broken-backed Church; we could not get any positive directions until we came within eight miles of it, and found it to be on this side of the fork of James River, about twenty miles distant from Duke's. We met about sixty people, after riding nearly as many miles. I spoke on Gen. 18. 19. We crossed the North River in a canoe, and the carriage was brought over in the same way; were kindly received at Roger Thompson's, and here it was the Broken-backed Conference was held, in which the subject of the ordinances was brought into consideration. I have been much tried in this journey by the lodging, people, and weather. Every morning and evening I pray for all the preachers and circuits; and as I am so led out to pray for them I hope they will all be united once more as they have been.

OCT. 9. Set out alone for Mumpin's. After riding about twenty-five miles night overtook me at Wallace's mill; it was some time before I could find my way, which I discovered to be under the trunk headrace of the mill. Here the top of the carriage, being too high, set fast; I took the horse out, and with much trouble came clear without breakage of any kind. The people of the house were Presbyterians; they gave me lodging. I prayed night and morning with them.

Meets Two Soldiers

OCT. 10. Rode over the mountains ten miles, came to the new preaching house; spoke on 2 Cor. 5. 17-19; was much blessed. Here I saw Robert Wagden, a soldier, and James Signal, Englishman, captured with Burgoyne. The first I saw in New York seven years ago; since then he fell, and was restored at the barracks in Albemarle when a prisoner.

OCT. 13. I rode home about ten miles with Brother Fry; he is a serious man. My carriage broke, and his overseer mended it very well; meantime I rested, and read at times the Valley of Lilies of à Kempis; it is much in the style of his Pattern or Imitation. I wonder Mr. Wesley has never abridged this work.

OCT. 15. I rode to Roberts's, under the mountains, about ten miles. Spoke to about five hundred people; I was zealous, but the people languid. A certain kind of preaching, of which these people have lately heard much, leaves the most stupid souls, to my mind, that I find anywhere. I remember all the preachers and societies twice a day. We had to ride back to Henry Fry's in the rain, where a warm welcome awaited us.

OCT. 18. Rode eighteen miles to the Broken-backed Church; got in a little after twelve o'clock. Preached on Zeph. 1. 12. Here I received the melancholy tidings of the death of my companion and friend, Edward Bailey;

it was very distressing to me; riding together so long had created a great sympathy between us. He died on Tuesday last, about five o'clock, in full confidence; he spoke to the last, and bore a testimony to the goodness of God. He would sometimes get upon his knees in the bed, weak as he was, and pray. It troubles me to reflect that he was neglected so long; yet it was unavoidable. It was a sorrowful quarterly meeting to me: few people, they lifeless, and my dear friend dead! I spoke to the preachers about a union.

OCT. 21. I set out as soon as it was light, and came about three o'clock to the widow Granger's, and Ground Squirrel Bridge, a distance of forty miles. I travel very heavily now.

Mourns for His Friend

I have lost my poor Bailey; so suddenly called away! He desired me to see into his temporal matters, for his poor sister, and wife, and children. I have reason to praise God that I have health under such fatigue. I said I should have trouble, before I went into Fluvanna; yet I little thought my friend would die there. If my affections were naturally tender I should be bathed in tears, for I have great cause to weep; but the Lord hath ordered; it may be that I suffer more than those who weep away distress. I was ready to say, "None shall ride with me hereafter." We have lost three useful preachers within one year.

OCT. 23. I wrote to the preachers jointly and severally about a union.

OCT. 24. Rode to Mr. Meredith's, thirty-five miles. We were entangled in the way; came in late, leaving the carriage in the woods. We heard a rumor of the British landing up James River; I was afraid they would interrupt me in the circuit appointments.

OCT. 25. I met the society; some spoke, and the Lord

blessed us. At night the alarm was made for the seventh division of the militia. The rumor was that there were five thousand of the British troops; that they had torn two counties to pieces, and had been within six miles of Williamsburg. As my appointments lay down that way, I put off to the north across the river.

OCT. 27. Rode on to Fredericksburg; my horse failed through fatigue, bad feed, and not enough of it. I stopped and fed by the way; mistaking my road, I met a serious man, and spoke to him about his soul; it may be the losing my way was ordered by Providence. Came to Garratt's, at Stafford Courthouse; fell in with a Presbyterian, an acquaintance of Mr. Pilmoor; I spoke freely to him, and had prayer; two young men from Winchester joined us. Saturday morning, after paying eight continental dollars for my horse, and my supper and bed, I rode on to Dumfries, about twelve miles. Rode on four miles farther, fed my horse, and got a cup of boiled milk for myself; here my paper money failed, and I was obliged to pay in silver. Rode on, carrying my corn, and fed upon the road. Missing my way to William Adams's, when on the south side of Colchester, I went down the state road within two miles of Alexandria, making my journey near fifty miles; my horse was much fatigued, and myself in a fever with hard riding.

An Autumnal Storm

OCT. 30 (Maryland). Crossed Gerogetown ferry; rode on in great peace, and came to John Worthington's about five o'clock, after a ride of thirty miles. I was kindly entertained. I called at Mr. Thomas Dorsey's; kind people. I breakfasted with them. I put forward to Baltimore; when within about two miles there came up an autumnal storm; there was fear of the trees falling, and that the wind would overset the carriage. I came in safe, stopped an hour, and proceeded on to Mr.

Gough's, and arrived between eight and nine o'clock. There has been some snow to-day, and the night is cold.

Money Gone

I have spent my stock of money, three guineas and two half johannas, given me by Mr. Gough and Mrs. Chamier; two guineas and a half, and a half-crown, went in Virginia.

Nov. 3. I stopped a while at Dr. Ridgeley's, to deliver a message to him from Colonel Dorsey, of Elk Ridge, in Maryland. While tarrying after dinner Dr. McGaw came in. I went home with the doctor, and was kindly received. The doctor's intentions were not to go to the quarterly meeting; but having this opportunity, I went and took him along. It was one o'clock before we arrived; about three hundred people had been waiting for us. Mr. McGaw preached an excellent sermon on, "Who shall ascend the hill of the Lord?" Brothers Hartley and Glendenning exhorted. We all stayed at Mr. Barratt's; Mr. McGaw prayed with much affection; we parted in great love.

Nov. 5. We had between one and two thousand people; our house, forty-two by forty-eight, was crowded above and below, and numbers still remained outside. Our love feast lasted about two hours; some spoke of the sanctifying grace of God. I preached on John 3. 16-18. Brothers Pedicord and Cromwell exhorted.

Nov. 6. I preached to about four hundred people on 2 Chron. 8. 18, and had liberty; I spoke of the necessity of getting and keeping the power of religion. William Glendenning exhorted afterward; then we parted. I see the footsteps of Providence in my coming back. The people regretted my absence, and the preachers would have been at variance one with another. William Glendenning pleaded hard to come to Dover; but I did not think him so fit as Thomas Chew. Brother Glendenning

is a good little man, and though his utterance is less strongly marked with the Scotch than formerly, it is not yet good. The British had almost thrown themselves in my way on my return through Virginia; I wished not to fall into their hands; they left it soon after I came away. Here there has been good done in my absence; among believers we have been very solemn, and the work of God has been deep among the brethren; not so in Virginia; the preachers there do not know how to preach sanctification for want of experience. I stationed the preachers thus: Thomas Chew and the two Cromwells, for Kent; for Dover, Pedicord and Law; Roe and J. White, for Sussex; William Glendenning, Stephen Black, Joseph Wyatt, for Kent in Maryland; and Hartley and Everett, for Dorset.

Laments Want of Public Exercise

Nov. 7. I was closely engaged in reading a volume of Mr. Wesley's Journal of above three hundred pages; ended it on Wednesday morning. I felt dejection of spirits for want of public exercise; I have had so much of this that within this six months I have traveled, according to my computation, two thousand six hundred and seventy-one miles; yet am uneasy when still. I proposed meeting the children when I came again; I appointed a place for them to sit, and desired the parents to send a note with each, letting me know the temper, and those vices to which the child might be most subject.

Nov. 8. Rode to Perdin's, calling at Caleb Furby's and Daniel James's; at Perdin's lectured on 1 Thess. 3. 6. Engaged the friends to subscribe seven hundred weight of pork toward the meetinghouse at Barratt's.

Mr. Barratt had given the land for this church, which was the first Methodist chapel built in Delaware, and became famous as the place where Asbury and Coke met for the first time.

I called at Combs's, and had preaching there, although the master of the house differs from us in some points. While we are busy, others are not entirely quiet; others, less in the habit of teaching by stated speaking, can yet disseminate their books.



BARRATT'S CHAPEL.

Nov. 10. This day I arranged my papers containing a brief account of the beginning and progress of our divisions: it was transcribed into a book by Caleb Pedicord.

Nov. 11. I wrote to Mr. Gough, Mr. Lynch, and Mr. Skinner. To-day the quarterly meeting begins at Caroline. William Glendenning has handed me a book written by Jeremiah Burroughes, in the time of the Com-

monwealth, upon heart-divisions, and the evil of the times; in this work I promise myself good arguments against our separating brethren. The Lord does greatly carry on his work; some little wildfire, a few disorderly walkers. Read a volume of Mr. Wesley's Journal.

Nov. 12. The quarterly meeting for Kent in Maryland was large and powerful; there were twelve preachers present. I am kept in peace of soul, expecting my ministering brethren, that we may consult about the work of God. Samuel Roe is going to Sussex—one that has happily escaped the separating spirit and party in Virginia, and the snares laid for his feet; and so also did poor William Spencer of late years.

Reads Wesley's Journal

Nov. 13. I read Mr. Wesley's Journal. In the afternoon the preachers came to consult further about the stationing. They all agreed to my first appointment, except one brother; he was unwilling to go back to Baltimore, although we had no one so well qualified. On Monday evening and Tuesday we met and conferred, when the judgment of the preachers prevailed against F. Garrettson. Our appointments were as follows: Kent in Maryland, Glendenning, S. Black, Joseph Wyatt; Kent in Delaware, Thomas Chew, Joseph and James Cromwell; Sussex, S. Roe, J. Martin, J. White; Dorset, Pedicord.

Nov. 16. I examined Joseph Everett, as to his call and qualifications, his circumstances, and his knowing and loving the Methodist doctrine; he gave full satisfaction; we, however, left the matter in suspense until Caleb Pedicord goes down, and we shall know from him what call there is in Dorset.

Nov. 17. A day of fasting. We all parted after much business. S. Roe went to Sussex; the two Cromwells for the circuit (Kent in Delaware); Pedicord to Dorset;

myself to go through Kent and Sussex, then to the Jerseys, Philadelphia, and Chester. I wrote to Watters, Dudley, and Debruler.

Nov. 23. Joseph Cromwell parted from me to go into his circuit. Mr. Coleman came up with me from Virginia, either to take charge of Dover school or to preach; he expressed great satisfaction in the people of these parts. I went to see Mr. Logwood; I have been waiting some time for his coming to the Lord; he hath long stood it out, but I believe he is now deeply engaged, and so are almost all the adults of his family. I met a man who took occasion to abuse me as ringleader of sedition with many hard sayings; he was in his cups; I pitied, forgave, and prayed for him.

Nov. 24. I rode ten miles to Mr. Boyer's, and preached on Phil. 3. 4. I spoke to the society, addressing them with respect to the rules and their loose walk. Answered a very affectionate letter from John Finney, relative to the union in Virginia.

Nov. 25. We rode to Mr. McGaw's, and had some talk with him about his undertaking a plan for the education of youth, John Coleman being proposed as his assistant.

DEC. 6. Rode twelve miles to Jarratt's, to preach the funeral of Edward Collins. For about eighteen months past he has attended our preaching; was convinced of sin, but had never joined us; in death was blest with the peace of God, departing in the faith.

DEC. 7. This is a day appointed for prayer and thanksgiving by the government; I intend to improve it for the church and states.

DEC. 8. Was under dejection; read thirty chapters of Isaiah. Rode to Dill's; had about forty people. Fasted, and intended to spend great part of the night in prayer, but felt weak through want of rest. I spent better than an hour in fervent prayer and was much

blessed, having my soul divinely filled with love when I lay down. Rose about five o'clock in better health; passed some time in fervent prayer for the whole work—the preachers and people.

Freeborn Garrettson said of him: "He prayed the best, and prayed the most, of any man I ever knew."

DEC. 10. I went to Mr. Thorne's church and heard Mr. Thorne; he preached a good sermon on the passion of our Lord, on, "Whom having not seen, ye love;" the people seemed very solemn.

DEC. 20. I preached to a faithful people at T. Layton's, on Matt. 3. 9, 10. The Methodists, blessed be God! do grow as well as the wicked; their little stock increases; I am pleased with their temporal, and rejoice in their spiritual, prosperity.

DEC. 23. I attended the funeral of E. T., a man that had been convinced of sin many years ago, but had lost his convictions. About a twelvemonth past God made use of the Methodists to reach his heart again; he sought the Lord, joined our society, and at the last quarterly meeting appeared to be a very happy man. He was poor—persecuted by his wife, children, and family; he was so hardly treated that scarcely could he live with them; he was sensible of his death, and died in peace.

Letters from Preachers

DEC. 24. I received a letter from F. Garrettson, and another from Thomas S. Chew, who promise me their filial obedience in the gospel. On the same day a letter from W. Glendenning, who is well satisfied with his station, and mentions a letter from R. L. Cole, who says the jarring string is broken, and those who were friends at first are friends at last, in Virginia. I rejoiced for the consolation, and many more will rejoice with me. To God shall be all praise!

JAN. 1-4, 1781. Pain! Pain! Pain! The fifth found

myself considerably amended, so that I sat up and did a little business.

JAN. 15. Rose early; spent my usual time in retirement. Preached to about one hundred and fifty people at S.'s; I find their prejudices abated, although the work on their hearts is not deep. My soul enjoys peace; I was led out in prayer for the whole work of God, the circuits and the preachers; this I do every morning as my first work.

JAN. 21. Mr. McGaw preached at Barratt's Chapel, and was assisted by Mr. Thorne in the administration of the Lord's Supper; it was a gracious time, and I hope it was not received in vain.

Asbury's Horse on a Race Track

JAN. 22. On my way to P——'s I came on a race ground, where the sons of Belial had been practicing my horse; he ran away with me when he came to the end of the paths, but stopped, and I received no harm. I lifted my heart to God; and by the mercy of the Lord he stopped near a point of woods, which, had he entered, I might probably have lost my life. My heart was deeply humbled before the Lord, who preserved me from such imminent danger.

FEB. 4. I preached (Dover), and had some of the Council and members of Assembly to hear me. I spoke plainly, intending my discourse as a vindication of the doctrine of the Methodists.

FEB. 5. On my way to quarterly meeting, held at the Valley preachinghouse, I called on his excellency Governor Rodney, to sign my certificate, which he did with great readiness and politeness. At the meeting we found some faithful souls, and the work revives among them; they were greatly led out to speak in the love feast, six or seven standing up as witnesses of a present salvation from all sin.

FEB. 10 (Pennsylvania). I rejoice to hear that the work of God is deepening and widening in the Jerseys. My old friends here in Philadelphia appear loving to me, but they are not united as they ought to be.

FEB. 13. After casting in my mite, by saying and doing what I could in Philadelphia, I left my kind friends, and set off for New Jersey.

Benjamin Abbott

FEB. 14 (New Jersey). I met with and heard Benjamin Abbott; his words came with great power. Over in Chester, he informs me, twenty were renewed in love, and eight on this side; the people fall to the ground under him, and sink into a passive state, helpless, stiff, motionless. He tried to attach himself to two other sects, but had such struggles within that he was forced back; the Lord would not let him be anything but a Methodist: such is his account. He is a man of uncommon zeal, and (although his language has somewhat of incorrectness) of good utterance.

Stevens says that at this period Abbott was "in many respects the most remarkable evangelist in the eventful field."

MAR. 2. I have a little respite from the haste I have been in for some time past; nevertheless I have read the first and second volumes of Rollin's Ancient History (containing about three hundred pages each) in about two weeks.

MAR. 3. Rode to Philadelphia, where I preached but twice. I met the society, which was made a blessing to some; and I am persuaded that my stay would be a means of the prosperity of the society here; but it is possible I may be more useful where I am going.

MAR. 6. Read the fourth volume of Rollin's Ancient History; it contains the memorable life of Socrates, who was certainly a wise man; but, as the worthy historian remarks, there were many blemishes in his character.

MAR. 14. Rode twelve miles into the forest to preach to the remnant of poor Demour's flock. I. Demour, as well as S. Howe, died a martyr to labor and loud speaking; they were both disciples of good Mr. Evans. He preached the last day of his life; afterward his people melted away for want of preaching and discipline; we have been sent for, and owned and blessed among them. I have heard of a great work among the Germans toward Lancaster.

APR. 14. Our quarterly meeting began at the Forest chapel; the congregation was large. I spoke first, and was followed by Brothers Chew, Ruff, Cox, and Lambert; the people were quickened and appeared much alive to God. The next day, being Easter Sunday, our love feast began at nine, and public preaching at eleven o'clock. After meeting we rode about twenty miles to Brother White's, where about twenty preachers met together to hold a Conference. Thence I attended Kent quarterly meeting, on the East Shore of Maryland.

Conference in Baltimore

APR. 24. Our Conference began in Baltimore, where several of the preachers attended from Virginia and North Carolina. All but one agreed to return to the old plan, and give up the administration of the ordinances. Our troubles now seem over from that quarter, and there appears to be a considerable change in the preachers from North to South. All was conducted in peace and love.

It appears that the Conference began at Choptank, Delaware, April 16, and adjourned to meet in Baltimore, April 24.

APR. 30. I am relieved in mind relative to my visiting Virginia, and my soul is kept in peace, while I feel power to trust the Lord with my all.

MAY 1. Wrote to my father and Mr. Wesley.

MAY 8. I was preparing to set off to Virginia, but my

horse failed. I hardly know how to proceed; Providence seems dark. I doubt if I can ride on horseback, and yet I am unwilling to give up my visit to the South.

MAY 12. Reached Mr. Adams's about eight o'clock at night; I always come to this house weary, but generally get my body and soul refreshed. I missed my watch, but found it again at the door where I had alighted; my horse had trodden it and bruised the case, and not broken the crystal, without otherwise injuring it.

MAY 22. We set off for Rectortown, being informed it was about twenty-two miles; we found it nearer thirty. I reached there, weary and dispirited, about half past two o'clock.

MAY 31. My soul enjoyed peace: I was blessed in reading the thirty-seventh psalm, and was also comforted in reading a few pages of Bishop Hopkins, on the words, "Count it all joy when ye fall into divers temptations."

JUNE 2. Preached at Martinsburg; afterward returned to Brother Bruce's; he is a lily among the thorns.

JUNE 5. Had a rough ride over hills and dales to Guest's. Here Brother Ignatius met me, and gave an agreeable account of the work on the South Branch of Potomac.

JUNE 6. We had twelve miles to R.'s, along a bushy, hilly road. A poor woman with a little horse, without a saddle, outwent us up and down the hills, and when she came to the place appointed the Lord met with and blessed her soul.

JUNE 7. I set out for the South Branch of Potomac—a country of mountains and natural curiosities. We found some difficulty in crossing Great Capon River; three men very kindly carried us over in a canoe, and afterward rode our horses over the stream, without fee or reward. About five o'clock we reached W. R.'s; I laid me down to rest on a chest, and, using my clothes

for covering, slept pretty well; here I found need of patience.

JUNE 8. Not being able to cross the South Branch, we had to bear away through the mountains, and to go up one of about two hundred yards elevation; in some places the breaks in the slate served for steps, in other parts of the ascent there were one. We at length reached the place appointed, and preached to about twenty, as I think, prayerless people, on Isa. 55. 6, 7. I hope some felt the Word.

A Marvel of Nature

JUNE 10. I preached at eleven o'clock to about two hundred people with a degree of freedom. I then rode to R. Williams's. On my way I had a view of a hanging rock that appears like a castle wall, about three hundred feet high, and looks as if it had been built with square slate stones; at first glance a traveler would be ready to fear it would fall on him. I had about three hundred people; but there were so many wicked whisky drinkers, who brought with them so much of the power of the devil, that I had but little satisfaction in preaching.

JUNE 11. From Williams's I crossed the South Branch and went to Patterson Creek. I came to a Dutch settlement; the people love preaching, but do not understand class meeting, because they are not enough conversant with the English tongue, and we cannot all do as J. Hagerty and H. Wydner, who speak both languages; could we get a Dutch preacher or two to travel with us, I am persuaded we should have a good work among the Dutch. I love these people; they are kind in their way. I am now in a land of valleys and mountains, about ten or fifteen miles from the foot of the Alleghany—a mountain that, at this part of it, is two days' journey across; thither some of our preachers are going to seek the outcasts of the people.

JUNE 20. We had hard work crossing the Fork Mountain, being sometimes obliged to walk where it was too steep to ride. Here is a spring remarkable for its depth, and the quantity of water it discharges sufficient for a mill within two hundred yards from the source, which sometimes in freshets throws its mass of waters considerably above the level of the surface.

Wonderful Caves

JUNE 21. Last evening I rode a mile and a half to see some of the greatest natural curiosities my eyes ever beheld: they were two caves, about two hundred yards from each other; their entrances were, as in similar cases, narrow and descending, gradually widening toward the interior, and opening into lofty chambers, supported, to appearance, by basaltic pillars. In one of these I sung, "Still out of the deepest abyss." The sound was wonderful. There were stalactites resembling the pipes of an organ, which, when our guide, Father Ellsworth, struck with a stick, emitted a melodious sound, with variations according to their size; walls, like our old churches; resemblances to the towers adjoining their belfries; and the natural gallery, which we ascended with difficulty. All to me was new, solemn, and awfully grand. There were parts which we did not explore—so deep, so damp, and near night. I came away filled with wonder, with humble praise and adoration. There are but two men in the society at Lost River able to bear arms; they were both drafted to go into the army.

JULY 13. I have kept close to-day, and have read two hundred pages of Baxter's Saint's Rest; surely this is a most valuable book, a book I should like to read once a quarter.

JULY 16. We set out through the mountains for quarterly meeting. It was a very warm day, and part of our company stopped after thirty miles' traveling;

Brother William Partridge and myself kept on until night overtook us in the mountain, among rocks and woods, and dangers on all sides surrounding us. We concluded it most safe to secure our horses and quietly await the return of day; so we lay down and slept among the rocks, although much annoyed by the gnats. Next day I met with several preachers, with whom I spent some time in conversation about the work of God.

JULY 20. I had some liberty on 2 Cor. 6. 2. I have been obliged to sleep on the floor every night since I slept in the mountains. Yesterday I rode twenty-seven miles, and to-day thirty.

JULY 30. Attended a quarterly meeting at Leesburg. I gave a brief account of the Methodists, who and what they were, and repelled some charges brought against them here. At twelve o'clock Brother Ellis preached a solid, good sermon on, "Every man that hath this hope in him purifieth himself, as he is pure."

AUG. 7 (Maryland). Our quarterly meeting began at Charles Penn's, near Seneca. On Wednesday many gave testimony to the goodness of God in the love feast. I preached a long sermon to many people assembled in a barn. I hear the Word of the Lord greatly revives and spreads in Dorset: there is some opposition, but God is with the young preachers, who speak like old men. It appears as if the whole peninsula would be Christianized.

A Package of Letters

AUG. 31. I received a packet of letters from the Peninsula, by which I learn that the work of God still prospers there; that persecution, as a necessary consequence, rages with great violence; and that two or three of the preachers are unable to preach through weakness of body.

SEPT. 3. I visited the Bush chapel. The people here once left us to follow another: time was when the labors of their leader were made a blessing to them: but

pride is a busy sin. He is now no more: upon the whole, I am inclined to think the Lord took him away in judgment, because he was in a way to do hurt to his cause; and that he saved him in mercy, because from his death-bed conversation he appears to have had hope in his end.

Smith, in his *Life of Asbury*, thinks this an allusion to Strawbridge, and expresses the wish that the paragraph had not been written.

SEPT. 5. I preached to about three hundred people at Deer Creek with a good degree of freedom, and rejoiced to find that my old friends continued faithful.

SEPT. 9. After riding twenty miles I preached at Jones's on the Manor, to about six hundred people, with great liberty; the audience were still and attentive. Mr. Gough spoke after me.

SEPT. 10. I learn that the Lord is reviving his work on the Eastern Shore, more or less, in every circuit. The wicked persecute, and Satan rages in Dorset; but God will carry on his own work and maintain his own cause.

SEPT. 11. My soul enjoys more fervor of spirit than I have known for some years; I also feel a greater care for the circuit preachers, and for the work of God in general. I spent part of my time in marking Baxter's *Cure for Church Divisions* through.

This suggested his own little work entitled *The Causes, Evils, and Cures of Heart and Church Divisions*. Reprinted 1849.

I have little leisure for anything but prayer; seldom are there at my command more than two hours in the day, and that space I wish to spend in retired meditation and prayer. Riding, preaching, class meeting, leave but little for reading or writing, and not always enough for prayer; something might be gained could I pore over a book on horseback, as Mr. Wesley does in England, but this our roads forbid.

SEPT. 25. Rode to York, Pennsylvania. I was met

by Mr. Ranckle, who was once a Methodist, but now a German Presbyterian minister. Mr. Ranckle and Mr. Wagner appear as if they wished to be friendly; but they fear us, lest we should get the good will of the people, and we should join them to our societies. My purpose is only to save souls.

OCT. 12. Came to Philadelphia; found the people serious, loving, and lively. The society here appears to be in a better state than they have been in since the British army was here.

OCT. 14. I had some comfortable sensations in speaking on John 3. 14. Our congregations are large, and I hope for a revival of the work among us. I heard two good sermons at Saint George's. I gave them a plain discourse at night at Saint George's, on 1 John 1. 8, 9.

Worships in an Episcopal Church

OCT. 21. We had a love feast. I attended the Episcopal church twice. Our own house was crowded. The work of God appears still to revive among us; and I trust the society increases in grace as well as in numbers. Among too many of the citizens the spirit of politics has, in whole or in part, eaten out the spirit of religion. We have come to a conclusion to print the four volumes of Mr. Wesley's Sermons.

OCT. 27. My intervals of time are employed in marking Baxter's Cure for Church Divisions for abridgment, which may some day see the light. My soul is drawn out to God to know whether I ought to go to Virginia this winter, in order, if possible, to prevent the spreading of the fire of division. I do not look for impulses or revelations; the voice of my brethren and concurrent circumstances will determine me in this matter.

Nov. 3. We had twelve preachers and about one thousand people at quarterly meeting. This evening our quarterly meeting Conference began. We scrutinized

and dealt with fidelity one with the other. Nothing would satisfy the preachers but my consenting to go to Virginia. There appear, at times, to be great movings among the people, but there seems to be a slackness of discipline among the preachers and them; this evil must be cured, or the work will be injured.

Nov. 22. I set out for Virginia: my horse gave me the slip, so that I got no farther than Dover by Sunday.

Dec. 1. I have attended my appointments on the way, and am now as far as my old friend Mr. Robert Thompson's, in Bohemia Manor. My mind has been kept in peace ever since I left Brother White's. I felt the pain of parting with him at Dover; he has the most real affection for me of any man I ever met with. The Lord show kindness to him and his, for all their kindness.

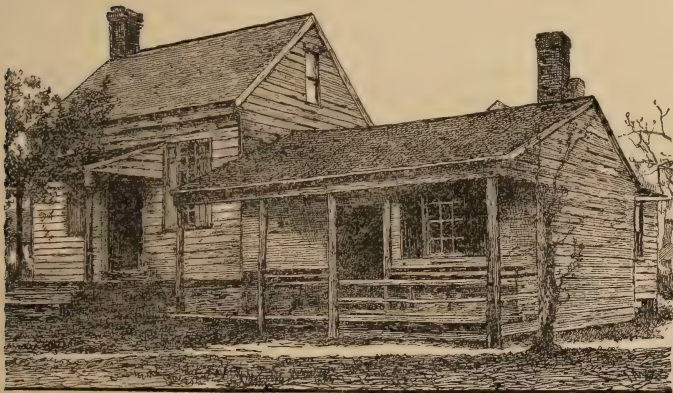
Letters from Virginia

Dec. 6. Came to Baltimore. Here I received letters from Virginia, by which I learn that affairs are not so bad in Virginia as I feared. A few of the local preachers have made some stir, and the traveling preachers have withdrawn from them and their adherents.

Dec. 17. I have spent some time in Baltimore with satisfaction, and could freely stay longer; but there may be danger in these trading towns, and my way South seems to be open. Set out for Virginia.

Dec. 19. Preached in Leesburg. From thence I traveled and preached through Hanover and Gloucester Circuits. I find the spirit of party among some of the people; the local preachers tell them of the ordinances, and they catch at them like fish at a bait, but when they are informed that they will have to give up the traveling preachers I apprehend they will not be so fond of their new plan; and if I judge right, the last struggle of a yielding party will be made at the approaching Conference to be held at the Manakintown.

DEC. 29. Rode to Stedham's, in Gloucester Circuit. This man was once famous for racing; he is now a servant of the Lord Jesus Christ. The old man wept when I described the tenderness of a soul when first united to Christ; he was awakened by the instrumentality of Mr. Jarratt, and I am persuaded there have been more souls convinced by his ministry than by that of any other man in Virginia.



THE HOUSE IN PETERSBURG IN WHICH ASBURY HELD HIS
FIRST CONFERENCE IN VIRGINIA.

JAN. 1, 1782. Having preached several times in the neighborhood of the Old Church, to very unfeeling congregations, I rode to Dudley's Ferry, in order to cross York River, but was disappointed, the boat being on the opposite side. We returned to the widow C.'s, being unwilling to stay at the tavern, and had a congregation of sixty or seventy people; we then rode about five miles to a ferry, and passed over immediately.

Arrived at the other side, we found the smallpox and camp fever raging, and heard of several poor creatures, white and black, that had died on the road. Ah! we little know what belongs to war, with all its train of evils; churches converted into hospitals and barracks, houses pillaged or burned. I met with five or six faithful souls on our fast day, and the Lord was present with us. There is considerable distress among our societies, caused by some of the local preachers, who are not satisfied unless they administer the ordinances without order or ordination, and the whole circuit appears to be more or less tinctured with their spirit.

JAN. 8. I rode to Mr. Jarratt's, and found him, as usual, quite friendly.

JAN. 20. I preached at the great preaching house in Nansemond with uncommon openings in my mind. About twenty months past I preached here, and was then in hopes of a revival; but evil speaking and other things have prevented. How do unskilled surgeons often put their patients to pain without profit!

JAN. 22. I preached at Brother Moss's, a place the circuit preachers had quitted because there were no hearers; this good purpose my traveling answers—to get a few to hear me who will not come to hear others.

A Loving People

JAN. 23. At Lane's Chapel I enlarged on 2 Cor. 7. 1, and found it was what the brethren wanted: they are a loving people, and may rank with any of our north-country Methodists.

JAN. 26. I had a large congregation at Richardson's, where the Lord has lately been at work. I met a class, and found many earnest seekers of salvation. The poor mourners came again at night, to whom I applied Hezekiah's experience, at which all appeared deeply affected; they wept, talked together, and seemed loath to leave.

JAN. 29. I rode to Roses Creek; this is the coldest day I have yet felt in Virginia. I spent the evening with F. Garrettson and Enoch Matson at T. Rivers's.

JAN. 30. I saw Brother E. Dromgoole; he is very weak in body, but steady to old Methodism; I feel a great desire that he may travel again.

Death of an Old Friend

FEB. 1. Brother S. Yeargan gave me an account of a light his former wife saw while at prayer one day in a little thicket below the house; she said the light shone all around her, "above the brightness of the sun." This remarkable circumstance she had resolved not to communicate even to her husband. On more mature reflection, however, she thought it most proper to tell him. He observed to her, "Perhaps you will die soon; are you willing?" "Yes," was her reply; but at the same time expressed her fears of a long illness, "which," said she, "will burden the family." Within two weeks from this she died. She was my kind nurse the last time I was in Virginia; and she is the third woman of my former kind friends who have died in the Lord during my absence.

FEB. 7. I rode sixteen miles, and preached to a large assemblage of people at I. T.'s, on the "great salvation." Though I am often in haste, and straitened for want of time, I have gone through Mr. Wesley's third volume once, and am going through it again. I make it a rule to spend an hour, morning and evening, in meditation, and in prayer for all the circuits, societies, and preachers. I find no preaching does good but that which properly presses the use of the means, and urges holiness of heart; these points I am determined to keep close to in all my sermons.

FEB. 11. I rode to J. Martin's, Briery Creek, and preached to nearly one hundred people from Acts 26. 18. After preaching I had some conversation with Mr. Mc-

Roberts, who was formerly a clergyman of the Episcopal Church, but he is now set out on an Independent plan: although he has his peculiarities, I admire his candor as a Christian; his plan may fail, and his zeal may cool—if indeed that is not already observable. Mr. McRoberts charged Mr. Wesley with inconsistency in some things, and disapproved of his sending what preachers he thought fit to any place or people. I observed, in reply, that Mr. Wesley did nothing without consulting the preachers; that he was no spiritual tyrant. Mr. McRoberts took care to let me know that he did not believe that anyone could finally fall from grace. I felt great love to the man, and was pained that we had to agree to disagree.

A Remarkable Conversion

FEB. 12. We rode to solid Robert Martin's, on Appomattox River. Brother Martin appears to be a man of piety—a professor of sanctification. He informed me of the remarkable conversion of Captain Wood, an officer of the continental line. He was taken at the capture of Charlestown by the British; obtaining a parole, he returned home to Prince Edward; here it was that he was convinced of sin. While laboring under deep distress of soul he made frequent attempts to destroy himself, and would suffer no one to come near him but Brother Martin. At length the Lord set him at liberty, and he is now a serious man, and appears to be much devoted to God.

FEB. 18. While Brother Ellis was exhorting, the congregation was alarmed with the cry of fire, which had kindled in a house adjoining; willing hearts and ready hands sufficed to save the furniture, and almost every article of value from the destructive flames; but the house that first took fire, and the dwelling house, with a connecting piazza, were consumed. We left this scene of awful solemnity and alarm, and rode to Brother Crow-

der's for our dinners, which we needed, having ridden twenty-five miles since we took any refreshment.

MAR. 3 (North Carolina). I preached the funeral sermon of Mrs. Harrison, the wife of T. Harrison, on Dan River. Although there was snow on the ground, many people attended; to whom I spoke on 1 Cor. 15. 57, 58. Mr. Harrison appears to be deeply distressed at the loss of his wife; I hope it will terminate in a concern for his own soul. He offered me a large reward for my services—money is not my object.

MAR. 9. Notice is taken here of a preacher's words and actions; we must therefore be cautious, and not lay a stumbling-block before the weak; it is my duty to labor for God and souls without a complaining word.

MAR. 17. I preached with great liberty to a solemn, attentive people. I met society, and the people spoke freely. I am willing to travel and preach as long as I live; and I hope I shall not live long after I am unable to travel. I obtained the promise of Brothers Bruce and O'Kelly to join heartily in our connection. I feel much led out in the spirit for the preachers who are to meet in Conference, that we may all be united in love and peace, and firm resolves to carry on the work which God hath called us to.

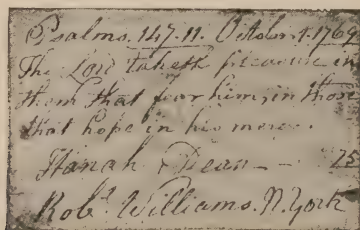
APR. 13. We met Mr. Jarratt, but he had such a cold he refused to preach. I spoke on, "The children which thou shalt have, after thou hast lost the others," etc. We had a love feast at four o'clock in the evening; it was truly a gracious season; many spoke freely and feelingly of the goodness of God.

Sermon on Union and Love

APR. 14. I preached at the chapel, and we then went to church. I read the lessons of Mr. Jarratt, who preached a great sermon on union and love, from the one hundred and twenty-third psalm; we received the

sacrament, and afterward went home with Mr. Jarratt, that we might accompany him to our Conference.

APR. 17. Reached Ellis's, at whose house we held a Conference. The people flocked together for preaching. Mr. Jarratt gave us a profitable discourse on the fourteenth chapter of Hosea. In the evening the preachers met in Conference. As there had been much distress felt by those of Virginia, relative to the administration of the



THE EARLIEST OF AMERICAN QUARTERLY TICKETS.

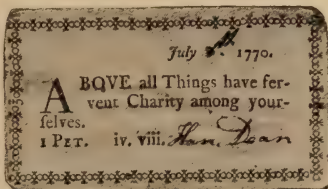
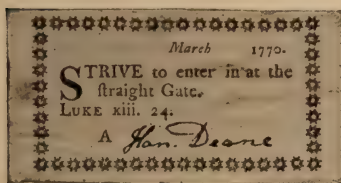
From the original in the library of Drew Theological Seminary, Madison, New Jersey.

ordinances, I proposed to such as were so disposed, to enter into a written agreement to cleave to the old plan in which we had been so greatly blessed, that we might have the greater confidence in each other, and know on whom to depend; this instrument was signed by the greater part of the preachers without hesitation. Next morning I preached on Phil. 2. 1-5. I had liberty, and it pleased God to set it home: one of the preachers, James Haw, who had his difficulties, was delivered from them all; and with the exception of one, all the signatures of the preachers present were obtained. We received seven into connection, and four remained on trial.

APR. 19. We amicably settled our business and closed our Conference. Mr. Jarratt preached on, "A man shall be as an hiding place from the wind, and a covert from the tempest," etc. We had a love feast; the power of

God was manifested in a most extraordinary manner; preachers and people wept, believed, loved, and obeyed.

APR. 21. Held quarterly meeting at Boisseau's Chapel; the glory is strangely departed here. I preached with liberty on, "They that sow in tears, shall reap in joy." From thence I hastened to Mr. Jarratt's barn, where the people were waiting, to whom I enlarged on James 4. 7-10. Mr. Jarratt seemed all life, and determined to spend himself in the work of God, and visit what circuits he could. I am persuaded the separation of some from our original plan about the ordinances will, upon the whole, have a tendency to unite the body together, and to make preachers and people abide wherein they are called; I feel abundant cause to praise God for what he has done.



EARLY QUARTERLY TICKETS.

Given out by Methodist preachers in Wesley Chapel, New York.

APR. 25. I rode forty-three miles in order to reach Fluvanna Circuit, and next day preached at the Broken-backed Church.

Receives News of America's Independence

MAY 10. I preached at Culpepper Courthouse; the people were serious and attentive. Here I heard the good news that Britain had acknowledged the independence for which America has been contending—may it be so! The Lord does what to him seemeth good.

MAY 20 (Maryland). A few of us began Conference

in Baltimore; next day we had a full meeting; the preachers all signed the agreement proposed at the Virginia Conference, and there was a unanimous resolve to adhere to the old Methodist plan. We spent most of the day in examining the preachers.

MAY 22. We had many things before us. Our printing plan was suspended for the present for want of funds.

MAY 24. Was set apart for fasting and prayer; we had a love feast; the Lord was present, and all was well. The preachers in general were satisfied. I found myself burdened with labors and cares. We have now fifty-nine traveling preachers, and eleven thousand seven hundred and eighty-five in society. Our young men are serious, and their gifts are enlarged.

JUNE 1. I spent a considerable part of this week at Mr. Gough's, in answering letters, in reading and retirement. I now return to Baltimore under a deep sense of the goodness of God.

JUNE 3. Set out for Calvert; preached on the way at West River. I spoke to about one hundred poor people, whom I exhorted to seek that they might find. After dinner I retired and sat down on a log beside the water for nearly two hours, and had sweet communion with God. It is not the place, nor the posture of the body, that constitutes the real worshiper; yet at proper times and convenient places it is good to kneel before the Lord our Maker.

Sick and Weary

JULY 8. I am sick and weary—ah! how few are there who would not choose strangling rather than life and the labors we undergo, and the hardships and privations we are compelled to submit to! Blessed be God, we have hope beyond the grave!

JULY 12. Rode to the North Branch, crossed the

Nobbly Mountain; at its foot we stopped, ate a little bread, drank fine water, prayed, and then went forward to Cressaps. I was pretty plain on Isa. 55. 6, 7. Here Colonel Barratt met me, and conducted me two miles up the Alleghany. We were riding until near ten o'clock; the road was dreary, and the night was dark.

A Practical Device of Asbury's

JULY 17. We went on through devious roads and arrived at Guess's. Here I set on a scheme to prevent my horse from falling lame, that had yesterday lost a shoe; it was to bind round his foot a piece of the neck of a bull's hide; my contrivance answered the purpose well.

JULY 18. I preached at Stephen Harland's, under the spreading trees, on David's charge to Solomon. Thence rode on to Boydstone's, where we stayed one day, which afforded us the first leisure time since Monday morning we have had to sit down and write.

JULY 27. Being ill, I declined going to Baltimore, and went to Perry Hall, where I found my dear friend Thomas White. On the Sabbath day we read prayers in the family, and I preached in the afternoon on 2 Chron. 32. 24, 25.

JULY 29. Closely employed in answering letters from various parts. I am impelled forward by my desires of comfort for myself, and sincere wishes to be useful to the church, and to the world of sinners.

AUG. 12 (Pennsylvania). Rode to Little York, and dined with Mr. Otterbein and Mr. Wagner. I had many hearers in the German schoolhouse. This is a day which I ought to remember with gratitude. I borrowed a young mare; and as I rode along with my hands in my pockets she blundered and fell; in the scuffle I had thoughts of throwing myself off, but did not; after some time she recovered, and I praised the Lord who had preserved me in such imminent danger.

AUG. 19. I see God will work among Mennonists, Dunkers, Presbyterians, Lutherans, Episcopalians, Dutch, English, no matter ; the cause belongs to God.

SEPT. 1. We had a solemn, melting season at the love feast in the morning, most of the society present ; we afterward went to Saint Paul's, heard a sermon preached by Mr. McGaw, and received the sacrament.

SEPT. 2. Met the leaders and stewards to look into the temporal affairs of the society. After dinner we rode to Burlington, nineteen miles, and preached on, "My Spirit shall not always strive with man."

French Soldiers in Trenton

SEPT. 3. Rode to Trenton ; the town in a great bustle with the court, and the French troops. My subject was the Syrophenician woman ; the congregation was large and serious.

SEPT. 8. Preached to a very gay congregation, consisting of four or five hundred people ; there appears to be a prospect of good among them. The priests of all denominations, Dutch and English, appear to be much alarmed at our success ; some oppose openly, others more secretly ; the Episcopal ministers are the most quiet, and some of these are friendly.

SEPT. 16. After preaching at Mount Holly to a crowded congregation I rode, very ill and under deep exercises of mind, to Philadelphia, twenty miles. I have preached seventeen times, and ridden above two hundred miles, in the last two weeks. I think God will do great things in the Jerseys ; the prospect is pleasing, East and West.

SEPT. 21. I received two letters from Virginia which gave me great consolation ; the divisions there are much abated ; the work revives ; the preachers are in health and well received.

SEPT. 22. I went to Saint Paul's, and, to my great

surprise, in comes my old friend Barton. He was brought up a Churchman, and was awakened without human means. Observing that ministers and members in that church were dead and careless, and finding some living testimonies among Friends, he was induced to join them, and thus adhered for twenty years, becoming a public speaker among them. He is now jealous for the Lord's ordinances; he says he could never fully give them up, and must now come to the Methodists.

SEPT. 23. I began begging for the society, that we might, if possible, relieve our preaching house from the incumbrance of ground rent. I soon got about £270 subscribed.

OCT. 6. I preached in White's new chapel for the first time: it is one of the neatest country chapels the Methodists have on the whole continent. My subject was Hag. 2. 9: "In this place will I give peace."

OCT. 22. I have had large congregations in several counties of the states of Delaware and Maryland, and have been humbled before the Lord that so many people should come to hear such a poor worm as I am.

OCT. 27. Attended quarterly meeting at Barratt's Chapel. I was greatly afflicted in mind; I could not accomplish my plan to send preachers to the backwoods, where they are greatly wanting. I have been counseled not to leave the Peninsula; this advice I shall not follow.

DEC. 8. Preached to a wild, hardened people at the Old Church, in King and Queen County. In the evening spoke at Stedman's. My spirit has been clothed in sackcloth since my coming into this state; my hopes begin to revive.

Preaches in a Courthouse

DEC. 11. I rode to Williamsburg, formerly the seat of government, but now removed to Richmond; thus the worldly glory is departed from it; as to divine glory, it

never had any. I preached in James City Courthouse. The place has suffered and is suffering: the palace, the barracks, and some good dwelling houses burned. The capitol is no great building, and is going to ruin; the exterior of the college not splendid, and but few students; the bedlam house is desolate, but whether because none are insane, or all are equally mad, it might, perhaps, be difficult to tell.

JAN. 1, 1783. I have passed through Gates, Hertford, Bertie, and Northampton Counties, in North Carolina; I am now in Southampton County, in Virginia, and have this day preached in Saint Paul's.

FEB. 17 (North Carolina). We proceeded to the Yadkin Circuit. It is well we are on this side the Dan River; the late rains might else have prevented our going on for a season. On our route we passed through Salem, a Moravian town, well built after the German manner; everyone appeared to be in business. We lodged at Mr. Thomson's, a settler on the Moravian lands, which is a tract of sixteen miles square; neither was the cabin comfortable, or our host pleasing.

MAR. 7. I had a large congregation at Hillsboro, and there was more attention and solemnity observable than formerly. I visited three young men who are to die shortly; they wept while I talked and prayed with them. I walked to the church; it was once an elegant building, and still makes a good appearance at a distance, but within it is in ruins. The calamities and destructive waste of war have been severely felt in these parts. When will the nations live in peace together?

MAR. 15. Preached to some Calvinistic professors and sinners. The people are very careless, and professors are unfaithful. What I have suffered on account of these things, God only knows.

APR. 5. I heard the news that peace was confirmed between England and America. I had various exercises

of mind on the occasion; it may cause great changes to take place among us, some for the better, and some for the worse. It may make against the work of God; our preachers will be far more likely to settle in the world; and our people, by getting into trade, and acquiring wealth, may drink into its spirit. Believing the report to be true, I took some notice of it while I treated on Acts 10. 36, at Brother Clayton's, near Halifax, where they were firing their cannons, and rejoicing in their way, on the occasion. This day I prevailed with Brother Dickins to go to New York, where I expect him to be far more useful than in his present station.

Good Friday in Virginia

APR. 17 (Virginia). Quarterly meeting at White Oak chapel; next day (Good Friday) Mr. Jarratt preached and administered the sacrament.

APR. 21. Set out for Buckingham, to visit some who have been separated from us on account of ordinances, and my spirit was refreshed among them.

MAY 7. Our Conference began at this place. Some young laborers were taken in to assist in spreading the gospel, which greatly prospers in the North. We all agreed in the spirit of African liberty, and strong testimonies were borne in its favor in our love feast; our affairs were conducted in love. From Petersburg I proceeded northward.

Among those whose names appear for the first in the appointments this year were Jesse Lee, Methodism's first historian, and its founder in New England, and Thomas Ware, a most valuable itinerant preacher for many years.

MAY 27. We began our Conference with what preachers were present. On Wednesday we had a full assembly, which lasted until Friday. We had a love feast, and parted in peace,

JULY 21. Preached to a few people in Winchester. For several days past I have had to ride the whole day, and to preach without eating, until five or six o'clock in the evening, except a little biscuit; this is hard work for man and horse. This, however, is not the worst—religion is greatly wanting in these parts. The inhabitants are much divided; made up, as they are, of different nations, and speaking different languages, they agree in scarcely anything, except it be to sin against God. The Lord will arise in judgment.

AUG. 5. I preached on, "It is a fearful thing to fall into the hands of the living God."

Sad Fate of Isaac Rollins

Having lately heard of the death of Isaac Rollins, and having had an intimate acquaintance with him for some years, I will here notice some of the circumstances of his life. He was born and brought up in Patapsco Neck, and when grown up was uncommonly wicked. The Methodists, about this time, coming into those parts, he professed conviction and conversion through their instrumentality. Some time after this he began to speak in public, roughly, but I believed in sincerity. I took notice of him, and appointed him to travel on the Eastern Shore; there he did some good and some harm. I then sent him to Pennsylvania; it was the same thing there. Eight years ago he was sent to Virginia; the first year he did much good; refusing, however, to take his appointment from Conference, he stayed about Brunswick, causing disaffection among the people, whence sprung disorder. Thence we removed him to Pittsylvania, where he was also useful; here he would not long remain, but went off to James City. After a considerable time we received him again, although contrary to the advice of some who knew him better. About two years past he was appointed to Pennsylvania; this appears to

have placed him where he wished to be, and he presently set about making a party, enjoining secrecy upon his followers. After one quarter he left us, and set up for himself, and he and his few adherents took from us the Forest chapel. He began now to be forsaken; and, being too lazy to ride a circuit, took to baptizing and begging, by way of subscription. There were many reports about him, which decency forbids to mention; which, nevertheless, were probably true. From these scandalous imputations on his character he felt, it seems, the necessity of defending himself; and being at the Yellow Springs, he was for some hours employed in having his defense written. He did at times drink freely, but whether he was in liquor while there, I know not; so it was that, setting off on a mettlesome horse, he had not ridden many yards before he was thrown to the ground, and died on the spot. I had said, "I think he cannot stay long," because he did pervert the right ways of the Lord. To the Lord I leave him, desiring that his sad example may be a warning to me and all preachers of the gospel.

The Goodness of God

AUG. 9. Our quarterly meeting began in Philadelphia Circuit, and was well attended; our love feast was spiritual, and many spoke feelingly of the goodness of God. From the quarterly meeting I went to Hoffman's, in the Valley, where they are building us a new stone chapel. I spoke to them on 2 Chron. 15. 17.

AUG. 22. I have ridden about one hundred miles since I left Philadelphia, and preached nine times. The weather is very warm, and the poor flesh complains; yet I bless God for health to drag along while so many are seriously afflicted. My dear old friend Mrs. Maddox, aged one hundred and two last May, went into eternity about a month ago.

AUG. 25. Set out for New York: arrived there, I found Brother Dickins preaching.

He had not been in New York now for several years. He was in North Carolina in April when he learned that peace had been established between England and America, and at once persuaded Dickins to go to New York to take charge of the work there which during the war had of necessity been neglected.

AUG. 27. I was close and searching; a few felt it—a little of the good old spirit yet prevails among these people. We had preaching generally morning and evening, and I trust the seed sown will not all be lost.

AUG. 31. In the evening I thought it necessary to put them on an examination whether they were Christians or not. I spoke on 2 Cor. 13. 15. I was very much led out; a power went forth, and I hope some real good was done.

SEPT. 1. Left the city, and spent some time at Mr. W.'s in reading the additional works of Mr. Fletcher.

Sleeps on a Plank

SEPT. 14. I injured myself by speaking too long and too loud. I rode seven miles, got wet, had poor lodgings, with plenty of mosquitoes; next day, poorly as I was, I had to ride seventeen miles, and spoke while I had a high fever on me. I laid me down on a plank; hard lodging this for a sick man.

SEPT. 28. Preached at Dover at nine o'clock, and at Barratt's Chapel at three o'clock.

OCT. 11. I found some faithful people at Brother Hartley's, in Talbot. Here I met with Brother Garrettson, and heard him speak with pleasure; we spent the evening together at Mr. Benson's in reading, conversation, and prayer.

OCT. 25. Our quarterly meeting began at Kane's barn. Our love feast was large, powerful, and lively; we had very sensible tokens of the goodness of God,

Here is a blessed work of God among a people who were once brutish and wicked.

OCT. 28. I had to hasten away to Phœbus's, sixteen miles, to perform the funeral rites of W. Wright, a native of Ireland. He began to preach about three years ago; last Conference he was received as a traveling preacher, and appointed to Annapessex Circuit, where he labored very faithfully. From the best accounts we are warranted in believing that he died happy in God.

Poverty of the People

Nov. 2. Riding leisurely to Brother Farley's, I missed my road, and stopped at a poor man's house—so poor that the furniture within was not, perhaps, worth twenty shillings; the woman listened to me with great attention while I spoke to her about her soul; after praying with her and her children, I pursued my journey. I bless God, I have seen so much of rough and smooth that neither makes any impression on me; I know how to be abased and how to abound.

Nov. 26. Made a short stay in Baltimore, and preached at Elk Ridge on my way to Virginia. When we reached the Potomac Brother Phœbus was unwilling to cross; so we stayed at the public house without fire, candle, or supper, and the host drunk. Next morning we crossed the river, and were kindly received at Brother Bushby's.

Nov. 28. Preached to a large congregation in the courthouse at Alexandria. On my way to Fredericksburg I fell in with some gentlemen, and conversed with them on the subject of religion; they sought refuge in God's foreknowledge, and thence drew their proofs that their Creator would not eternally damn them.

DEC. 7. I went to Williamsburg, and found the people waiting; the key of the courthouse being lost, or mislaid, I stood without, and was assisted on Acts 17. 30, 31. I feel some faith that God will call out a people in this place,

DEC. 24. Set out in the rain to Hartford town. I spoke in a tavern; the people seemed wild and wicked altogether. I journeyed on through the damp weather, and reached Pettigrew's about six o'clock.

Made General Assistant by Wesley

Here I received a letter from Mr. Wesley, in which he directs me to act as general assistant; and to receive no preachers from Europe that are not recommended by him, nor any in America who will not submit to me, and to the minutes of the Conference.

I preached in Edenton, to a gay, inattentive people. I was much pleased with Mr. Pettigrew. I heard him preach, and received the Lord's Supper at his hands.

Rev. Charles Pettigrew was elected Bishop of the Protestant Episcopal Church in 1794, but owing to ill health was never consecrated. He was a very intelligent man and one of the founders of the University of North Carolina. A son was a member of Congress, 1834-35.

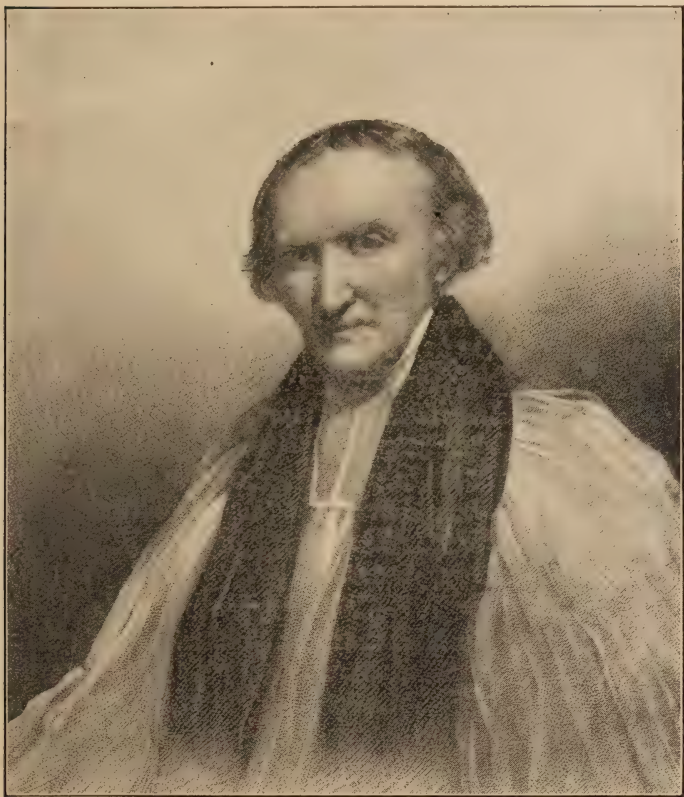
JAN. 11, 1784. I had five hearers, besides the family; we then rode through rain and snow to Brother Seward's.

JAN. 12. On my way to I. Malone's my horse fell on the ice, and caught my leg under him. I had some bread in my greatcoat side pocket that was under me in my fall, which made it worse, and I hurt my knee too. I had presence of mind, and prayed as I fell. The snow being deep saved me much from damage.

JAN. 31. Preached at a church, and held a love feast. My toe, which has been inflamed for some time past, is now very troublesome. Sister Martin's kindness has been a plaster for all my sores.

MAR. 17. I preached at Jones's Chapel—a better house than I expected to have seen built by the Methodists in North Carolina. We then rode fifteen miles to W——'s, where we were kindly received and comfortably entertained.

APR. 1. After passing through Brunswick Circuit I preached at Mr. Jarratt's barn. Mr. Jarratt was very kind, and the people very attentive.



REV. THOMAS VASEY.

The ordained companion of Coke and Whatcoat, coming with them to America in 1784.

APR. 4. Preached at Finney's old place, where I suppose there might be some that had hardly heard preaching since I was here last year; thence I rode through

Powhatan, Cumberland, and Buckingham Counties, where there is poor encouragement for religion.

APR. 5. We crossed James River in a canoe; our horses by wading and swimming got over. I found some people of feeling at T. Key's, to whom I preached on John 3. 19; thence we rode the river seventeen miles along a very rude, uneasy path, to preach to fifteen people.

APR. 11. Preached at G——'s church to perhaps five hundred people. From the church we rode on to Dr. Hopkins's. I could not see; feeling the hills and dales, we pushed on about thirty miles. We got in, cold and fatigued, about eleven o'clock. A drunken man we fell in with conducted us four or five miles. The labor of the day has been performed with little refreshment for either man or horse. Since yesterday week at noon I have ridden one hundred and fifty-four miles in this rough country. Arriving, through the woods, at Martin Key's, I found a happy change since I was here last year. I will take it as an answer to prayer. Now, the whole family are called together for worship—the man is seeking, the woman has found the Lord, and the children are serious.

APR. 17. Quarterly meeting at Brother Fry's; a living power went through the people in our love feast. It was supposed the congregation consisted of nearly, or quite, seven hundred people.

Conference at Ellis's Chapel

APR. 29. Rode to Ellis's Chapel, in Sussex County, where we held our Conference the two ensuing days. Brother O'Kelly gave us a good sermon: "I keep under my body, and bring it into subjection," etc. Mr. Jarratt gave us a good discourse on 1 Tim. 1 4. Our business was conducted with uncommon love and unity. The brethren were unusually sympathetic and kind.

There were two sessions of the Conference again this year. Thomas Ware, who attended a Conference for the first time, wrote: "There were quite a number of preachers present. Although there were but few on whose heads time had begun to snow, yet several of them appeared to be wayworn and weather-beaten into premature old age. I doubt whether there ever has been a Conference among us in which an equal number could be found, in proportion to the whole, so dead to the world, and so gifted and enterprising as were present at that of 1784. They had much to suffer at that early period of our history, and especially during the Revolutionary struggle. Among these pioneers, Asbury, by common consent, stood first and chief. There was something in his person, his eye, his mien, and in the music of his voice, which interested all who saw and heard him. He possessed much natural wit, and was capable of the severest satire; but grace and good sense so far predominated that he never descended to anything beneath the dignity of a man and a Christian minister."

From this Conference I proceeded on and crossed James River on my way to the North, and was led to cry to God to go with us and meet us there.

MAY 20. Reached Baltimore about seven o'clock. I have ridden about fifty miles to-day. In crossing the Potomac, when about midway, we turned back to meet the stage, and I found Dr. Lusby. I learned by letter that my father and mother are yet alive.

MAY 25. Our Conference began, all in peace. William Glendenning had been devising a plan to lay me aside, or at least to abridge my powers. Mr. Wesley's letter settled the point, and all was happy.

JUNE 25. We had hard work in crossing a mountain six miles over, and it was still worse the next day in crossing the greater mountain. I found it very warm work, though stripped. We struggled along, nevertheless, and met with about four hundred people at Strayder's, to whom I spoke on 2 Cor. 13. 5, I hope not in vain. While I was at prayer a large limb fell from a sycamore tree in the midst of the people, yet not one received the least injury; some thought it was a trick of

the devil; and so indeed it might have been. Perhaps he wanted to kill another, who spoke after me with great power.

JULY 1. We began to ascend the Alleghany, directing our course toward Redstone. We passed the Little Meadows, keeping the route of Braddock's Road for about twenty-two miles, along a rough pathway. Arriving at a small house, and halting for the night, we had, literally, to lie as thick as three in a bed. For three days I had a fever; the excessive labor I have undergone may have nourished it. When I rose yesterday morning I was very ill. After riding about seven miles, I was taken with a trembling and profuse perspiration. I ate something, and felt better, and my fever is now abated. The Lord is continuously good unto me.

JULY 8. Since last Friday we have ridden one hundred and sixty or more miles, on rough roads, through a rough country, and with rough fare. I trust our labor will not all be lost.

In New York Once More

AUG. 27. We had a trying journey to New York; the weather being excessively warm. I found my old friends Chave and W. Lupton at Newark, who appeared pleased to see me. We took the stage, and reached New York about eight o'clock. At New York we found the people alive to God; there are about one hundred in society, and, with those in Philadelphia, to my mind, appear more like Methodists than I have ever yet seen them. My first discourse was for the benefit of poor stragglers, who have not yet returned to the fold; the subject chosen was Rev. 3. 1-4.

AUG. 29. In the evening I preached for the benefit of poor sinners, on Job 21. 15.

AUG. 30. My soul is alive to God; I visited, prayed, read, wrote, met the classes, and in the evening preached.

SEPT. 6. I took leave of my dear friends in New York; they showed their love in deed and in truth, liberally supplying me with what was necessary.

SEPT. 25. I was weary and faint as I journeyed toward Philadelphia.

OCT. 2. I preached in our new chapel at Dover, Delaware, on faith, hope, charity.

A Negro Under Sentence of Death

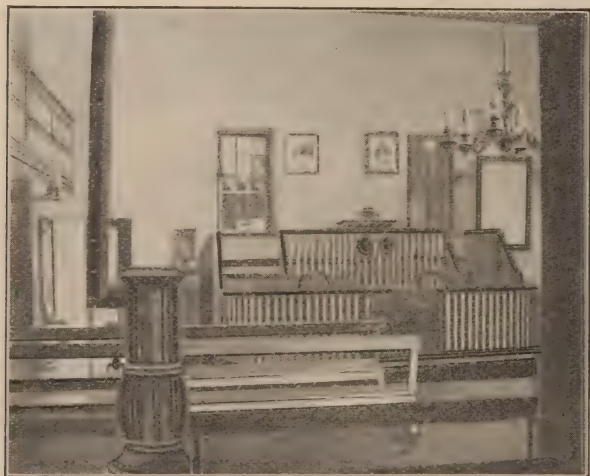
OCT. 14. I rode twenty miles to visit Kent Island for the first time. Here we had an unusual collection of people, and surely all was not in vain. We had a good time at Newcomb's; the Word of God has greatly triumphed over the prejudices of rich and poor. We went on to Cambridge. Here George, a poor negro in our society, we found under sentence of death for theft committed before he became a Methodist; he appeared to be much given up to God; he was reprieved under the gallows; a merchant, who cursed the negro for praying, died in horror. I pity the poor slaves. O that God would look down in mercy, and take their cause in hand!

OCT. 24. This day has been so much taken up that I had no time to spare. My mind is with the Lord, and every day is a Sabbath with me. Here B. T., who was a great Churchman, after hearing Freeborn Garrettson a second time, was seized with conviction on his way home, and fell down in the road, and spent great part of the night crying to God for mercy. It was suggested to him that his house was on fire; his answer was, "It is better for me to lose my house than my soul."

NOV. 5. I came back to Colonel Burton's. Since I went from this house three days ago I have ridden about one hundred miles, spent five hours in delivering five public discourses, and ten hours in family and public prayer, and read two hundred pages in Young's Works.

I have enjoyed great peace, and hope to see a great and glorious work.

Nov. 7. I rode twelve miles to Snow Hill. Here the judge himself opened the courthouse, and a large congregation of people of different denominations attended;



BARRATT'S CHAPEL (INTERIOR).

Showing old altar rail and the pulpit where Asbury and Coke met for the first time in America.

the subject was the certainty, universality, and justice of God's proceeding at the day of judgment.

Famous Meeting of Asbury and Coke

Nov. 14. I came to Barratt's Chapel; here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat; we were greatly comforted together.

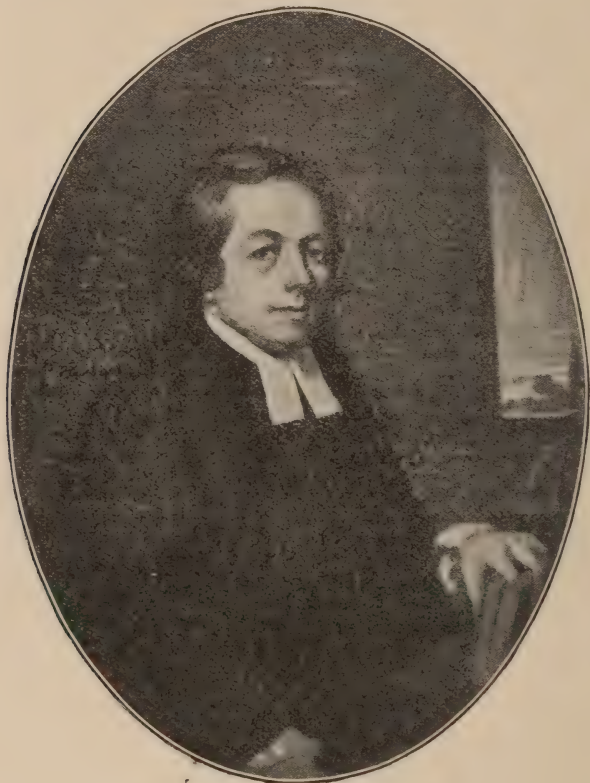
Coke had come to America as superintendent, or bishop, with two elders—Richard Whatcoat, "one of the saintliest men in the primitive itinerancy of Methodism," and Thomas Vasey—for the purpose of effecting an organization of the Methodist Societies in America, to ordain Asbury as general

superintendent, likewise elders and deacons, that the people of the societies might receive the sacraments at the hands of their own ministers. Stevens says of Coke: "In travel and preaching he became as indefatigable as Wesley or Whitefield. He was to traverse continually the United Kingdom, the United States, and the West Indies. He was to have virtual charge, for years, of the Irish Conference, presiding at its sessions oftener than Wesley himself. He was to win the title of the 'Foreign Minister of Methodism.' He was to cross the Atlantic eighteen times, defraying himself his expenses; to organize, under Wesley, the Methodist Episcopal Church, as its first bishop; to originate the constitutional organization of English Methodism by Wesley's Deed of Declaration; to found the Wesleyan Missions in the West Indies, in Africa, in Asia, in England, Wales, and Ireland; to represent, in his own person, down to his death, the whole missionary operations of Methodism, as their official and almost their sole director; lavishing upon them his affluent fortune, and giving more money to religion than any other Methodist, if not any other Protestant of his times."

The doctor preached on "Christ our wisdom, righteousness, sanctification, and redemption." Having had no opportunity of conversing with them before public worship, I was greatly surprised to see Brother Whatcoat assist by taking the cup in the administration of the sacrament. I was shocked when first informed of the intention of these my brethren in coming to this country; it may be of God. My answer then was, if the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment. The design of organizing the Methodists into an Independent Episcopal Church was opened to the preachers present, and it was agreed to call a general Conference, to meet at Baltimore the ensuing Christmas; as also that Brother Garrettson go off to Virginia to give notice thereof to our brethren in the South.

Nov. 15. I was very desirous the doctor should go upon the track I had just been over, which he accordingly did. I came to Dover, and preached on Eph. 5. 6; was close, and, I hope, profitable.

Nov. 16. Rode to Bohemia Manor, where I met with Thomas Vasey, who came over with the doctor and R.



REV. THOMAS COKE, D.C.L. (OXON.).

Bishop of the Methodist Episcopal Church and Founder of Wesleyan Missions.

(The original painting is in the Wesleyan Mission Rooms, London.)

Whatcoat. My soul is deeply engaged with God to know his will in this new business.

Nov. 17. Rode to quarterly meeting at Deer Creek; thence by Mr. Gough's, to Baltimore. I preached in the

evening to a solemn people, on, "O wicked man, thou shalt surely die;" about the ending of the sermon the floor of the house gave way, but no injury followed.

Nov. 23. We rode twenty miles to Frederick quarterly meeting, where Brother Vasey preached on, "The Lord is my shepherd; I shall not want." Our love feast was attended with the power and presence of God. Leaving Frederick, I went to Calvert quarterly meeting. Brother Poythress and myself had much talk about the new plan. At our quarterly meeting we had a good time; the love feast was in great life and power. I admire the work of God among the colored people in these parts.

Nov. 26. I observed this day as a day of fasting and prayer, that I might know the will of God in the matter that is shortly to come before our Conference; the preachers and people seem to be much pleased with the projected plan; I myself am led to think it is of the Lord. I am not tickled with the honor to be gained—I see danger in the way. My soul waits upon God. O that he may lead us in the way we should go! Part of my time is, and must necessarily be, taken up with preparing for the Conference.

DEC. 4. Rode to Baltimore, and preached on Mark 14. 29, 30, with freedom. I spent some time in town, and was greatly grieved at the barrenness of the people; they appear to be swallowed up with the cares of the world.

DEC. 14. I met Dr. Coke at Abingdon, Mr. Richard Dallam kindly taking him there in his coach; he preached on, "He that hath the Son hath life." We talked of our concerns in great love.

DEC. 15. My soul was much blessed at the communion, where I believe all were more or less engaged with God. I feel it necessary daily to give up my own will. The doctor preached a great sermon on, "He that loveth father or mother more than me," etc.

DEC. 18. Spent the day at Perry Hall, partly in preparing for Conference. My intervals of time I passed in reading the third volume of the British Arminian Magazine.

The Christmas Conference

DEC. 24. Having continued at Perry Hall for a week, we this day rode to Baltimore, where we met a few preachers. It was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons. When the Conference was seated Dr. Coke and myself were unanimously elected to the superintendency of the church, and my ordination followed, after being previously ordained deacon and elder, as by the following certificate may be seen.

Know all men by these presents, That I, Thomas Coke, Doctor of Civil Law; late of Jesus College, in the University of Oxford, Presbyterian of the Church of England, and Superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands, and prayer (being assisted by two ordained elders), did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty-sixth day of the said month, did by the imposition of my hands, and prayer (being assisted by the said elders), set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on this twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands, and prayer (being assisted by the said elders), set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him

to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this twenty-seventh day of December, in the year of our Lord 1784.

THOMAS COKE.

Twelve elders were elected, and solemnly set apart to serve our societies in the United States, one for Antigua, and two for Nova Scotia. We spent the whole week in Conference, debating freely, and determining all things by a majority of votes. The doctor preached every day at noon, and some one of the other preachers morning and evening. We were in great haste, and did much business in a little time.

First Sermon After Ordination

JAN. 3, 1785. The Conference is risen, and I have now a little time for rest. In the evening I preached on Eph. 3. 8, being the first sermon after my ordination; my mind was unsettled, and I was but low in my own testimony.

JAN. 4. I was engaged preparing for my journey southward. Rode fifty miles through frost and snow to Fairfax, Virginia, and got in about seven o'clock.

JAN. 8. Rode to Brother Fry's to dinner, where I met with Brother Willis, who had stopped there on his way to the Conference.

JAN. 9. We read prayers, preached, ordained Brother Willis deacon, and baptized some children. I feel nothing but love. I am sometimes afraid of being led to think something more of myself in my new station than formerly.

JAN. 11. In the morning I discovered that my horse was very lame; after some time he grew better. The adversary tries to get me into a fretful spirit; our journey was attended with some difficulties, but I do not murmur.



I had dreaded the ice in James River, but we crossed with the greatest ease. We directed our course to Stanton River; and here we waited some time at Hunt's Landing. Mr. Hunt was so kind as to insist on our staying with him; and we were tired enough to want rest. I lectured in his family night and morning.

JAN. 15. Preached and administered the sacrament at Royster's Church; then rode to Brother Phelps's, where I was pointed, on Rev. 17. 14.

JAN. 18. Brother Willis was ordained elder at Carter's Church; the Lord was with us in this, the sacrament, and the love feast, and all was in life.

Baptizes Some Children

JAN. 21. After preaching at Thompson's, and baptizing some children, we set out for Short's. Traveling onward, we came to a creek; it was so dark by this time that we could not find the ford; we rode back a mile, and engaged a young man who undertook to be our guide, but he himself was scarcely able to keep the way. We rode with great pain to Waggoner's Chapel, and after pushing on through deep streams I had only nine hearers; this was owing to the carelessness of the person who should have published the notice of our coming.

JAN. 28. My horse being unfit to travel, I borrowed another, and went on seventeen miles to Fisher's River, where I met with a few poor people. Nothing could have better pleased our old Church folks than the late step we have taken in administering the ordinances; to the *catholic* Presbyterians it also gives satisfaction; but the Baptists are discontented.

FEB. 6. Yesterday some were prevented from offering their children to God in baptism by a zealous Baptist. To-day Brother Willis spoke on the right of infants to baptism; our opposer soon took his leave.

FEB. 7. I preached at Elsberry's, and rode thirty-one

miles to Morgan Bryan's. The weather has been cold and uncomfortable. I have ridden, on the horse I borrowed, nearly three hundred miles in about nine days.

Baptizes by Immersion

FEB. 8. I observed this as a day of abstinence. I preached and administered the sacrament; held a love feast; our friends were greatly comforted. Here I plunged four adults, at their own request, they being persuaded that this was the most proper mode of baptizing.

In one of his letters Asbury declares that owing to the encroachments of the Baptists in Virginia baptism by immersion was practiced, but abandoned at the end of the year.

FEB. 24. I preached in Georgetown on 1 Cor. 2. 14, to a serious people. A Mr. Wayne, a nephew of the celebrated General Wayne, introduced himself to us, with whom we took breakfast; on parting he showed us the way to the ferry, and paid our ferriage. I found the Lord had brought him through deep exercises of soul. We traveled on through a barren country, in all respects, toward Charlestown. We came that evening to Scott's, where the people seemed to be merry; they soon became mute; we talked and prayed with them; in the morning, when we took leave of them, they would receive nothing. We met Brother Willis; he had gone along before us, and had made an acquaintance with Mr. Wells, a respectable merchant of the city, to whom he had carried letters of introduction from Mr. Wayne, of Georgetown. I jogged on, dejected in spirit, and came to Mr. Wells's. We obtained the use of an old meetinghouse belonging to the Baptists, in which they had ceased to preach. Brother Willis preached at noon, Brother Jesse Lee morning and evening. I first went to the Episcopal church, and then to the Independent meetinghouse; at this last I heard a good discourse.

MAR. 10. This day I delivered my last discourse on 1 Pet. 3. 15. I loved and pitied the people, and left some under gracious impressions. We took our leave, and had the satisfaction of observing that Mrs. Wells appeared to be very sensibly affected.

Refuses Compensation for Baptizing

We had rough crossing, in going over the Bay to Hadrell's Point. I baptized two children at Mr. S——'s, for which I was offered a great reward; but it was by persons who did not know that neither my own feelings nor the constitution of our church permitted me to receive any compensation for such services.

MAR. 13. The people generally attended and were serious. We found Mrs. Wayne under deep distress of soul.

From Georgetown we came by Kingstree and got to Mr. Durant's, who, I had heard, was a Methodist. We found him, in sentiment, one of Mr. Hervey's disciples, but not in the enjoyment of religion. I delivered my own soul before I took my leave of him.

Hearing of Brother Daniel at Town Creek, I resolved to make a push for his house; it was forty miles distant, and I did not start until nine o'clock. I dined at Lockwood's Folly, and got in about seven o'clock. O, how happy was I to be received, and my dear friends to receive me! I have been out for six weeks, and ridden near five hundred miles among strangers to me, to God, and to the power of religion. How could I live in the world if there were no Christians in it!

MAR. 20 (North Carolina). The bell went round to give notice, and I preached to a large congregation. When I had done, behold, F. Hill came into the room powdered off, with a number of fine ladies and gentlemen. As I could not get my horse and bags, I heard him out. I verily believe his sermon was his own, it was so

much like his conversation. I came away well satisfied that I had delivered my own soul.

MAR. 21. On my way I stopped at A——'s and baptized some children; the poor mother held out a piece of gold to me. This is the pay of the priests here for such service. Lord, keep me from the love of honor, money, and ease.



THE HOUSE OF REV. GREEN HILL.

Here was held April 20, 1785, the first Annual Conference session of the newly organized Methodist Episcopal Church in America. At this Conference there were four distinguished pioneers of Methodism, Bishops Asbury and Coke, and Revs. John King and Green Hill, the two last named being brothers-in-law.

APR. 11. Preached in the courthouse at Kingston. I was entertained very kindly by Governor Caswell.

APR. 19. Preached at the Cypress chapel, and had many people to hear. I met Dr. Coke at G. Hill's that evening; here we held our Conference in great peace.

APR. 26. I preached at Bridge Creek Chapel. I was very ill, and was tempted to think the Lord was about to lay me aside, or take me away, and detain Dr. Coke in America.

APR. 30. Rode to W. Mason's, where we are to meet in Conference. I found the minds of the people greatly agitated with our rules against slavery, and a proposed petition to the general assembly for the emancipation of the blacks. Colonel — and Dr. Coke disputed on the subject, and the Colonel used some threats. Next day Brother O'Kelly let fly at them, and they were angry enough; we, however, came off with whole bones, and our business in Conference was finished in peace.

Lodges in a Poorhouse

MAY 12. Rode to York, lately the seat of war. Here Lord Cornwallis surrendered to the combined armies of America and France. The inhabitants are dissolute and careless. I preached to a few serious women at one o'clock, and, at the desire of the ladies, again at four o'clock. I came to Mrs. Rowe's; the son was once on our side; he has left us, and now we have the mother. I lodged in the poorhouse.

MAY 22. Notwithstanding it rained, many attended, of both rich and poor; but in the afternoon the wind, or the rain, kept the gentry away; many of the common people heard gladly. From Annapolis we rode to Alexandria, to meet Dr. Coke; he did not come, however, until the next day.

Calls on General Washington

MAY 26. We waited on General Washington, who received us very politely, and gave us his opinion against slavery.

MAY 27. We returned to Annapolis. The doctor preached at six o'clock, to a crowded congregation;

thence, passing through Baltimore, we came to Mr. Gough's.

MAY 30. We went to Abingdon, to settle our college business, and took a bond for the conveyance of the ground; we then returned, and fixed our plan for the approaching Conference.

Bishop Coke Departs

JUNE 1. Our Conference began. I was sick during the session, a blister running, applied for a pain in my breast. On Thursday the doctor took his leave of America for this visit. We parted with heavy hearts. On Friday we rested from our labors, and had a love feast.

JUNE 4. I spent three hours profitably in reading the printed minutes of the Conference.

JUNE 5. I rode to Abingdon, to preach the foundation sermon of Cokesbury College. I stood on the ground where the building is to be erected, warm as it was, and spoke from Psa. 78. 4-8. I had liberty in speaking, and faith to believe the work would go on.

JUNE 28. Rode to the Springs called Bath; now under great improvement. I preached in the playhouse, and lodged under the same roof with the actors. Some folks, who would not hear me in their own neighborhood, made now a part of my audience, both night and morning.

JULY 28. Being in a good degree recovered, I felt thankful. My spirit is grieved at so much vanity as is seen here at Bath, by the many poor careless sinners around me. The living is expensive, four dollars per week.

AUG. 1. Rode thirty miles; I was almost spent; I ate a little, and was glad to get to bed.

AUG. 4. Reached Baltimore. Our friends here have bought a lot, and are building a new chapel thereon,

seventy by forty-six feet; it is well fixed for entrances and light.

AUG. 20. From preaching so frequently in the evenings, and consequent exposure to night air, I suffered a relapse, and the inflammation of my throat returned; to this was added a bilious lax, so that I was laid up at Mr. Gough's from the seventh. During my stay Mrs. Chamier departed this life, and is gone, I trust, to Abraham's bosom. It has been a school of affliction to me; but I am thankful that in my sufferings I had a skillful physician, and constant attendance from my kind nurses, and I was in a house where prayer was wont to be made. I have been taught the necessity of walking more holily and humbly with God; to pray more fervently, and to preach more faithfully.

AUG. 21. I was just able to perform the funeral rites of Mrs. Chamier. I preached to about one thousand people, and had a very serious time.

A Sacramental Sermon

AUG. 28 (Philadelphia). Preached a sacramental sermon on Rom. 8. 32. Our congregation was large in the evening, to whom I enlarged on Josh. 24. 19.

AUG. 31. Reached New York, and preached the three following days, although weak in body and languid in spirit.

SEPT. 4. Notwithstanding I was very sick, I preached thrice, read prayers twice, and held a love feast: my flesh went heavily along. Our society here has increased in number and grace; our congregations also grow larger. I feel deeper desires to be given up to God. My friends here have been liberal in supplying my temporal needs; may they be abundantly rewarded in spirituals!

SEPT. 7. After preaching, this morning, I left the city. Overstaying the hour, the stage left us, and we

found ourselves under the necessity of walking six miles. I dined with Mr. Ogden, and preached in Elizabethtown, in the unfinished church belonging to the Presbyterians.

SEPT. 24. From Salem we proceeded on thirty miles through a great storm; we were glad to stop at Gloucester, where we had a room to ourselves, enjoying our Christian privileges, and were comfortable. Next morning we came on to Cooper's Ferry, and, although the wind blew violently in the morning, when we came to the ferry all was calm. We breakfasted in Philadelphia early enough for church.

SEPT. 26. Set out for the South; and arrived at Chester. Next day preached at Mattson's; arriving at Wilmington, I preached there on James I. 27.

OCT. 1. Came to Dover. I had the courthouse full of people, but I was not in possession of liberty of mind or strength of body to preach. The election is not yet over.

OCT. 3. We had a gracious season at the sacrament at Purdon's. That evening I rode to Brother White's, and was closely occupied with temporals.

OCT. 24. Set off from Brother White's for Dorset Circuit. I preached at Brother Frazier's in the evening. After visiting the societies in this quarter I came on Saturday to Caroline quarterly meeting, at the widow Haskins's; here we had a gracious season. Rode to Dover quarterly meeting. Our brethren preached and exhorted, and I administered the sacrament.

Crosses the Chesapeake with Difficulty

Nov. 5. I crossed the Chesapeake, and found some difficulty in getting my wagon over; I missed my appointment at the college, and came late to Mr. Gough's.

Nov. 6. Came away early, and, arriving in Baltimore, preached at noon, on Heb. 11. 2-8; and at night, on Caleb's fully following the Lord. I found the means of conveyance by my Jersey wagon would not do.

Nov. 9. I was under considerable exercise of mind about my carriage; I at length resolved to decline traveling in it, and, buying a secondhand sulky, left it to be sold. I now traveled light and easy, and came to Child's Church.

Nov. 15. I dined with Dr. Samuel Smith at General Roberdeau's. Our conversation turned upon slavery, the difficulties attending emancipation, and the resentment some of the members of the Virginia Legislature expressed against those who favored a general abolition.

Seriously Indisposed

Nov. 17. The morning was very damp, and I imprudently set out an hour before day; I thus increased the cold I had caught in Alexandria, and brought on a regular attack of my old complaint—an inflammation in the throat. The day was very cold, and we suffered much; we stopped at a very indifferent house, where there were no beds fit for use, and no candles; we had to wait about two hours for some boiled milk. My fever and inflammation increasing, I rode on thirty-three miles, to Collins's, in Caroline County, where I became indisposed indeed.

Nov. 27. I went to Chickahominy Church, where conditional notice had been given for Brother Reed. I preached on Acts 5. 31, and spent the evening at Mr. Welden's. My foot continuing in such a state as to prevent my going to my appointments, I was led to reflect on this dark providence. Unwilling to be idle, I wrote to the preachers to do what they could in collecting money to carry on the building of our college. For some time past I had not been quite satisfied with the order and arrangement of our form of discipline, and, persuaded that it might be improved without difficulty, we accordingly set about it, and during my confinement in James City completed the work, arranging the sub-

ject-matter thereof under their proper heads, divisions, and sections.

DEC. 24-25. We held quarterly meeting at Swansboro; many people, little religion. We came to Ford's Ferry on Drowning Creek. The waters had risen, and extended far outward from the banks of the stream; here we were brought to a full stop. Providentially, we found a man there who was waiting for his brother to fetch him over; the brother came, and we all crossed over together; not, however, without danger—bushes would strike the horses, and their capering about had well-nigh upset the boat.

JAN. 4, 1786. I rode my sore-backed horse about thirty miles to Dunham's, in Britain Neck. Dunham is in despair; this, perhaps, is constitutional, or it may be owing to his circumstances.

JAN. 10. Rode to Wappataw. It was no small comfort to me to see a very good frame prepared for the erection of a meetinghouse for us, on that very road along which, last year, we had gone pensive and distressed, without a friend to entertain us.

JAN. 20. I left the city, and found the road so bad that I was thankful I had left my carriage, and had a saddle and a good pair of boots. We were water-bound at Waccamaw, where I found a few who had been awakened by the instrumentality of our preachers. I was comforted in reading Mr. Zuble's account of the death of some pious Germans, and also Mrs. Fletcher's account of her husband's death.

JAN. 23. The Waccamaw being still impassable, we directed our course up the low lands through the wild woods, until we came to Mr. Winter's, an able planter, who would have us to dine with him and stay the night. His wife's mother being ill, and desiring the sacrament, we went to her apartment, and there had a solemn time. In this worthy family we had prayer night and morning.



BISHOP ASBURY'S FIRST EPISCOPAL TOUR, 1785.

Leaving Baltimore at the close of the Christmas Conference he reached Fairfax, Virginia, January 4, 1785; crossed the state and reached North Carolina January 20; was at Salisbury, North Carolina, February 10; Charleston, South Carolina, February 24; Wilmington, North Carolina, March 19; Green Hill's (Conference) April 19; Yorktown, Virginia, May 12; Annapolis, May 14; Mount Vernon, May 26; Baltimore, June 1 (Conference).

JAN. 24. We made an early start. We stopped at a tavern for breakfast; the landlord had seen and heard me preach three years before in Virginia, and would receive no pay.

FEB. 4. Was a very rainy day; however, we pushed on, and rode this day about fifty miles. We crossed the North Branch of the Catawba River, and, arriving late at the South Branch, we providentially met with a man who was acquainted with ford and piloted us safe over; it was dark, and the river mild. Through a heavy day's journey we came, wet and weary, to Mr. Moore's.

Quarterly Meeting at Gordon's

FEB. 8. We rode forty computed, and, perhaps, in truth, fifty miles, to quarterly meeting at Gordon's, at the Mulberry Fields, on the Yadkin River; here we met with Brothers Ivey, Bingham, and Williamson.

FEB. 14. We rode through the snow to Heady's, where, to my surprise, I found that the poor people had built a good house of logs; and, not satisfied with this, they must needs collect a little money for me, if I would receive it.

FEB. 19. Preached at Morgan Bryan's. Next day I set off in the rain, and traveled with it; we swam Grant's Creek, and reached Salisbury in the evening, wet and weary. I thought we should scarcely have preachers at the time appointed, but the bad weather did not stop their coming. We spent three days in Conference, and went through our business with satisfaction. Having sent our horses into the country, we could not get them when they were wanted; I therefore borrowed Brother Tunnell's horse, and went on to my appointments.

MAR. 2. I preached on, "This do in remembrance of me"; and it was a solemn, good time.

MAR. 25. Read our Form of Discipline, in manuscript, which Brother Dickins has been preparing for the press.

APR. 1 (Virginia). Rode through the rain twenty-four miles to the widow Bedford's, where but a few, besides the society, came. I met the married men and women apart, and there were tenderness and tears, greatly felt, and copiously shed, among them.

APR. 16. Being Easter Day, I preached at the Manakintown on Col. 3. 1-4, with some freedom.

APR. 23. Hail, glorious Lord! After deep exercises of body and mind, I feel a solemn sense of God on my heart. I preached by day in the courthouse, on 1 Pet. 3. 10; and in the evening at the Presbyterian church, on Luke 19. 41, 42. Alexandria must grow; and if religion prospers among them it will be blessed. I drew a plan and set on foot a subscription for a meetinghouse.

APR. 26. Arrived in Baltimore, and was occupied for several days in collecting money for the books, and inspecting the accounts of the Book Concern.

Takes Collection for Missionaries.

APR. 30. I preached three times, and made a collection to defray the expenses of sending missionaries to the Western settlements; I spoke twice on the same subject through the course of the week.

MAY 8. Our Conference began at Abingdon, where love, candor, and precision marked our deliberations.

MAY 13. We find that the college is now only fit for covering, and we are already in debt nearly £900, and money is scarce. Came to Baltimore to spend another tedious week.

MAY 21. I preached in the new meetinghouse in Light Street, on, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." And in the evening I spoke on 1 Kings 9. 6-9; it was a very solemn time, a warning to our young people.

MAY 23. We had a watch-night. Brother Whatcoat preached; it was a moving season.

JUNE 1. I reached Shepardstown with difficulty, and in pain. The people here are displeased with me because I do not send them Brother Vasey. Riding through so much wet and damp weather has caused the inflammation of my foot. We have had rain for eighteen days successively, and I have ridden about two hundred miles in eight or nine days.

JUNE 13. I had an open time at Colonel Barratt's. My lameness discourages me. Praise the Lord! there is a little religion on the Maryland side of the Potomac, and this is some comfort, without which this Alleghany would make me gloomy indeed. Sick or lame, I must try for Redstone to-morrow. My mind has been deeply impressed with the necessity of getting our people to set apart the five o'clock hour wholly for prayer; to establish prayer meetings, and to speak evil of no man.

JUNE 15. We rode about twenty-two miles, and were kindly entertained for five shillings and sixpence.

JUNE 22. Crossed the Monongahela at Redstone at Old Fort, where they are building a town. I am now among some of my old friends that moved from Maryland to this country.

JUNE 23. We are now going to the frontiers, and may take a peep into the Indian land. This is a fruitful district, and I hope it will prosper in religion.

JUNE 25. After preaching we rode fifteen miles to Doddridge's Fort. We arrived just at sunset, and I was comforted in the company of Brother Smith and others of my old friends from Maryland.

Preaches at Cox's Fort

JUNE 26. Preached in Cox's Fort on the Ohio River, on "Trust in the Lord, and do good; so shalt thou dwell in the land" (Psa. 37. 3). We found it necessary to return, they said twelve, but I thought fifteen miles. We were lost in the woods, and it rained all the way.

JULY 3 (Maryland). We rode through gloomy mountains, and over rough roads for two hours in the dark, where both man and horse were in danger; but the Lord was our preserver, and no accident happened to us.

JULY 4. I came to Barratt's, where God spoke to the hearts of a few souls, who were not a little moved. Here I was almost ready to drop for want of sleep.

Tempted to Impatience

JULY 5. I have been greatly tempted to impatience and discontent. The roads are bad, my horse's hind feet without shoes, and but little to eat. To this I may add that the lodgings are unclean and uncomfortable. I rode across the mountain to Spurgin's, where I met with a number of serious souls. I do not repent coming fifteen miles. I preached on, "That we may have boldness in the day of judgment." I rode twenty-two miles to Foster's, along a blind path, and came in about nine o'clock, and was thankful. I have, in six days, ridden about one hundred and fifty miles, on as bad roads as any I have seen on the continent.

JULY 11. I rested to look over some papers and prepare some parchments. Spent nearly a third of the day in prayer, that the Lord would go with me to the Springs.

JULY 13 (Virginia). I came to Bath; the water made me sick. I took some pills, and drank chicken broth, and mended. I am ill in body, and dispirited. I am subject to a headache, which prevents my reading or writing much, and have no friends here. Having no appointments for three weeks to come, I have concluded to stay here a while; and I am the more inclined so to do as I am apprehensive my stomach wants all the healing efficacy of the waters to restore it to its proper tone.

JULY 30. I spoke plainly and closely in the playhouse, on, "O, wicked man, thou shalt surely die." The people were serious. I cannot get the people to attend preach-

ing except on the Sabbath. This evil is to be remedied only, I presume, by our getting a preaching house, and preaching therein by candle-light.

AUG. 15. Came to my old friend B. Boydstone's. I had the happiness of seeing that tender woman, his wife, who careth for the preachers as for her own soul; full oft hath she refreshed my spirit: her words, looks, and gestures appear to be heavenly. Here I could make no stay, lest I should miss my appointments in Philadelphia; and if so, be too late for those made in the Jerseys and New York.

AUG. 21. Reached Mr. Gough's, where I spent two days. The weather was very warm; but for one hundred miles and upward I have had it sufficiently agreeable.

AUG. 23. Came to Abingdon. Our college is still without a cover, and our managers, as I expected, almost out of breath. I made but little stay, but hasted on to Philadelphia, and arrived there on the twenty-sixth, Saturday.

AUG. 31. Reached New York, having traveled three hundred and fifty miles since I left Bath, in Virginia.

Revises His Journal

SEPT. 10. Being taken ill, and confined about eight days, I spent some time in looking over my journals, which I have kept for fifteen years back. Some things I corrected, and some I expunged. Perhaps, if they are not published before, they will be after my death, to let my friends and the world see how I have employed my time in America. I feel the worth of souls, and the weight of the pastoral charge, and that the conscientious discharge of its important duties requires something more than human learning, unwieldy salaries, or clerical titles of D.D., or even bishops. The eyes of all, both preachers and people, will be opened in time.

SEPT. 16. It was a very solemn season at the ordina-

tion of Brother Dickins to the eldership. I gave the charge from 1 Tim. 3. 10, 14. In the afternoon I preached to the people from these words, "Pray for us;" and in the evening from "The world by wisdom knew not God: it pleased God by the foolishness of preaching to save them that believe." I met the society, and opened my mind to them on various subjects.

SEPT. 19. I have been a little grieved with letters from —; but it is in vain to look for more than *man* in the best of men. My witness is on high; and I shall have respect to my Great Shepherd in all things. After preaching on "The grace of our Lord Jesus Christ, and the love of God," etc., and settling some temporal matters relative to the support of the stationed preachers, I left the city and came to Elizabethtown. At seven o'clock I preached, and had much liberty.

SEPT. 28. Since this day week we have ridden about one hundred and fifty miles over dead sands, and among a dead people, and a long space between meals.

SEPT. 29. I preached in a close, hot place, and administered the sacrament. I was almost ready to faint. I feel fatigued and much dispirited. We lodged at Freedom Lucas's, near Batskow, an honest-hearted man. We shall see whether he will continue to be the same simple-hearted Christian he now is when he gets possession of the estate which, it is said, has fallen to him in England.

OCT. 14. Came to Sandtown; the weather very warm, and the people dull. I administered the sacrament, and rode away to Cooper's Ferry, where we left our horses and crossed to the city (Philadelphia); here I found Brother Whatcoat, with whom I took sweet counsel.

OCT. 20. I was led to treat on the sufferings of God's people, as entirely distinct from those they endure in common with other men, and certainly unavoidable by all who are really alive to God. I found it necessary to change some official men; and to take proper steps in

preparing to defray our church debt, which is now £500. I gave them a sermon on "By this shall all men know that ye are my disciples, if ye have love one to another."

OCT. 29. I had many to hear at Dover, and had power and liberty in speaking on Gal. 1. 5; we also had a good sacramental time. In the afternoon I spoke on the latter part of my text—how and what it is to suffer according to the will of God. Thence to Thomas White's, where I was closely employed.

Nov. 19. I rode about twenty miles through the rain to Garrettson Chapel, where about fifty whites and as many blacks met me, to whom I preached with liberty.

Visits Death Prisoners

Nov. 21. Preached at Snow Hill to about one hundred people. Here I visited some prisoners under sentence of death; they were sunk down with fear and horror.

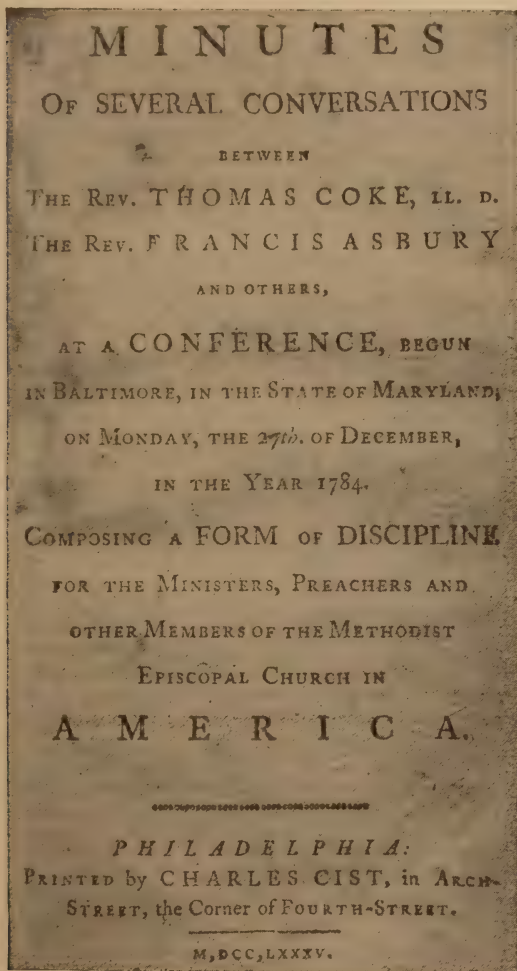
Nov. 27. I rode thirty miles to Lewistown, very sick. I preached at Shankland's, and the people were serious, but I was compelled to cease from speaking by a violent pain in my head, accompanied by a fever.

DEC. 4. I rode to the bay side through snow and hail, and met about one hundred people; this we owe to the revival of religion among them. Our return thence was through heavy roads.

DEC. 5. I had a few people at Bolingbroke, and spent the evening with Colonel Burckhead, who wants to know the Lord; he opened his mind to me with great freedom and tenderness. Brother White says that five hundred souls have joined society in this circuit (Talbot) this year; that half that number profess to have found the Lord; and more than one hundred to have obtained sanctification: good news this, if true. At Barratt's Chapel there was some move during the course of the quarterly

meeting, especially at the love feast. I rode in the evening to Dover, and preached on, "So is he that layeth up treasure for himself, and is not rich toward God."

DEC. 17. I preached and administered the sacrament



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in Newtown. They have a comfortable house for worship here, especially in the winter. Came to Worton Chapel, and had some life in speaking to a few people. We waited at the widow Frisby's for a boat to cross the Chesapeake Bay; but none was to be had. We rode round the head of Elk River, and crossed the Susquehanna; we came in, after riding that evening in the rain and snow, with the wind in our faces, about twenty miles, or perhaps more.

Business of the Book Concern

DEC. 22. Went to Baltimore, where I was in great haste to settle the business of the Book Concern, and of the college.

DEC. 23. We called a meeting of the trustees, formed our constitution, and elected new members. I preached twice on the Sabbath, and ordained Woolman Hickson and Joseph Cromwell to the eldership. I met the trustees and adjusted the accounts. We find we have expended upward of £2,000; we agreed to finish two rooms, and to send for Mr. Heath for our president.

JAN. 1, 1787. Preached at Brother Moss's on 2 Chron. 15. 12, 13, on the people's entering into covenant with God.

JAN. 2. We rode near fifty miles on our way to Westmoreland; next day, by hard riding, we came to Pope's, in Westmoreland; but I have not been more weary many times in my life.

JAN. 14. We had a crowd at the Presbyterian meetinghouse in Lancaster, to whom I delivered a very rough discourse; it was a close and searching time, and we had many communicants, both white and colored.

JAN. 17. I had a crowd of careless sinners at Mrs. Ball's, who is a famous heroine for Christ. A lady came by craft and took her from her own house, and with tears, threats, and entreaties, urged her to desist from

receiving the preachers, and Methodist preaching; but all in vain. She had felt the sting of death some years before, and was a most disconsolate soul; having now found the way, she would not depart therefrom.

JAN. 30. We held a quarterly meeting at Craney Island; the weather prevented many from attending. I was blessed in the company of the preachers.

JAN. 31. I enlarged on, "What shall the end be of them that obey not the gospel of God?" (1 Pet. 4. 17.) I observed to them that the gospel had once been taken away from them, and that they ought to lay it seriously to heart, lest it should be the case again. We had some quickening in the sacrament and at the love feast. Thence I went through Portsmouth, and preached on, "Ye are now returned unto the shepherd and bishop of your souls."

FEB. 3. Brother Poythress frightened me with the idea of the Great Swamp, the east end of the Dismal; but I could not consent to ride sixty miles round; so we ventured through, and neither we nor our horses received any injury. Praise the Lord!

Asbury's Favorite Text

FEB. 13. At the desire of several of the brethren I preached at Washington, where many collected in the courthouse, whom I addressed on my favorite text, 1 Tim. 1. 15: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

FEB. 22. We set off for Newbern. Stopped at Kemp's Ferry, kept by Curtis, where we were kindly entertained gratis.

FEB. 27. It was rather a dry time at the love feast and sacrament. There was some life and melting while I enforced, "Look unto me, and be ye saved, all the ends of the earth." We then rode to H——'s on Island Creek.

I went alone into the woods, and had sweet converse with God. At night we were poorly provided against the weather; the house was unfinished; and, to make matters worse, a horse kicked the door open, and I took a cold, and had the toothache, with a high fever.

MAR. 1. I had more hearers, and they were more attentive than I expected; I trust it was a profitable time. Rode to Brother Johnson's; without the labor of slaves he manages to have abundance for man and beast.

MAR. 6. My horse is stiff, and almost foundered, and there is an appearance of a swelling on his head. I have always had hard struggles to get to Charleston.

MAR. 15. We arrived at Charleston, and met Dr. Coke. Here we have already a spacious house prepared for us, and the congregations are crowded and solemn.

MAR. 25. I enlarged on, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness;" at night again on Isa. 45. 22. We held our Conference in this city.

MAR. 27. We exchanged sentiments on matters freely.

MAR. 28. The doctor treated on the qualifications and duties of a deacon.

MAR. 29. Our Conference ended.

APR. 7. During this last week I have ridden about three hundred miles, and have preached only about half the time. O may the Lord seal and water his own Word, that all this toil of man and beast be not in vain!

APR. 19. Our Conference began at William White's. We had much preaching, morning, noon, and night, and some souls were converted to God.

APR. 21. I gave them a discourse on Jer. 3. 15: "And I will give you pastors according to mine heart."

APR. 22. The doctor spoke on the qualifications of a deacon; and I gave them a charge. Some said there were three thousand people to hear; it was a solemn, weighty time.

APR. 23. We called at Hampden and Sidney College, in Prince Edward; the outside has an unwieldy, uncommon appearance, for a seminary of learning; what the inside is, I know not. The president, Mr. I. Smith, is a discreet man, who conducts himself well.

Prays in Homes

APR. 26. Went onward to the North. We have made it a point to pray in the families where we lodge, whether public or private, and generally where we stop for refreshment.

MAY 1-6. We had some warm and close debates in Conference, but all ended in love and peace. After much fatigue and trouble, our Conference ended on the sixth of May. We went forward to Perry Hall. Thence we went to Cokesbury; drew a deed for the conveyance of the property of the college, and settled our temporalities.

Three Conferences were held this year: one in Salisbury, North Carolina, March 17; another at Rough Creek Church, Virginia, April 19, and the third here in Baltimore. Dr. Coke had arrived from England in time to attend the first one, and had been warmly welcomed. At Baltimore he found some dissatisfaction, because he had, while in Europe, ventured to alter the time and place for the Conference after these had been fixed by the Conference. In order to quiet the opposition and to guard against any irritation or misapprehensions in the future, he presented to the Conference the following certificate: "I do solemnly engage by this instrument that I never will, by virtue of my office, as superintendent of the Methodist Episcopal Church, during my absence from the United States of America, exercise any government whatever in said Methodist Church during my absence from the United States. And I do also engage, that I will exercise no privilege in the said church when present in the United States, except that of ordaining according to the regulations and laws already existing or hereafter to be made in said church, and that of presiding when present in Conference, and lastly that of traveling at large." The Conference was vigilant in the matter of its rights.

MAY 11. We reached Philadelphia, where the doctor preached that and the following evening.

MAY 16. Arrived in New York and rested. On Friday, Saturday, Sunday, and Monday the doctor preached with great energy and acceptance.

MAY 22. After long silence I preached on, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." Rode twenty miles on Long Island, to Hempstead Harbor, and preached with some liberty in the evening. I am now out of the city, and have time to reflect.

Calls on an Old Friend

MAY 26. I called to see my old friend and assistant, James Glaisbrook, who was the first preacher I traveled with upon a regular appointment in England. He is now a Presbyterian minister; much changed in his outward man, but I believe his sentiments are much the same as when I first knew him.

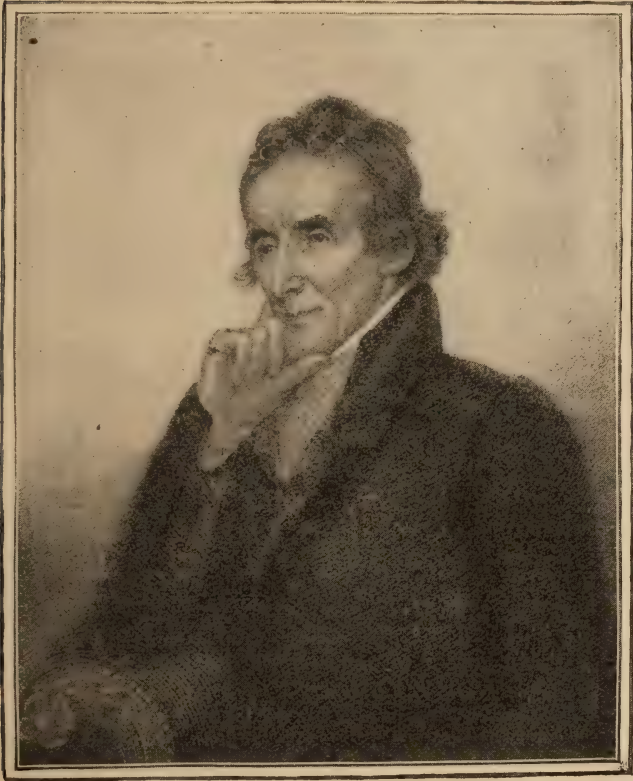
MAY 28. Came to New York. Preached at night on, "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." I found it necessary to stop Brother Hickson from going to Nova Scotia.

Woolman Hickson was a man of brilliant genius and fine enthusiasm. He purposed in his zeal going to Nova Scotia, but Asbury found him in feeble health and dissuaded him. He died of consumption some time during the year.

MAY 29. I delivered a close and awful discourse on, "They shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob," etc.: 1. A scriptural view of the kingdom of heaven; 2. The subjects or citizens thereof; 3. Sit down with Abraham, famous for faith; Isaac, for justice, truth, meditation, and walking with God; and Jacob, mighty in prayer. I was in prayer until near midnight.

JUNE 3. I had a gracious time on 2 Cor. 4. 1-4. Ordained Ezekiel Cooper a deacon.

Cooper became one of the conspicuous leaders of American Methodism. He was a companion and fellow laborer with Lee in New England; subsequently toiled in Brooklyn, New York, Philadelphia, and other important fields, and on the death of Dickins in 1798 was appointed as book agent, in



REV. EZEKIEL COOPER.

which relation he continued for ten years. At the request of the Conference he preached the funeral sermon on the death of Asbury, in Saint George's Church, Philadelphia. It was to Cooper that Wesley addressed the last letter which he wrote to America. He died in 1847, at the time of his death the oldest Methodist preacher in the world.

JUNE 6. Met leaders and trustees, and after some explanation settled matters relative to singing in public worship. I preached at the poorhouse on, "Whosoever shall call upon the name of the Lord shall be saved." I keep myself busy in visiting the families of the society, or the sick, or meeting class, if some other business does not call me.

JUNE 10. I left the city in great union with the Lord and with the church. My soul is variously exercised; I want the country air, and to live more in the spirit and solitude of prayer. Came to East Chester and preached in the shell of the new church on, "To-day if ye will hear his voice, Harden not your heart;" the power of God was felt. Came to the widow Bartoe's, where I lay sick fifteen years ago, and was treated with the greatest tenderness.

JUNE 12. I found it the same at New Rochelle town as in time past; will it always be so? If there is no change I shall trouble them no more.

JUNE 15. I preached to a listening multitude at Peekskill, and was alarming and close on, "By grace are ye saved through faith." I thought there were no people here of spiritual understanding; but I was informed, to my comfort, that a number of simple-hearted people had formed themselves into a society for prayer; perhaps these will be some of the first fruits in this place.

Along the Hudson Valley

JUNE 16. Rode over the mountains, and was gratified with the sight of a remarkable recess for the Americans during the last war. The names of André and Arnold, with which misfortune and treachery are so unhappily and intimately blended, will give celebrity to West Point, had it been less deserving of notice than its wonderful appearance really makes it. It is commanded by mountains rising behind, and appears to be impregnable. There are blockhouses on the east; and on the west,

stores, barracks, and fortifications. From West Point we crossed a high mountain, and came to Newburgh.

JUNE 17. In the love feast, sacrament, and public exercises we were employed nearly seven hours; there was some life in the love feast, but the congregation appeared very little moved under preaching.

JUNE 24. I preached in the woods to nearly a thousand people. I was much oppressed by a cold, and felt very heavy in body and soul. Like Jonah, I went and sat down alone. I had some gracious feelings in the sacrament; others also felt the quickening power of God. I baptized a number of infants and adults, by sprinkling and by immersion. I felt my body weary in, but my spirit not of, the work of God.

Vasey Makes Trouble

JUNE 28. Came to Philadelphia. Here I found Thomas Vasey had scattered firebrands, and thrown dirt to bespatter us.

JUNE 29-30. Taken up in writing letters, packing up books, and begging for the college.

JULY 13. We rode to Hagerstown, and found it a journey of about fifty miles; we and our horses were weary enough. I was sorry to hear that the people came twice to hear me last year, and the lameness of my horse caused me to disappoint them.

JULY 14. At five o'clock in the evening the courthouse was opened; a few of the great and many of the poor attended, to whom I spoke with divine assistance. I find Thomas Vasey has misrepresented us as having cast off Mr. Wesley, making this a plea for his reordination.

JULY 16. We reached the Springs about seven o'clock. I preached the two following days with some satisfaction. By advancing £9 for nails and planks I engaged Brother Eaton to have our chapel covered in ten days.

JULY 29. At Jones's, all death! death! death! My mind was devoted to God. I administered the sacrament, but could find no openings. Rode to Old Town. Six years ago I preached in this place, when there was scarcely a soul that knew anything of God; now there are sixty in membership, many of whom are happy in the knowledge of the truth. We held a love feast, and had a quickening time.

AUG. 6. I began my lecture on the Prophecies by Bishop Newton, and had more hearers than I expected. I forbear reading on account of my eyes, lest I should not be able to read in public.

AUG. 7-8. Had very few to hear, so I gave them up; everything that is good is in low estimation at this place. I will return to my own studies; if the people are determined to go to hell, I am clear of their blood.

AUG. 26. I preached on, "How beautiful upon the mountains are the feet of him that bringeth good tidings." It was a solemn time; my soul was stayed upon God. We had a melting sacrament and love feast, and many spoke. The devil is angry, and so are his children. Brother Whatcoat spoke at the steps, and it was with difficulty the people kept themselves within decent bounds of respect.

Vasey Apologizes

SEPT. 1. I set out in the rain, and came to the widow Stroud's, where I met with Thomas Vasey, who made some acknowledgments for what he had said in the heat of his zeal at Philadelphia and at Bath.

SEPT. 9. Preached in the morning—my text, "Thou art fairer than the children of men;" in the afternoon at Mr. Otterbein's church; and at night on, "They shall come from the east and the west," etc. Large crowds attended; I was very much straitened in speaking.

SEPT. 15. This has been a week of haste and business. Wednesday I went to Perry Hall; thence to Cokesbury, fixed the price of board, and the time for opening the college. On Friday I returned to Baltimore. In the midst of business my mind is calm.

SEPT. 19. I had a liberal opening at Wilson's on, "Whosoever shall call upon the name of the Lord shall be saved." Thence I hastened to the Fork church, and preached on Cant. 3. 1-6. I lamented the gayety of the children of Methodists; but yet they do not appear to be so full of enmity against God and his people as other children. I hastened to Cokesbury, it being the examination; some gentlemen and some triflers were present.

Arrives in Philadelphia

SEPT. 25. I attended at Chester; and next day came to Philadelphia. I had liberty in speaking on Cant. 5. 6-10.

OCT. 3. I met the people, and explained the nature and design of the college.

OCT. 14. I read prayers, and preached on 2 Tim. 3. 10, and solemnly set apart Jacob Brush and Ira Ellis for the office of deacon; I trust it was a profitable time. I spent two days at Thomas White's.

OCT. 23. I had a good time at quarterly meeting, at the Sound Church; thence, through a barren, sandy country, we came to Evans's Church, where we had a good and gracious time, more so than I have felt for some time. From Evans's we rode to the beach, and gratified our curiosity with the sight of the raging, roaring sea.

OCT. 24. I spoke closely upon the discipline of the church: my subject, "All scripture is given by inspiration of God, and is profitable for doctrine," etc. After meeting we had a very long ride to Brother Bowen's. In the midst of many trials I am kept.

OCT. 29. There were life and power among the people in the sacrament and love feast. I was greatly comforted to find the Lord had greatly blessed the labors of Brother S——, and that a revival had taken place all round the circuit. In the evening I rode to Burton's, in Virginia. The former inhabitants have gone to the dust. Their records are written in the heaven of heavens.



COKESBURY CHAPEL AND SITE OF COKESBURY COLLEGE,
ABINGDON, MARYLAND, 1900.

It seemed as if I was let into heaven while I enlarged on, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We have twenty miles, and sometimes more, a day to travel; but we have fine roads, kind friends, and good entertainment. What more could we ask?

DEC. 6. We opened our college, and admitted twenty-five students. I preached on, "Trust in the Lord, and do good." On the Sabbath I spoke on, "O thou man of God, there is death in the pot;" and on Monday, "They are the seed of the blessed of the Lord, and their offspring with them." From Cokesbury I came to Baltimore, where I was closely employed, and much in haste about temporal concerns.

DEC. 20. We must now direct our course for Lancaster, Virginia, through a barren route of sixty miles. This is the only uncultivated part of Maryland; and God will surely visit these people, and bless them in his own time, if they hear his voice.

Reads the Writings of a High Churchman

DEC. 22. Read the Apostolic Canons, published by Johnson—curious enough. He is a violent Churchman, and appears to have little charity for the Presbyterians, upon whom he is unmercifully severe.

DEC. 24. Monday, at Hutt's, it was nearly the same both in preaching and sacrament. In the evening, at Brother Cannon's, the Lord powerfully broke into my soul, and the cloud disappeared.

DEC. 25. Last night while sleeping I dreamed I was praying for sanctification, and God very sensibly filled me with love, and I waked shouting, "Glory, glory to God!" My soul was all in a flame. I had never felt so much of God in my life; and so I continued. This was on Christmas Day—a great day to me. I rode to the widow Wollord's, and preached on, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." During the last five days we have ridden one hundred and forty miles.

DEC. 29-30. Held quarterly meeting at Lancaster meetinghouse. There was a large gathering, and some life on the first day. On Sunday there was much snow,

and only about three hundred people attended. I ordained E. Ellis a deacon.

JAN. 1, 1788. Preached at the widow Ball's, on Psa. 90. 12.

A Great Revival

JAN. 8. We came to James River; the ice was in the way, yet we pushed through safely to the opposite shore, and arrived at Moreing's just as the quarterly meeting ended; nevertheless, we too had a meeting, and the cry of "Glory!" was heard in great life. God is among these people. Brother Cox thinks that not less than fourteen hundred, white and black, have been converted in Sussex Circuit the past year; and Brother Easter thinks there are still more in Brunswick Circuit.

This revival far exceeded that of 1776 even, which spread extensively over this same section, and which up to that time was the most remarkable awakening in America under the preaching of Methodist itinerants. Jesse Lee, in his account of this revival of 1787, says: "It was common to hear of souls being brought to God while at work in their houses or in their fields. It was often the case that the people in their corn-fields, white people, or black, sometimes both together, would begin to sing, and being affected would begin to pray, and others would join with them, and they would continue their cries till some of them would find peace to their souls. Some account of this work was published in the newspapers at different times, and by this means spread through all the United States."

FEB. 3. I preached on Heb. 6. 11, 12. I rode that evening to friend Freeman's, whom I had not visited for five years past; I found him still an honest Baptist, and we were kindly entertained. Rode to Ross's, in Martin's County. The rise of the waters of the Roanoke River had inundated the lowlands more than a mile from the banks, and made the ferry altogether a wonderful sight. We came to our lodging about nine o'clock, and found a plain, kind-hearted host. I preached a funeral sermon;

my text, "The sting of death is sin." I spoke on the nature of the law; of sin—its guilt, power, nature, and the victory through Christ.

MAR. 17. I had about five hundred hearers at Samson Courthouse; to whom I enlarged on Peter's denial of his Master: 1. He was self-confident; 2. Followed afar off; 3. Mixed with the wicked; 4. Denied his discipleship, and then his Lord.

MAR. 23. I attended the quarterly meeting at the Beauty Spot; the weather was cold, but I had great assistance on Isa. 35. 1-6.

MAR. 5. I passed Dorchester, where there are the remains of what appears to have once been a considerable town; there are the ruins of an elegant church, and the vestiges of several well-built houses. We saw a number of good dwellings, and large plantations on the road leading down Ashley River. In the evening we reached the city of Charleston, having ridden about fifty miles.

MAR. 9. Brother Ellis preached in the morning. In the evening I felt some liberty in enlarging on Rom. 10. 1-3. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved," etc.

Riotous Opposition

MAR. 14. Our Conference began, and we had a very free, open time. It was a gracious season, both in the congregation and in the love feast. While another was speaking in the morning to a very crowded house, and many outside, a man made a riot at the door; an alarm at once took place; the ladies leaped out at the windows of the church, and a dreadful confusion ensued. Again, while I was speaking at night, a stone was thrown against the north side of the church; then another on the south; a third came through the pulpit window, and struck near me inside the pulpit. I, however, continued

to speak on ; my subject, "How beautiful upon the mountains are the feet of him that bringeth," etc.

This was the first of seven Conferences held this year. The others were Georgia, April 9; Holston, May 19; Amelia County, Virginia, June 17; Uniontown, July 22; Baltimore, September 10; Philadelphia, September 25.

MAR. 26. We rode from Finch's to Odell's new church, where we had a good time, while I enlarged on Titus 2. 14, and administered the Lord's Supper. Thence to Smith's, thirty miles. After preaching we had a night meeting, that prevented our getting to bed until about twelve o'clock. We had a comfortable cabin, and were very well entertained.

MAR. 27. I had but little freedom on, "The foundation of God standeth sure." Brothers Mason and Major spoke after me. I went alone into the woods, and found my soul profitably solitary in sweet meditation and prayer.

In Georgia

APR. 1. We crossed the Savannah at the Forks, and came where I much wanted to be—in Georgia. Nevertheless, I fear I shall have but little freedom here.

APR. 2. I rested, and compiled two sections, which I shall recommend to be put into our Form of Discipline, in order to remove from society, by regular steps, either preachers or people that are disorderly.

APR. 9. Our Conference began at the Forks of Broad River, where six members and four probationers attended. Brother Major was sick, and could not meet us. Soon after, he made his exit to his eternal rest.

APR. 10-11. I felt free, and preached with light and liberty each day. Many that had no religion in Virginia have found it after their removal into Georgia and South Carolina. Here at least the seed sprung up, wherever else it may have been sown. Our little Conference was

about £61 deficient in their quarterage, nearly one third of which was made up to them.

A Mountain Journey

APR. 28. After getting our horses shod we made a move for Holston, and entered upon the mountains; the first of which I called steel, the second stone, and the third iron mountain; they are rough, and difficult to climb. We were spoken to on our way by most awful thunder and lightning, accompanied by heavy rain. We crept for shelter into a little dirty house, where the filth might have been taken from the floor with a spade. We felt the want of fire, but could get little wood to make it, and what we gathered was wet. At the head of Watauga we fed, and reached Ward's that night. Coming to the river next day, we hired a young man to swim over for the canoe, in which we crossed, while our horses swam to the other shore. The waters being up, we were compelled to travel an old road over the mountains. Night came on—I was ready to faint with a violent headache—the mountain was steep on both sides. I prayed to the Lord for help. Presently a profuse sweat broke out upon me, and my fever entirely subsided. About nine o'clock we came to Gear's. After taking a little rest here we set out next morning for Brother Cox's, on Holston River. I had trouble enough. Our route lay through the woods, and my packhorse would neither follow, lead, nor drive, so fond was he of stopping to feed on the green herbage. I tried the lead, and he pulled back. I tied his head up to prevent his grazing, and he ran back. I was much fatigued, and my temper not a little tried. Arriving at the river, I was at a loss what to do, but providentially a man came along who conducted me across. This has been an awful journey to me, and this a tiresome day, and now, after riding seventy-five miles, I have thirty-five miles more to General Russell's.

MAY 3. We came to General Russell's, a most kind family in deed and truth.

MAY 20. After riding nearly thirty miles, we came to McNight's Chapel, in North Carolina. Here I preached on Peter's denial of Christ. Thence we went to Hill's.



HOME OF GENERAL WILLIAM RUSSELL, SALTVILLE, VIRGINIA.

Here Asbury was entertained in 1788, and often in later years.

After meeting we proceeded to the neat and well-improved town of Salem, making a journey, besides the labors of the day, of nearly forty miles.

MAY 25. Preached, and had a love feast and sacrament. I then rode to the widow Dick's; many were waiting here, and the power of God was felt by some while I enlarged on Isa. 55. 1-3.

MAY 26. We had a good time at Martin's. Leaving this, on our way to Stamfield, we were obliged to swim

our horses across Dan River, and losing our road made it late before we arrived.

Ethiopia Stretches Out Her Hand

JUNE 1. At Clayton's there are a hundred blacks joined in society; and they appear to have real religion among them—here Ethiopia doth stretch out her hand unto the Lord. I suppose there were not less than a thousand souls at preaching.

JUNE 8. We had a gracious season; it was a memorable day, and my soul was much blessed. After meeting we hastened to Petersburg, where I preached on 2 Cor. 5. 20. Our elders and deacons met for Conference; all things were brought on in love. The town folks were remarkably kind and attentive, the people of God in much love.

JUNE 13. I preached a pastoral sermon, under a large arbor near the borders of the town, on 1 Tim. 4. 13-16, with consolation. Ordained Henry Ogburn and John Baldwin deacons, and Edward Morris and Ira Ellis elders.

JUNE 19. Heavy rains, bad roads, straying, bewildered in the woods—through all these I worried to Murphy's. Great was the cross under which I spoke on "The grace of God that bringeth salvation," etc. I had a high fever, and was otherwise distressed in body, and ill at ease in mind. I was afraid the medicine I had made use of would be injurious to me in consequence of my getting wet.

Preaches to a Whole Settlement

JULY 8. Reached McNeal's, on the Little Levels, where almost the whole settlement came together, with whom I found freedom on Matt. 11. 28-30. Our Brother Phœbus had to answer questions until evening.

JULY 10. We had to cross the Alleghany Mountain again, at a bad passage. Our course lay over mountains

and through valleys, and the mud and mire was such as might scarcely be expected in December. We came to an old, forsaken habitation in Tyger's Valley. Here our horses grazed about, while we boiled our meat. Midnight brought us up at Jones's, after riding forty or perhaps fifty miles. The old man, our host, was kind enough to wake us up at four o'clock in the morning. We journeyed on through devious lonely wilds, where no food might be found except what grew in the woods or was carried with us. We met with two women who were going to see their friends, and to attend the quarterly meeting at Clarksburg.

Trying Itinerant Experiences

Near midnight we stopped at A——'s, who hissed his dogs at us; but the women were determined to get to quarterly meeting, so we went in. Our supper was tea. Brothers Phœbus and Cook took to the woods; old —— gave up his bed to the women. I lay along the floor on a few deerskins with the fleas. That night our poor horses got no corn, and next morning they had to swim across Monongahela. After a twenty miles' ride we came to Clarksburg, and man and beasts were so outdone that it took us ten hours to accomplish it. I lodged with Colonel Jackson. Our meeting was held in a long, close room belonging to the Baptists. Our use of the house, it seems, gave offense. There attended about seven hundred people, to whom I preached with freedom; and I believe the Lord's power reached the hearts of some. After administering the sacrament I was well satisfied to take my leave. We rode thirty miles to Father Haymond's, after three o'clock, Sunday afternoon, and made it nearly eleven before we came in. About midnight we went to rest, and rose at five o'clock next morning. My mind has been severely tried under the great fatigue endured both by myself and

my horse. O, how glad should I be of a plain, clean plank to lie on, as preferable to most of the beds; and where the beds are in a bad state the floors are worse. The gnats are almost as troublesome here as the mosquitoes in the lowlands of the seaboard. This country will require much work to make it tolerable. The people are, many of them, of the boldest cast of adventurers, and with some the decencies of civilized society are scarcely regarded, two instances of which I myself witnessed. The great landholders who are industrious will soon show the effects of the aristocracy of wealth, by lording it over their poorer neighbors, and by securing to themselves all the offices of profit or honor. On the one hand, savage warfare teaches them to be cruel; and on the other, the preaching of Antinomians poisons them with error in doctrine. Good moralists they are not, and good Christians they cannot be, unless they are better taught.

Conference at Wilmington

AUG. 22. Our Conference began at Uniontown. We felt great peace while together, and our counsels were marked by love and prudence. We had seven members of Conference and five probationers. I preached on 1 Pet. 5. 7; and Brother Whatcoat gave us an excellent discourse on, "O man of God, flee these things." After sitting four days we concluded our Conference.

AUG. 28. Came over the mountains along very bad roads. Brother Whatcoat and myself were both sick. We stopped at Simpkins's, and were comfortably entertained.

AUG. 29. Reached Barratt's, where we had a little rest and peace. We had left our horses at Old Town, on the other side of the river, but I thought it best to have them brought over, and so it was; for that night there were two stolen.

AUG. 10. Preached at Bath. I received heavy tidings from the college: both our teachers have left—one for incompetency, and the other to pursue riches and honors; had they cost us nothing, the mistake we made in employing them might be the less regretted. I have read one volume of Church History, by Mosheim, containing an account of the state of ecclesiastical matters in Germany, and the different churches.

A Lame Discourse

AUG. 17. I attempted to preach at Bath, on “the lame and the blind;” the discourse was very lame; and it may be, I left my hearers as I found them—blind.

I am now closely engaged in reading, writing, and prayer. We have great rains, and are obliged to keep close house, but we have a little of almost everything to improve the mind—the languages, divinity, grammar, history, and belles-lettres; my great desire is to improve in the best things.

SEPT. 10. Our Conference began in Baltimore. I chose not to preach while my mind was clogged by business with so many persons, and on so many subjects.

SEPT. 15-17. Three days were spent at Cokesbury in examining and arranging the temporal concerns of the college.

SEPT. 21. I preached with some satisfaction, morning and evening, in Philadelphia. On Monday our Conference began and held until Friday, twenty-sixth.

SEPT. 29. Rode to New York. Next day our Conference began, and continued until Saturday the fourth of October.

OCT. 22. I was very alarming; seldom, if ever, have I felt more moved. We came away, and rode twenty-five miles, having nothing to eat from eight o'clock in the morning till six at night. My body was weak, but my soul was kept in peace. Knowing the obligations I am

under to pay money to several persons to whom the college is indebted, my mind is much exercised, and I feel heavily the weight of such responsibility.

Nov. 1 (Virginia). Attended a quarterly meeting at Garrettson Chapel. O how changed! A preacher absent nearly nine weeks from his circuit, failing to give proper notice of the quarterly meeting. Other persuasions are less supine; and their minister boldly preaches against the freedom of the slaves. Our Brother Everett, with no less zeal and boldness, cries aloud for liberty, emancipation.

Nov. 8. At Annamessex quarterly meeting I was at liberty on Rev. 3. 20. Again I preached on, "Fear not, little flock," etc. Most of our members in these parts have freed their slaves.

A Precious Season

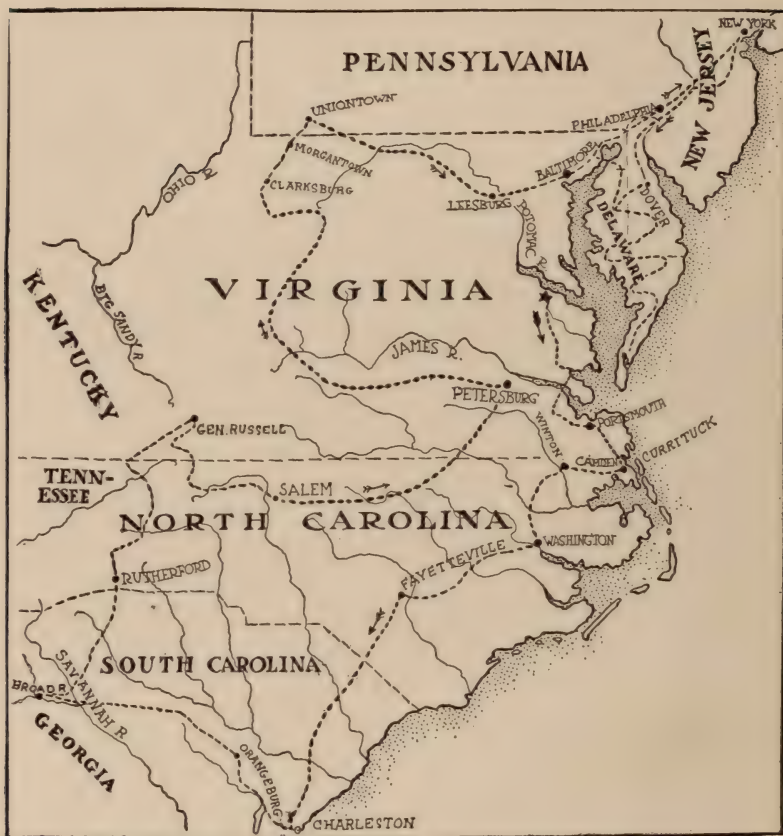
Nov. 12. We had a precious season at the line chapel on Rev. 3. 18: "I counsel thee to buy of me gold tried in the fire," etc. After meeting I rode to Broad Creek. We have traveled little less than two hundred miles a week.

Nov. 22-23. Attended quarterly meeting at William Frazier's; there was some quickening among the people each day. We crossed Choptank to Bolingbroke—death! death! The second day of our meeting a great power went through the congregation, and a noble shout was heard among the people.

Nov. 29. In times past I have felt some disagreeable impressions on my mind about the college being burned; now I have heard of an attempt to do it; but I trust the Lord will encamp about the house.

DEC. 9. We had a damp ride to Cokesbury, and found it was even as it had been reported to us: an attempt had been made to burn the college by putting fire into one of the closets; but some of the students made a timely discovery, and it was extinguished. I stayed two days and

expended more than £100, and felt my spirits tried. I put the young men to board in the college. We have



BISHOP ASBURY'S EPISCOPAL ROUND, 1788.

some promising youth among them for learning, but they want religion.

CHRISTMAS DAY. I preached in the open house at Fairfield's, on Isa. 9. 6. I felt warm in speaking, but there was an offensive smell of rum among the people.

DEC. 27. At the Presbyterian church in Lancaster,

there was a divine stir in the congregation. Envy and disputation have been injurious to the work of God in these parts. I found our opposing the doctrine of final perseverance had given offense: a house of our own will alone fix us properly.

JAN. 1, 1789. After waiting about two hours the wind suddenly calmed, and I crossed Rappahannock and came to Cheesecake.

JAN. 13. An appointment had been made at Mabry's Chapel, but the sleet and rain hindered the people from attending; so I preached at Brother Theweett's to about six preachers and as many members.

JAN. 14. I had about three hundred hearers at the Low Ground chapel: our brethren shouted while I enlarged on Isa. 63. 1. I have felt very solemn for two or three days past, as though God would speak through me to the souls of the people.

FEB. 3. I stopped on my way at Dr. King's, and took dinner, and had my horse shod. By some means my appointments have not been published. Came to the Green Ponds, in South Carolina, where there was an appointment for me; I felt a little comforted. I have ridden about one hundred and forty miles in the last seven days, through a very disagreeable part of the country to travel when the waters are high. I have had various exercises, and have suffered hunger, fatigue, and fever, and have not had a comfortable bed for a week past.

FEB. 8. Notwithstanding the rain, we had many to hear at Flower's. It was in due season that I was led out here on Peter's denial of his Master, for there has been a great falling away, particularly by drunkenness; this was not told me till after preaching.

FEB. 10. Came, after a ride of forty miles, to Georgetown, and lectured on Isa. 40. 1-9.

FEB. 13. Rode forty-five miles to Wappataw, and next day arrived in Charleston in sweet peace of soul.

FEB. 20. I spoke very pointedly on Rev. 3. 20-22, but the people are of small spiritual understanding. Lord, stir them up! I was closely employed in making my plan, and arranging the papers for Conference. I made out a register of all the preachers on the continent who bear the name of Methodists.

FEB. 22. Very rainy, but I had about a hundred blacks and nearly fifty whites to hear me. I preached also in the afternoon, and at night.

FEB. 24. I set out for Edisto Circuit, journeying up the south side of Ashley River. Here live the rich and great who have houses in the city and country, and go backward and forward in their splendid chariots; the land, however, with the exception of the rice fields, is barren, the weather is cold; but my soul has peace—full and flowing peace. After riding thirty-six miles I was kindly entertained by Mr. Giveham.

Coke Again in America

FEB. 26. Rode to Bruton's, and enjoyed uncommon happiness in God. Sometime in the night Dr. Coke came in; he had landed in Charleston about three hours after I left the city; next day we both spoke at Ridgell's.

MAR. 1. We spent the day at Chester's; we had very few hearers, occasioned, in part, by a black man's preaching not far distant.

MAR. 2. The doctor and myself both preached at Puckett's. Thence we set out with a design to reach Treadway's, but were greatly deceived, and went up the road that leads to Ninety-six; at last we thought we had gone far enough, and stopped at a house twenty-one miles from the place whence we started, and still farther from the place we aimed at.

MAR. 8. Our Conference began at Grant's.

There were eleven Conferences this year. They were small, and it is stated that having so many so near together gave dissatisfaction to many of the preachers.

Here we have a house for public worship; and one also at Merriweather's. On Thursday we appointed a committee to procure five hundred acres of land for the establishment of a school in the state of Georgia. Conference being ended, we directed our hasty steps back to Charleston, calling at the several places we attended on our journey hither.

Receives Last Letter from Wesley

MAR. 15. We reached the city, having ridden two hundred miles in about five days and two hours. Here I received a bitter pill from one of my greatest friends.

He refers to a letter from Mr. Wesley, the last he ever received from him—Wesley was 86 years old at this time—in which the founder of Methodism unjustly accuses Asbury of striving to make himself great.

Praise the Lord for my trials also—may they all be sanctified!

MAR. 17-19. Were spent in Conference; it was a time of peace and love. My mind was much hurried with book and other temporal concerns. We had an unkind attack published against us relative to our slave rules; it was answered to purpose. I had not much doubt who the author of this unworthy work was.

MAR. 22. Dr. Coke preached an ordination sermon in the forenoon; and in the afternoon I felt lively in soul while I enlarged on Ezek. 33. 5.

MAR. 26. I was hurried away to preach a funeral sermon. I have ridden about one hundred and fifty miles, and preached three times since I left Charleston, last Monday morning.

APR. 3 (North Carolina). Preached by the way, and came to Randall's, twenty miles. We have ridden three hundred miles in about nine days, and our horses' backs are bruised with their loads. I wish to send an extra preacher to the Waxsaws, to preach to the Catawba

Indians: they have settled among the whites on a tract of country twelve miles square.

APR. 5. We had a move while I was speaking on Isa. 33. 14, 15. Some souls were brought to experience peace with God. Here Dr. Coke came up with us. We expect to continue together for some time. We had a long ride to Jones's. I preached there, and continued on to McKnight's, on the Yadkin.

APR. 10. We opened our Conference, and were blessed with peace and union. Our brethren from the westward met us, and we had weighty matters for consideration before us.

MAY 3. Was a great day to saints and sinners. God has wrought wonderfully in Brother Pigman's neighborhood. Fifty or sixty souls have been suddenly and powerfully converted to God. Came to Baltimore, and had very lively meetings. Multitudes came to hear, and great cries were heard among the people, who continued together until three o'clock in the morning. Many souls professed to be convicted, converted, sanctified. On reaching Cokesbury, we found that here also God was working among the students. One, however, was expelled. We revised our laws, and settled our temporal concerns.

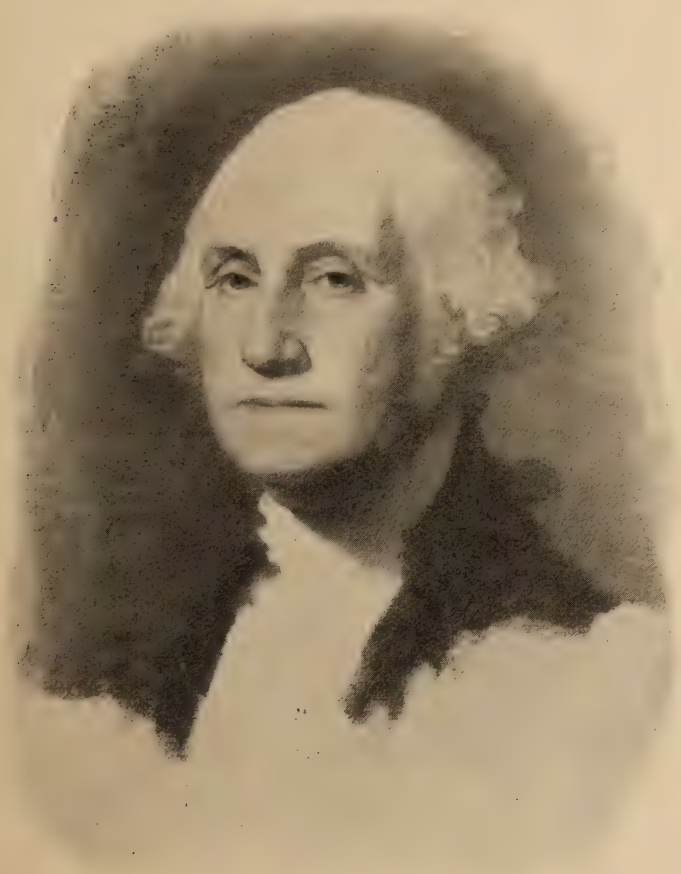
An Event of Striking Interest

MAY 28. Our Conference began in New York.

All things were conducted in peace and order. Our work opens in New York State. New England stretcheth out the hand to our ministry, and I trust thousands will shortly feel its influence.

At this Conference an event of no little interest occurred, of which Asbury makes no mention in his Journal. It is doubtful, indeed, if either he or Bishop Coke realized its full significance. In 1788 the adoption of the Constitution of the United States had been declared.

and Washington was thereupon elected President. His inauguration took place in New York, April 30, 1789.



GEORGE WASHINGTON.

Conference being in session, Asbury suggested to it the propriety of presenting a congratulatory address to the

President. The Conference approved and appointed the two bishops to draw up the address. They did so, presented it the same day to the Conference for adoption, and then proceeded with it to the President, an appointment to receive them having been arranged by Dickins and Morrell. The duty of reading the address devolved upon Asbury. The address and the reply of the President were as follows:

Methodist Address to the President

"To the President of the United States.

"SIR: We, the bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the presidentship of these states. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and, under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glorious Revolution as we believe ought to be reposed in man.

"We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe which you have repeatedly expressed, acknowledging him the source of every blessing, and particularly of the most excellent Constitution of these states, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts

of his Holy Spirit, that he may enable you to fill up your important station to his glory, the good of his church, the happiness and prosperity of the United States, and the welfare of mankind."

Washington's Reply

"To the Bishops of the Methodist Episcopal Church in the United States of America.

"GENTLEMEN: I return to you individually, and through you to your society collectively in the United States, my thanks for the demonstrations of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall be my endeavor to manifest the purity of my inclinations for promoting the happiness of mankind, as well as the sincerity of my desire to contribute whatever may be in my power toward the civil and religious liberties of the American people. In pursuing this line of conduct, I hope, by the assistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me.

"It always affords me satisfaction when I find a concurrence of sentiment and practice between all conscientious men, in acknowledgments of homage to the great Governor of the universe, and in professions of support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced that I shall always strive to prove a faithful and impartial patron of genuine vital religion, I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and that I likewise implore the divine benediction on yourselves and your religious community."

MAY 31. We had a gracious season to preachers and people, while I opened and applied Isa. 25. 6-8: "And in

this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he will destroy in this mountain," etc.

Coke Sails for England

JUNE 5. Dr. Coke left us and went on board the Union for Liverpool. My soul retires into solitude, and to God. This evening I was enabled to speak alarmingly, and felt my heart much engaged for about thirty minutes on Isa. 29. 17-19.

JUNE 19. I preached in a barn on the North River; my hearers were chiefly Low Dutch. Our congregations are small; the craft is in danger; we are therefore not to wonder if we meet with opposition. To begin at the right end of the work is to go first to the poor; these will, the rich may possibly, hear the truth; there are among us who have blundered here. I feel as if I wanted to get across the river; I am pressed in spirit, and pity our preachers who labor here; it seems as if I should die among this people with exertions and grief.

JUNE 22. Rain and business prevented most of the people from attending at Newburgh, except a few women. I felt moved while I spoke on Isa. 63.

JUNE 27. Rode to the stone church; and found stony hearts. The Methodists ought to preach only in their own houses; I have done with the houses of other people. Brother Whatcoat bore the cross and preached for me here. When I see the stupidity of the people, and the contentiousness of their spirit, I pity and grieve over them. I have hard labor in traveling among the rocks and hills.

JUNE 29. I had no small trial with Adam Cloud, who was once a preacher among us and disowned. He had in some instances fallen short of his quarterage during his ministry, and now insisted on my paying him his

deficiencies; I did not conceive that in justice or conscience this was required of me; nevertheless, to get rid of him, I gave him £14.

JULY 3. Came to Philadelphia; here I found enough to do. My soul longs for more religion in this city; I am distressed for these people. Twenty years have we been laboring in Pennsylvania, and there are not one thousand in society; how many of these are truly converted God knows.

JULY 19. Came to Rowlett's and dined; thence we set out and reached Pittsburg, twenty-five miles; I preached in the evening to a serious audience. This is a day of very small things; what can we hope? yet, what can we fear? I felt great love to the people, and hope God will arise to help and bless them.

JULY 21. I spoke on, "The Son of man is come to seek and to save that which was lost;" we were crowded, and I felt more courage. The night before, the rude soldiers were talking and dancing about the door; but now they were quiet and mute; this, I judged, might be owing to the interference of the officers, or magistracy.

JULY 22. We left Pittsburg, and came by the Allegheny River to Wilson's, who was formerly an elder in the Presbyterian Church. Brothers Green, Willis, and Conway were my companions on the road.

Communicates with Seneca Indians

JULY 25. We came to Uniontown, where there appeared to be some melting love among the people. Now I believe God is about to work in this place. I expect our circuits are better supplied than formerly; many of the people are alive to God, and there are openings in many places. I wrote a letter to Cornplanter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men, and send messengers to publish the glad tidings of salvation among them.

JULY 31. I crossed the mountain, and lodged, I trust for the last time, at S——'s. Preached at Barratt's, to a dry, unfaithful people. The number of candidates for the ministry are many; from which circumstance I am led to think the Lord is about greatly to enlarge the borders of Zion.

AUG. 8 (Virginia). When I behold the conduct of the people who attend the Springs, particularly the *gentry*, I am led to thank God that I was not born to riches; I rather bless God that I am not in hell, and that I cannot partake of pleasure with sinners. I have read much, and spoken but little, since I came here.

AUG. 29. Our quarterly meeting began in the woods near Shepherdstown; we had about seven hundred people; I felt energy and life in preaching, and power attended the Word. Brother Willis spoke, and the Lord wrought powerfully.

AUG. 30. Was a high day—one thousand or fifteen hundred people attended; sinners began to mock, and many cried aloud; and so it went. I was wonderfully led out on Psa. 145. 8-12, and spoke, first and last, nearly three hours.

SEPT. 8. Preached in town and at the Point. The last quarterly meeting was a wonder-working time: fifty or sixty souls, then and there, appeared to be brought to God; people were daily praying from house to house, some crying for mercy, others rejoicing in God, and not a few, day after day, joining in society for the benefit of religious fellowship. Praise the Lord, O my soul!

Visits from House to House

I spent some time in visiting from house to house, and begging for the college. The married men and the single men, the married women and the single women, I met apart, and was comforted. Many of the children of the Methodists are the happy subjects of this glorious

revival. We have more members in Baltimore than in any city or town on the continent besides.

SEPT. 14. Came to Daniel Evans's, one of our oldest members, and his house one of our oldest stands; to this day he has continued to be steadfast. The Lord has now made bare his arm, and brought in forty or fifty young people, among whom are some of his own children, for whom so many prayers have been offered up to God; the fire of the Lord spreads from house to house, and from heart to heart.

Visits Cokesbury College

SEPT. 21. Rode in the evening to Cokesbury. I found I. Stewart had gone to his final rest; he was a pious lad who kept too close to his studies. He praised God to the last, even when he was delirious; it made the students very solemn for a season.

SEPT. 28. After a long absence I preached at Bush Forest Chapel; this was one of the first houses that was built for the Methodists in the state of Maryland, and one of the first societies was formed here. They had been dead for many years; of late the Lord has visited this neighborhood, and I suppose, from report, fifty souls have been converted to God.

OCT. 5. We had a meeting of the principal members, to consult about the incorporation of our church.

OCT. 6. After twenty years' preaching they have built a very beautiful meetinghouse at Burlington; but it is low times there in religion. At New Mills both preachers and people appeared to feel, and the watch-night was attended with some breathings after God.

OCT. 12. I returned to Philadelphia, where there were five criminals hanged; one of them was converted.

OCT. 14. I preached at Wilmington, on the dedication of our new chapel; thus far are we come after more than twenty years' labor in this place.

OCT. 18. Preached on, "The Lord whom ye seek, shall suddenly come to his temple." Ordained William Jessop and John Baldwin, elders. We have had encouraging intelligence of an opening in New England; we shall send Jacob Brush to assist Jesse Lee, who has been some time visiting those parts. Reached Judge White's in the evening, and rested there.

A School for Boys

Nov. 3. The school for the charity boys much occupies my mind. Our annual expenditure will amount to £200, and the aid we get is but trifling. The poverty of the people, and the general scarcity of money, is the great source of our difficulties. The support of our preachers, who have families, absorbs our collections, so that neither do our elders nor the charity school get much. We have the poor, but they have no money; and the worldly, wicked rich we do not choose to ask. I have ridden about one hundred miles from Sunday morning till Tuesday night; at the same time very sick with a cold and influenza, which spreads in almost every family.

Nov. 8. At the love feast the young were greatly filled, and the power of the Most High spread throughout. It appeared as if they would have continued till night if they had not been in some measure forced to stop that we might have public worship. I stood near the window, and spoke on Isa. 64. 1-5. There was a stir, and several sinners went away. There were very uncommon circumstances of a supernatural kind said to be observed at this meeting. The *saints of the world* are dreadfully displeased at their work; which, after all, is the best evidence that it is of God.

Nov. 20. Being the day of our quarterly meeting fast, we strove to keep it as well as our feeble bodies would admit.

Nov. 22. There was a shaking among the people:

some were alarmed; some professed to be justified, and others sanctified; while the wicked brought with them much of the power of Satan. I received some relief from my poor orphans.

Nov. 29. I preached at Duck Creek. Stopped, and gave them a discourse at Middletown; and spent the evening with a worthy, kind friend. A number of dear old brethren accompanied me to Cokesbury, where we had an examination of the boys, and stationed eleven on charity. Thence we hastened on to Baltimore.

Asbury's Council Convenes

DEC. 3. Our Council was seated, consisting of the following persons, namely: Richard Ivey, from Georgia; Reuben Ellis, South Carolina; Edward Morris, North Carolina; Philip Bruce, North district of Virginia; James O'Kelly, South district of Virginia; Lemuel Green, Ohio; Nelson Reed, Western Shore of Maryland; Joseph Everett, Eastern Shore; John Dickins, Pennsylvania; James O. Cromwell, Jersey; and Freeborn Garrettson, New York. All our business was done in love and unanimity. The concerns of the college were well attended to, as also the printing business. We formed some resolutions relative to economy and union, and others concerning the funds for the relief of our suffering preachers on the frontiers. We rose on the eve of Wednesday following. During our sitting we had preaching every night; some few souls were stirred up, and others converted. The *prudence* of some had stilled the noisy ardor of our young people; and it was difficult to rekindle the fire. I collected about £28 for the poor suffering preachers in the West. We spent one day in speaking our own experiences, and giving an account of the progress and state of the work of God in our several districts; a spirit of union pervades the whole body, producing blessed effects and fruits.

This Council was Asbury's idea. Nearly five years had passed since the Christmas Conference, and there had been no general meeting of the preachers. Asbury did not see the need of a General Conference and proposed the formation of a Council, to be composed of men selected by himself, and with almost plenary powers. It met with much opposition, and was only twice assembled.

DEC. 25. On Christmas Eve I made a visit to Counselor Carter, a very social gentleman, a Baptist. After preaching we had fifteen miles to ride, and twenty miles the next morning to Lancaster quarterly meeting.

DEC. 29. After waiting at the ferry about four hours we made an attempt to cross in an old boat, with tattered sails, which gave way near the middle of the river; through mercy we got safe over. Thence directing our course to Turk's Ferry, a poor old negro made out to get us across in a little flat.

JAN. 1, 1790. No appointment for preaching. We are bound to the South, and shall proceed on as fast as we can.

JAN. 2. We were refreshed in the evening. Next day (Sabbath) I preached at Chickahominy Church once more. Sinners, Pharisees, backsliders, hypocrites, and believers were faithfully warned; and of all these characters there were doubtless a goodly number in the large congregation which attended. Brother Bruce went to Brown's, and Brother Whatcoat and myself to Welden's.

Ferries Dangerous and Expensive

JAN. 4. We crossed James River, with a fresh wind ahead, and only two poor blacks, where four ferrymen are necessary. Two brigs under sail came down full upon us, and we had hard work to get out of their way. These large ferries are dangerous and expensive; our ferriages alone have cost us £3 since we left Annapolis.

JAN. 12. From Mabry's we came to Brunswick quarterly meeting, where there was a considerable quickening,

and manifestation of the Lord's power. We had a good meeting at Roanoke Chapel; I rejoiced that the society had increased to more than hundred souls.

Beginning of the O'Kelly Controversy

I received a letter from the presiding elder of this district, James O'Kelly; he makes heavy complaints of my power, and bids me stop for one year, or he must use his influence against me. Power! power! there is not a vote given in a Conference in which the presiding elder has not greatly the advantage of me. All the influence I am to gain over a company of young men in a district must be done in three weeks; the greater part of them, perhaps, are seen by me only at Conference, while the presiding elder has had them with him all the year, and has the greatest opportunity of gaining influence. This advantage may be abused; let the bishops look to it. But who has the power to lay an embargo on me, and to make of none effect the decision of all the Conferences of the Union?

This was the opening gun of the famous controversy which resulted in O'Kelly's withdrawal from the church at the General Conference in 1792, and the formation by him of a separate church to which he gave the name of the Republican Methodist Church.

JAN. 22. Came to Rainey's, in Orange County, to a quarterly meeting, where seven of our preachers met together. The first day the people were dull; the second our congregation was large; my subject was, "We will give ourselves to prayer and the ministry of the Word." I ordained Thomas Anderson to the office of an elder. We rode through a heavy rain sixteen miles to our friend Burr's; here they have built us a complete house of the heart of oak. Proceeded twelve miles to Rocky River, and preached at McMaster's Chapel; afterward we had a night meeting, and upon the whole I believe we were

speaking about four hours, besides nearly two spent in prayer.

JAN. 30. Since we crossed Roanoke River, we have passed through Warren, Granville, Wake, Chatham, Orange, Randolph, and Richmond Counties, in North Carolina. After passing Hedge Cock Creek I preached at Night's Chapel, on "My grace is sufficient for thee"; there was some quickening, and I was blest. It is no small exercise to ride twenty miles, or more, as we frequently do, before twelve o'clock; taking all kinds of food and lodging, and weather too, as it comes, whether it be good or bad. I saw the hand of the Lord in preserving my life and limbs when my horse made an uncommon start and sprung some yards with me; it was with difficulty I kept the saddle.

Reads Thomson's Seasons

FEB. 1. I have lately read Thomson's Seasons, containing upward of two hundred pages. I find a little wheat and a great deal of chaff. I have read great authors, so called, and wondered where they found their finery of words and phrases; much of this might be pilfered from the Seasons without injury to the real merit of the work; and doubtless it has been plucked by literary robbers, and my wonder may cease.

FEB. 10. Came to Charleston. Here I received good news from Baltimore and New York: about two hundred souls have been brought to God within a few weeks. I have been closely occupied in writing to Europe and to different parts of this continent. We feel a little quickening here. Brother Whatcoat preaches every night.

The Continent Aflame

FEB. 13. The preachers are coming in to the Conference. I have felt fresh springs of desire in my soul for a revival of religion. O, may the work be general! It

is a happy thing to be united as is our society. The happy news of the revival of the work of God flies from one part of the continent to the other.

Powers of the Council

FEB. 15. Our Conference began. Our business was conducted in great peace and love. The business of the Council came before us, and it was determined that the concerns of the college, and the printing, should be left with the Council to act decisively upon; but that no new canons should be made, nor the old altered, without the consent of the Conference; and that whatever was done on this head should come in the shape of advice only.

FEB. 17. I preached on, "If thou take forth the precious from the vile, thou shalt be as my mouth." It was a searching season; several spoke and prayed, and we had noise enough. The evening before an extract of sundry letters from New York and Baltimore was read in the congregation, at which saints and sinners were affected. But we have not a sufficient breastwork. Our friends are too mute and fearful, and many of the outdoors people are violent and wicked, but I have hopes that some hundreds in the city will be converted by this time next year. Our Conference resolved on establishing Sunday schools for poor children, white and black.

There were fourteen Conferences held in 1790, this being the first. In the Minutes of this year appear the following question and answer. This is the first account we have of Sunday schools in America:

"Ques. What can be done in order to instruct poor children, white and black, to read?

"Ans. Let us labor, as the heart and soul of one man, to establish Sunday schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers, to teach, gratis, all that will attend and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The council shall compile a proper schoolbook, to teach them learning and piety."

MAR. 4. I preached with liberty in a new church, near Fan's Bridge. We have been exercised in public night and day; frequently we have not more than six hours' sleep; our horses are weary, and the houses are so crowded that at night our rest is much disturbed. Jesus is not always in our dwellings; and where he is not, a pole cabin is not very agreeable. Provisions for man and horse we have plenty of. Our journeys are about thirty miles, day by day; but under all these trials I enjoy peace and patience, and have much of the love of God, and have a great desire to do his will.

MAR. 10. Our Conference began at Grant's. We had preaching every day, and there were some quickenings among the people. Our business was conducted in peace and unanimity. The deficiencies of the preachers, who receive a salary of \$64 per annum from this Conference, amounted to £74 for the last year.

MAR. 11. We had a rainy day, yet a full house, and a living love feast. Some souls were converted, and others professed sanctification. I had some opening in speaking from Ezek. 2. 7. We have a prospect of obtaining a hundred acres of land for every £100 we can raise and pay, for the support of Wesley and Whitefield School. On Monday we rode out to view three hundred acres of land offered for the above purpose.

The Chapel at Bibb's Crossroads

MAR. 16. We set out on our journey, and came to the new chapel at Bibb's Crossroads. I preached with some life and liberty, and ordained Brother Bennet Maxey to the office of deacon. I spent the evening at Brother Herbert's, where lie interred the remains of dear Brother Major. I was told that a poor sinner was struck with conviction at his grave, and thought he heard the voice of God calling him to repentance.

MAR. 22. We have traveled about six hundred miles

in about three weeks, besides the time taken up in Conference. Thou, Lord, wilt have mercy, and save both man and beast! I expect Providence brought us this way, to pity and to help the people.

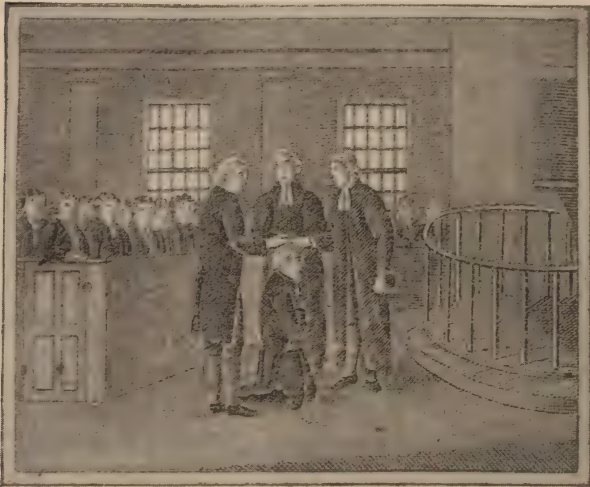
Asbury's Forebodings

MAR. 26. Rode about twenty-two miles. Stopped at Colonel Graham's, dripping wet with rain. He received us, poor strangers, with great kindness, and treated us hospitably. We had awful thunder, wind, and rain. I was still ill with a complaint that terminated the life of my grandfather Asbury, whose name I bear; perhaps it will also be my end. We were weather-bound until the twenty-ninth of March. For several days I have been very sick and serious. I have been enabled to look into eternity with some pleasure. I could give up the church, the college, and schools; nevertheless, there was one drawback—What will my enemies and mistaken friends say? Why, that he hath offended the Lord, and he hath taken him away. In the afternoon I felt somewhat better. Brother Whatcoat preached a most excellent sermon on, "The kingdom of God is not in word but in power"—not in sentiments or forms, but in the convincing, converting, regenerating, sanctifying power of God. I am making close application to my Bible. Nothing can take the place of God's Word.

APR. 3. Quarterly meeting began. Brother Whatcoat and myself both preached, and there was a reviving among both white and black, and I trust some souls were blessed.

APR. 4. Was a serious day; none were admitted to our private meetings but members; many spoke, and most felt the power of God. We then hasted to the Globe chapel, where the people met but had not patience to wait; we had a rough road, and John's River to cross twenty times.

APR. 6. We were compelled to ride through the rain, and crossed the Stone Mountain; those who wish to know how rough it is may tread in our path. What made it worse to me was that while I was looking to see what was become of our guide I was carried off with full force against a tree that hung across the road some distance from the ground, and my head received a very



ASBURY'S CONSECRATION AS BISHOP.

From an old print.

great jar, which, however, was lessened by my having on a hat that was strong in the crown. We came on to the dismal place called Roan's Creek, which was pretty full. Here we took a good breakfast on our tea, bacon, and bread. Reaching Watauga, we had to swim our horses, and ourselves to cross in a canoe; up the Iron Mountain we ascended, where we had many a seat to rest, and many a weary step to climb. At length we came to Greer's, and with gladness halted for the night.

APR. 7. We reached Nelson's Chapel about one o'clock, after riding about eighteen miles. Now it is that we must prepare for danger, in going through the wilderness. * I received a faithful letter from Brother Poythress in Kentucky, encouraging me to come. This letter I think well deserving of publication. I found the poor preachers indifferently clad, with emaciated bodies, and subject to hard fare; yet I hope they are rich in faith.

APR. 11. The man of the house is gone after some horses, supposed to be stolen by Indians. I have been near fainting; but my soul is revived again, and my bodily strength is somewhat renewed. If these difficulties, which appear to impede my path, are designed to prevent my going to Kentucky I hope to know shortly.

A Heavily Laden Horse

APR. 12. We loaded Brother Anderson's little horse with my great bags, and two pair smaller; four saddles, with blankets and provender. We then set out and walked ten miles, and our horses were brought to us, and those who brought them were pleased to take what we pleased to give.

APR. 13. We came back to A——'s, a poor sinner. He was highly offended that we prayed so loud in his house. He is a distiller of whisky, and boasts of gaining £300 per annum by the brewing of his poison. We talked very plainly, and I told him that it was of necessity, and not of choice, we were there; that I feared the face of no man. He said he did not desire me to trouble myself about his soul. Perhaps the greatest offense was given by my speaking against distilling and slaveholding, but why shall we not speak?

APR. 18. Brother Whatcoat preached at General Russell's, on the birth, character, and office of John the Baptist.

APR. 20. From December 14, 1789, we compute to have traveled two thousand five hundred and seventy-eight miles. Hitherto hath the Lord helped. Glory! glory to our God! My mouth shall sing thy praises, O Lord!

APR. 21 (Virginia). We had a good prayer meeting at General Russell's. This family is lavish in attentions and kindness. I was nursed as an only child by the good man and woman of the house, and indeed by all the family. God Almighty bless them and reward them!

Preaches at a Frontier Station

APR. 28. I preached at Brother B——'s, a frontier house, and a station. In time past, a person was killed here by the Indians. The people showed their zeal in purchasing two magazines and several hymn books. Some say nothing but whisky will bring money; but I proved the contrary, and I give them credit.

APR. 29. We rode down to Blackmore's Station; here the people have been fortified on the north side of Clinch. Poor Blackmore has had a son and daughter killed by the Indians. They are of opinion here that the Cherokees were the authors of this mischief. I also received an account of two families having been killed, and of one female that was taken prisoner and afterward retaken by the neighbors and brought back.

APR. 30. Crossed Clinch about two miles below the fort. In passing along I saw the precipice from which Blackmore's unhappy son leaped into the river after receiving the stroke of a tomahawk in his head; I suppose, by the measure of my eye, it must be between fifty and sixty feet descent; his companion was shot dead upon the spot; this happened on the sixth of April, 1789. We came a dreary road over rocks, ridges, hills, stones, and streams, along a blind, tortuous path, to Moccasin Gap and Creek; thence to Smith's Ferry across the North

Branch of Holston. Here I found some lies had been told on me; feeling myself innocent, I was not moved.

A Dream and Its Fulfillment

MAY 3. I preached at Brother Payne's, and had some encouragement among our Maryland people. Sabbath night I dreamed the guard from Kentucky came for me; and mentioned it to Brother Whatcoat. In the morning I retired to a small stream for meditation and prayer, and while there saw two men come over the hills. I felt a presumption that they were Kentucky men, and so they proved to be; they were Peter Massie and John Clark, who were coming for me with the intelligence that they had left eight men below. After reading the letters and asking counsel of God, I went with them.

MAY 6. We came to Crabbe's, at the lower end of the Valley, and were occupied in collecting our company.

MAY 7. We formed the whole of our company at the Valley station; besides Brother Whatcoat and myself, we were sixteen men, having thirteen guns only. We moved on very swiftly, considering the roughness of the way, traveling, by my computation, thirty-five miles to-day. Next day we reached Rich Land Creek, and encamped on the road about nine o'clock at night, having made, by computation, forty-five miles.

A Curious Rock

MAY 9. We traveled about fifty miles, and next day forty-five miles, and reached Madison Courthouse, passing the branches of Rock Castle River; on our journey we saw the rock whence the river derives its name; it is amazing, and curious, with appearances the most artificial I have ever seen; it is not unlike an old church or castle in Europe. We stopped at M——'s, whose wife, now a tender, gracious soul, was taken prisoner by the Indians during the last war, and carried to Detroit.

MAY 11. Crossed Kentucky River. I was strangely outdone for want of sleep, having been greatly deprived of it in my journey through the wilderness; which is like being at sea, in some respects, and in others worse. Our way is over mountains, steep hills, deep rivers, and muddy creeks; a thick growth of reeds for miles together, and no inhabitants but wild beasts and savage men. Sometimes, before I am aware, my ideas would be leading me to be looking out ahead for a fence, and I would, without reflection, try to recollect the houses we should have lodged at in the wilderness. I slept about an hour the first night, and about two the last. We ate no regular meal; our bread grew short, and I was much spent. I saw the graves of the slain—twenty-four in one camp. I learn that they had set no guard, and that they were up late, playing at cards. A poor woman of the company had dreamed three times that the Indians had surprised them all; she urged her husband to entreat the people to set a guard, but they only abused him, and cursed him for his pains. As the poor woman was relating her last dream the Indians came upon the camp; she and her husband sprang away, one east, the other west, and escaped. She afterward came back and witnessed the carnage. As to the land, it is the richest body of fertile soil I have ever beheld.

An Old New York Friend in Kentucky

MAY 13. Being court time, I preached in a dwelling house, at Lexington, and not without some feeling. The Methodists do but little here. After dinner I rode about five miles in company with poor Charles White. Ah, how many times have I eaten at this man's table in New York!—and now he is without property and without grace. When about to part I asked him if he loved God. His soul was in his eyes; he burst into tears, and could scarcely speak—"he did not love God, but he desired it."

He was one of the original trustees of Wesley Chapel, now John Street Church, in New York city, treasurer of the Board during the Revolutionary War. At the close of the war, being a loyalist, he went to Nova Scotia, afterward returning to the United States, and for some unknown reason taking up his residence near Lexington, Kentucky.

Another School Planned

Our Conference was held at Brother Masterson's, a very comfortable house, and kind people. We went through our business in great love and harmony. I ordained Wilson Lee, Thomas Williamson, and Barnabas McHenry elders. We had preaching noon and night, and souls were converted, and the fallen restored. My soul has been blessed among these people, and I am exceedingly pleased with them. I would not, for the worth of all the place, having been prevented in this visit, having no doubt but that it will be for the good of the present rising generation. It is true, such exertions of mind and body are trying; but I am supported under it; if souls are saved, it is enough. Brother Poythress is much alive to God. We fixed a plan for a school, and called it Bethel; and obtained a subscription of upward of £300, in land and money, toward its establishment.

MAY 17. Rode to Coleman's Chapel, about ten miles from Lexington, and preached to an unengaged people. We thence rode to I. Lewis's, on the bend of the Kentucky River. Lewis is an old acquaintance, from Leesburg, Virginia; I was pleased to find that heaven and religion were not lost sight of in this family. Brother Lewis offered me one hundred acres of land for Bethel, on a good spot for building materials.

Signs of Indians

MAY 24. We set out on our return through the wilderness with a large and helpless company; we had about fifty people, twenty of whom were armed, and five of

whom might have stood fire. To preserve order and harmony, we had articles drawn up for, and signed by, our company, and I arranged the people for traveling according to the regulations agreed upon. Some disaffected gentlemen, who would neither sign nor come under discipline, had yet the impudence to murmur when left behind. The first night we lodged some miles behind the Hazel patch. The next day we discovered signs of Indians, and some thought they heard voices; we therefore thought it best to travel on, and did not encamp until three o'clock, halting on the east side of Cumberland River. We had gnats enough. We had an alarm, but it turned out to be a false alarm. A young gentleman, a Mr. Alexander, behaved exceedingly well; but his tender frame was not adequate to the fatigue to be endured, and he had well-nigh fainted on the road to Cumberland Gap. Brother Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quartermaster among them. At the foot of the mountain the company separated; the greater part went on with me to Powell's River; here we slept on the earth, and next day made the Grassy Valley. Several of the company, who were not Methodists, expressed their high approbation of our conduct, and most affectionately invited us to their houses. The journeys of each day were as follows: Monday, forty-five miles; Tuesday, fifty miles; Wednesday, sixty miles.

MAY 28-30 I spent at General Russell's, whose wife is converted since I left the house last; I thought then that she was not far from the kingdom of God.

Joins His Preachers at McKnight's

JUNE 1 (North Carolina). I rode about forty-five miles to Armstrong's, and next day about four o'clock reached McKnight's, on the Yadkin River, in North

Carolina; here the Conference had been waiting for me nearly two weeks. We rejoiced together, and my brethren received me as one brought from the jaws of death. Our business was much matured, the critical concern of the Council understood, and the plan, with its amendments, adopted.

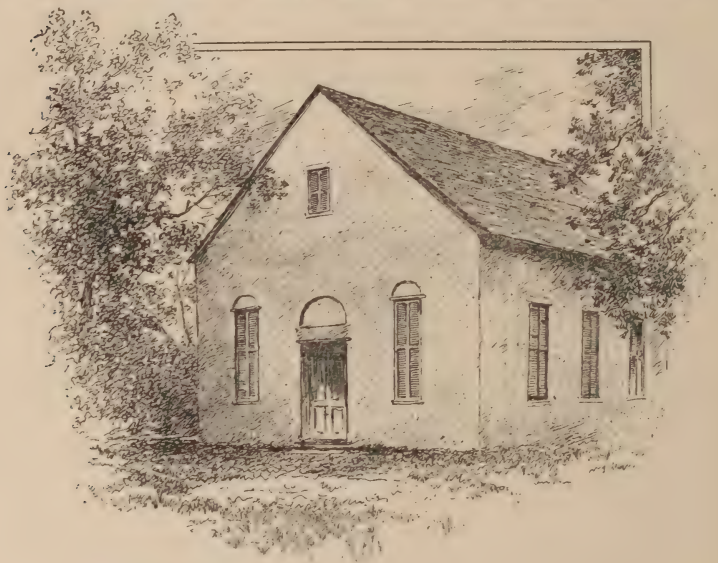
JUNE 7. I rode about three hundred miles to Kentucky in six days; and on my return about five hundred miles in nine days. O what exertions for man and horse!

Conference in Virginia

JUNE 14. Our Conference began at Petersburg, Virginia. All was peace until the council was mentioned. The young men appeared to be entirely under the influence of the elders, and turned it out of doors. I was weary, and felt but little freedom to speak on the subject. This business is to be explained to every preacher; and then it must be carried through the Conference twenty-four times, that is, through all the Conferences for two years. We had some little quickenings, but no great move among the people at our public preaching. Mr. Jarratt preached for us; friends at first are friends again at last. There were four elders and seventeen deacons ordained; ten young men who offered to travel, besides those who remained on trial. We have good news from a far country—Jersey flames with religion; some hundreds are converted. The work of God does revive here, although not in the same degree as it did two years ago.

JUNE 30. Brother Whatcoat gave us a weighty discourse on the prophetic, priestly, and kingly offices of Christ. In great weakness, I enlarged on 1 Pet. 3. 15, and showed that it is not enough to sanctify the Lord God in his name, Word, Sabbath, ordinances, ministers, people, and worship; but that the heart must be filled with a constant fear of, confidence in, and love to, God.

JULY 10. Brother Tunnell's corpse was brought to Dew's Chapel. I preached his funeral: my text, "For to me to live is Christ, and to die is gain." We were much blessed, and the power of God was eminently present. It is fourteen years since Brother Tunnell first knew the Lord, and he has spoken about thirteen years, and traveled through eight of the thirteen states. Few men, as public ministers, were better known or more beloved.



HOLDEN'S MEETINGHOUSE, QUEEN ANNE COUNTY,
MARYLAND.

One of the oldest in the state, said to have been built in 1775.

He was a simple-hearted, artless, childlike man. For his opportunities, he was a man of good learning; had a large fund of Scripture knowledge, was a good historian, a sensible, improving preacher, a most affectionate friend, and a great saint. He had been wasting and declining in strength and health for eight years past, and for the last twelve months sinking into consumption.

JULY 16. We had twenty miles to Greenbrier Court-house; here some sat as critics and judges. We had to ride thirty-one miles without food for man or horse, and to call at three houses before we could get water fit to drink; all this may serve to try our faith or patience.

Child Killed by Bear

JULY 18. We had a warm sermon at McNeal's, at which many were highly offended; but I trust their false peace is broken. There are many bears in this part of the country; not long since a child in this neighborhood was killed by one.

JULY 19. Rode to Drinnon's, whose wife was killed, and his son taken prisoner by the Indians.

JULY 20. I believe I never before traveled such a path as I this day rode over the mountains to reach Mr. Nelson's, in Tyger's Valley.

JULY 24. Attended quarterly meeting at Morgantown—I spoke on superstition, idolatry, unconditional election, and reprobation, Antinomianism, Universalism.

JULY 28. Our Conference began at Uniontown. It was conducted in peace and love. I preached.

AUG. 18. We had twenty-two miles to Newtown. Here they have built a spacious chapel. Our horses are stiff and lame and sore, and the weather is oppressively warm. We have many sick, hungry, weary rides through the heat, and over hills, rocks, and mountains.

A Message of Conciliation

AUG. 25. Our Conference began at Leesburg; and we continued together until the Sabbath following; and had a happy time of peace and union. To conciliate the minds of our brethren in the South district of Virginia, who are restless about the Council, I wrote their leader a letter, informing him that "I would take my seat in Council as another member"; and, in that point, at least,

waive the claims of episcopacy; yet, I would lie down and be trodden upon, rather than knowingly injure one soul.

SEPT. 6. Our Conference began; was conducted in great peace and union, and ended on Wednesday, the eighth.

SEPT. 9. I rode to Cokesbury. In the morning philosophical lectures were delivered; and in the afternoon the boys delivered their orations, some parts of which were exceptionable, and duly noticed. We made some regulations relative to the order and government to be observed in the college.

SEPT. 12. I preached in the college hall, on Matt. 25. 31, to forty-six scholars.

SEPT. 13. Set out, and next day reached Duck Creek Cross Roads, where we held our Conference for the Eastern Shore of Maryland and Delaware. One or two of our brethren felt the Virginia fire about the question of the Council, but all things came into order, and the Council obtained. While in session I preached twice: first, on Josh. 3. 5, and the second time, on Psal. 137. 6.

SEPT. 20. I reached the city of Philadelphia. Our brethren have built a new chapel, thirty feet square, at the south end of the city.

SEPT. 22. The Conference began in poor Pennsylvania District; all was peace and love. Our printing is in a good state. Our society in the city of Philadelphia are generally poor; perhaps it is well; when men become rich they sometimes forget that they are Methodists.

SEPT. 27. Rode to Burlington, the place appointed for our next Conference. Here I preached on, "Searching Jerusalem with candles," and it was a searching season. One night we had a shout—then came the bulls of Bashan and broke our windows. It was well my head escaped the violence of these wicked sinners. I hope the strong power of Satan will feel a shake this Confer-

ence. The session has been in great peace; harmony prevailed, and the council has been unanimously adopted.

OCT. 1. As we could not reach New York, I stopped and gave them a discourse at Elizabethtown. We afterward had a safe, although a long, passage by water to New York; and found all in peace.

The Work Grows in New York

Sunday I preached at the old church, and in the afternoon at the new, on Matt. 25. 31-46. The new church is commodious, elegant, yet plain.

A good work had followed the completion of this new church, which had been built through the efforts of Thomas Morrell. A revival began in the prayer meetings, which continue in the public service, some four hundred being converted in eight weeks, two hundred of whom joined the society.

OCT. 4. We began our Conference, and sat with close application to business until Thursday morning: all was peace, order, and unanimity.

OCT. 18. At Thomas White's my soul has been made to feel very solemn: a view of the remarkable work of God; the death of some, and the deep spirituality of others; the sending out young men for the ministry; and the providing for the fatherless and widows. These are all weighty matters, and greatly occupied my mind. In the midst of all my soul panteth after God.

OCT. 23. Came to Lewiston. There being no preaching appointed, we rode to the lighthouse. I could but praise God that the house was kept by people who praise and love him; no drinking or swearing here. Brother H—— is a Christian and a preacher; and God has owned his labors. An Irish vessel has been cast away with three hundred souls on board, all of whom perished but about forty; I asked him concerning it, and I learned that they were within sight of land, and that if they had timely thrown themselves into the sea they were nigh enough

the land to have been washed ashore, so that many more would have probably been saved. So much for a drunken captain, who threw these precious lives away. Brother H—— told me that he did not go near the wreck until after his return from Lewiston, with a guard; that it was reported some of the crew were as ready to plunder the goods on board as others. Stricter laws are now made, and the people on this shore are greatly reformed; for which they may thank the Methodists. We have a chapel built at Lewiston, and we had an agreeable Sabbath day. The people, however, have their prejudices, and these have to be considered.

The Sin of Unbelief

OCT. 26. I preached at the Sound chapel. Brother Everett then spoke of the sin of unbelief as the chief sin that keeps people from the blessings of the gospel. We administered the sacrament, and in the afternoon rode to Buckingham. I rejoiced in the account Brother Powell gave me of the state of religion at the Sound: he said that the Lord had owned and blessed their prayer meetings; that he thought one hundred souls had been affected and shaken, and perhaps eighteen or twenty converted, in the space of eighteen or twenty months; that Brother Williams, a local deacon, was in the spirit of the work; formerly he pleased all with his smooth speaking, but that now they cry out against him.

OCT. 27. I felt glad in my soul, notwithstanding Brother Lee is on forbidden ground; and, in spite of prejudice and Antinomianism, that souls are awakened by his ministry.

OCT. 28. I finished reading the second volume of the Arminian Magazine. Notwithstanding its defects, I am persuaded it is one of the best and cheapest books in America; the life of Mr. Fletcher, the tracts, letters, and sermons are good: the poetry might be much better.

Nov. 3. I preached on education, from, "Come, ye children, hearken unto me ; I will teach you the fear of the Lord." The Word was felt by the parents. After preaching I rode to Littleton Long's. This neighborhood is supplied with preaching by the Episcopalians, Presbyterians, Baptists, and Methodists. All is well, if the people are saved.

Nov. 4. We had but few hearers, and an uncomfortable time, at our quarterly meeting in the Annamessex chapel. Next day we had a full house, and I preached on education ; my text, "Train up a child in the way he should go : and when he is old, he will not depart from it." After meeting we rode eighteen miles without our dinner, which, with the disagreeable weather, made me sick. Rode twenty-five miles to Broad Creek quarterly meeting, and preached on Matt. 10. 37, 38, and the next day on Hos. 6. 4 ; it was a searching time. We came off, and found the wind blowing fiercely, but when we had entered the boat we had a sudden calm ; if this were not an answer to prayer, it was as I prayed. I reproved myself for a sudden and violent laugh at the relation of a man's having given an old negro woman her liberty because she had too much religion for him.

Nov. 15. I see the wonders of grace, and have had severe conflicts. My soul is more and more established in God, but so many persons and things occupy my time that I have not as much leisure and opportunity for prayer and communion with God, and for drinking into the Holy Spirit of life and love, as I could wish. We had a seasonable time at Brother White's. I was very pointed on 2 Pet. 2. 9. Perhaps I have spoken my last admonition to some who were present.

Cokesbury Matters

Nov. 23. Came to Cokesbury, where I continued until Monday, the twenty-ninth. We then examined the stu-

dents relatively to learning and religion, paid debts, and put matters in better order. We have forty-five boys. The charitable subscriptions to the establishment amount to £300 per annum.

DEC. 1. The Council was seated in Philip Roger's chamber, in Baltimore. After some explanation we all agreed that we had a right to manage the temporal concerns of the church and college decisively, and to recommend to the Conferences, for ratification, whatever we judged might be advantageous to the spiritual well-being of the whole body. For the sake of union, we declined sending out any recommendatory propositions. We had great peace and union in all our labors. What we have done, the Minutes will show.

DEC. 5. I preached a funeral discourse on the death of Mrs. Murray, on 2 Cor. 15. 29-31; it was, I hope, not altogether in vain. In the afternoon I preached in Mr. Otterbein's church. I have kept no journal during the sitting of the Council. I enjoy peace of soul, but such a variety of persons and subjects agitates my poor mind.

DEC. 9. The Council rose after advising a loan of £1,000, payable in two years, for Cokesbury, and giving directions for proper books to be printed.

DEC. 14. We hastened to Mrs. Waller's, where we found a few people, to whom I spoke on Rom. 2. 7-9. Finding Tommy (a son of Mrs. Waller's) had genius, I gave him a pass to Cokesbury: it may be that he may serve himself, his family, and his country. O that he may serve his God!

CHRISTMAS DAY. I had thirty miles to Hanover. William Glendenning began before I came; when he had done I went into the tavern-keeper's porch; but I afterward judged it best to withdraw, and speak in another place. I stood in the door of a public house, and, with about half of my congregation out of doors, preached on, "Behold, I bring you good tidings of great joy." The

people behaved exceedingly well, and the town was very still.

DEC. 26. I had a large congregation at Newcastle, to whom I spoke on, "Thou shalt call his name Jesus: for he shall save his people from their sins." William Glendenning spoke after me; I am clear he is not right in his head or heart, and am therefore resolved he shall speak no more at my appointments.

DEC. 27. Preached at Colonel Clayton's. The people hereabouts are wealthy, and few attend preaching; nevertheless, I was favored with their company, and had great liberty and sweetness in speaking to them; I feel as if God would yet work among them. It was in this neighborhood I was laid up four years ago.

Some Dissatisfied Brethren

DEC. 29. Preached in James City, crowded with company. I was informed of some painful circumstances relative to our dissatisfied brethren: I leave these things to God, who will bring all things to light.

JAN. 22, 1791. Crossed Neuse River, at Smith's Ferry, and came to the dwelling of the late General Hardy Bryan, a man I had often heard of, and wished to see; but death, swift and sudden, reached the house before me. His son died the eighteenth of last November; his daughter, Mary, December twenty-eighth; and himself, the tenth instant; each of them feared the Lord, and were happy souls. I felt strangely unwilling to believe the general was dead, until I could no longer doubt it. At the graveyard I had very solemn feelings. There was some melting among the people while I enlarged on Psa. 12. 1.

JAN. 23. I had very great opening on 1 Thess. 4. 13, 14. It was on the occasion of the late lamented deaths. Surely this is loud preaching, it is one of the most awakening scenes of my life; how soon were these

dear souls justified, sanctified, and called home to glory! Hail, happy dead! We toil below, but hope, ere long, with you to sing God's praise above.

JAN. 25. I preached at Lee's Chapel. There is a very great change for the better since I was here three years ago; they have now built a very decent house for worship.

Asbury Under Fire

FEB. 2. We had our difficulties in getting along an unknown path. We met with a very kind man, who gave us and our baggage a passage on a broken canoe; then led us part of our way, and sent a servant to conduct us on. We reached Anderson's about two o'clock, and found many people waiting; but they appeared to be unfeeling. We were most kindly treated. The people are about to settle a newly introduced minister; so we may go off for a year or two, and by that time the way may be open for our return. I am charged with dreadful things about the Council, but I believe the Lord will make it appear where the mischief lies.

FEB. 17 (Charleston). I had a small congregation of whites. I feel the want of religion here; indeed, the gross immoralities of the place are obvious to every passenger in the streets. I learn that in Georgia preachers of other denominations have had high disputes with ours. I am clear that controversy should be avoided; because we have better work to do, and because it is too common that when debates run high there are wrong words and tempers indulged on both sides.

FEB. 20. I read prayers in the morning, and Brother Ellis preached. In the afternoon Brother Askew preached his farewell sermon; and at night I was very pointed to young people, on, "Remember now thy Creator in the days of thy youth," etc.

FEB. 23. Long-looked-for Dr. Coke came to town;

he had been shipwrecked off Edisto. I found the doctor's sentiments, with regard to the Council, quite changed. James O'Kelly's letters had reached London. I felt perfectly calm, and acceded to a General Conference, for the sake of peace.

The meeting between the two bishops was not very cordial, their relations seemingly being somewhat strained. Dr. Coke, probably at the suggestion of Wesley, had come to America to put a speedy end to the Council, which had aroused so much opposition.

FEB. 27. Dr. Coke preached to a very large audience in the evening; the poor sinners appeared to be a little tamed. I was much blessed in meeting the married and single men apart. I also met the married and single women. I trust there has been good done in Charleston this Conference.

This was the first Conference of the year. Twelve others were held: In Georgia, February 16; in North Carolina, April 2; at Petersburg, Virginia, April 20; at Hanover, April 26; Alexandria, District of Columbia, May 2; Baltimore, May 6; Duck Creek, May 13; Philadelphia, May 18; New York, May 26; in Connecticut, July 23; Uniontown, July 28, and Albany, August 23. In the Minutes of this year there appears the first notice of a circuit in Canada.

People Want to Choose Their Preachers

MAR. 1. At night I made my last effort for this time, and the people were more attentive. I let out freely against the races. I am somewhat distressed at the uneasiness of our people, who claim a right to choose their own preachers, a thing quite new among Methodists. None but Mr. Hammett will do for them. We shall see how it will end.

FEB. 16. Dr. Coke came in time enough to preach; and then we opened a Conference. We sat very closely to our work, and had some matters of moment to attend to in the course of our deliberations. I have ridden about two hundred and fifty miles in Georgia, and find

the work, in general, very dead. The peace with the Creek Indians, the settlement of new lands, good trade, buying slaves, etc., take up the attention of the people.

FEB. 26. We had white and red Indians at Catawba; the doctor and myself both preached. I had some conversation with the chiefs of the Indians about keeping up the school we have been endeavoring to establish among them. I asked for one of their children; but the father would not give consent, nor would the child come.

APR. 2. We opened Conference at McKnight's (North Carolina) in great peace. Many of the preachers related their experience, and it was a blessed season of grace.

APR. 4. We rose, after sitting each night (Sabbath excepted) until twelve o'clock. Several of our brethren expressed something like the perfect love of God, but they had doubts about their having retained it.

APR. 10. Dr. Coke and myself both preached at Watson's Church (Virginia), and there was some little effect produced. I spent the evening with George Adams, a true son of his worthy father, Silvanus Adams, for kindness to the preachers.

The Original "Difficult" Church

APR. 13. Came to Difficult Church, where we were honored with the company of some of the great. The doctor preached a noble sermon on the divinity of Christ; and I urged, "It is time to seek the Lord." Afterward we preached in Charlotte and Mecklenburg; and on Sunday following came to quarterly meeting at Sister Walker's, in Brunswick. Dr. Coke went to the barn, and I preached in the house.

APR. 18. Near Dinwiddie Courthouse I waited, it being the day of the election, until our brethren returned from the courthouse, and then preached in the new church on 2 Cor. 6. 17, 18.

APR. 19. We rode to Petersburg. We agreed to take different lodgings during the sitting of the Conference, the doctor at Brother Davis's, and myself at Brother Harding's.

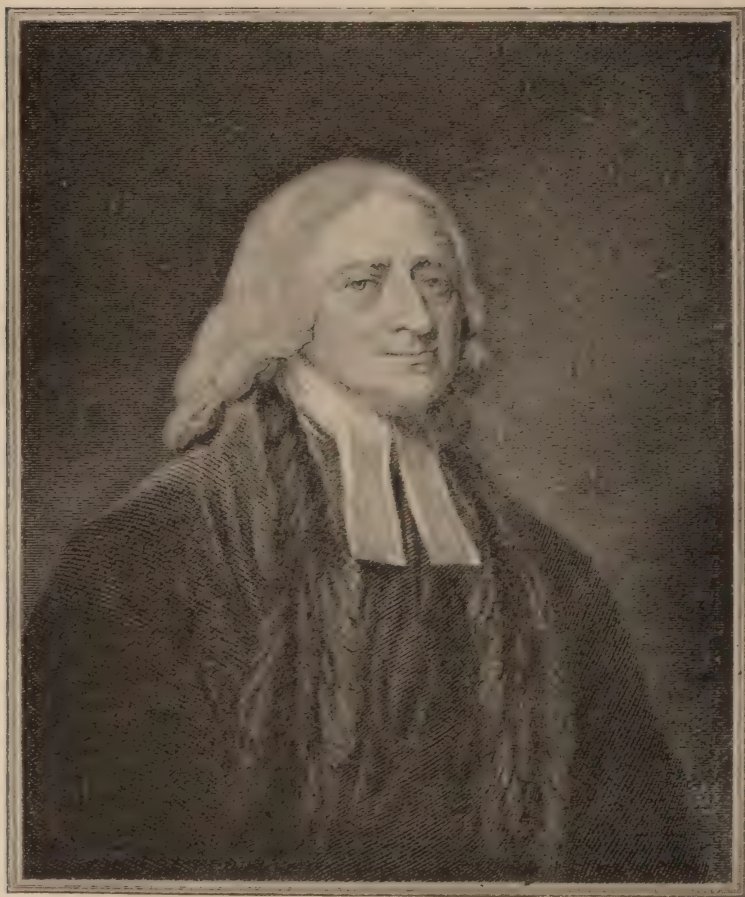
APR. 20. I preached on, "Our light afflictions which are but for a moment," etc., and there was some warmth among the preachers and the people. The business of our Conference was brought on in peace, and there was a blessing attended our speaking on our experiences, and in prayer. The affair of the Council was suspended until a general Conference.

APR. 25. Dr. Coke and Brother Ira Ellis preached; and there was some power attended the Word. I found the doctor had much changed his sentiments since his last visit to this continent; and that these impressions still continued. I hope to be enabled to give up all I dare for the sake of peace, and to please all men for their good to edification, that the cause may be prospered.

Death of Wesley

APR. 29. The solemn news reached our ears that the public papers had announced the death of that dear man of God, John Wesley. He died in his own house in London, in the eighty-eighth year of his age, after preaching the gospel sixty-four years. When we consider his plain and nervous writings; his uncommon talent for sermonizing and journalizing; that he had such a steady flow of animal spirits; so much of the spirit of government in him; his knowledge as an observer; his attainments as a scholar; his experience as a Christian—I conclude, his equal is not to be found among all the sons he hath brought up, nor his superior among all the sons of Adam he may have left behind. Brother Coke was sunk in spirit, and wished to hasten home immediately. For myself, notwithstanding my long absence from Mr. Wesley, and a few unpleasant expressions

in some of the letters the dear old man has written to me (occasioned by the misrepresentations



JOHN WESLEY.

of others), I feel the stroke most sensibly; and, I expect, I shall never read his works without reflecting on the loss which the church of God and the

world has sustained by his death. Dr. Coke set out for Baltimore in order to get the most speedy passage to England; leaving me to fill the appointments. I had a large congregation at Sister Bombry's. In the afternoon I rode to Sister Waller's, making a journey of forty miles for this day. Next day I overtook Dr. Coke and his company at Colchester. Brother Cox's horse being sick, I put my old horse in his place to carry them to Alexandria, where we arrived about three o'clock, after riding forty miles by our reckoning. At Alexandria Dr. Coke had certain information of Mr. Wesley's death. On Sabbath day he reached Baltimore, and preached on the occasion of Mr. Wesley's death, and mentioned some things which gave offense.

Coke indiscreetly asserted that Mr. Wesley's death had doubtless been hastened by the preachers leaving his name off the Minutes and repealing the celebrated resolution. This assertion was in no wise warranted.

MAY 5. This day and the two following days we held Conference in Baltimore, and great love and sweetness prevailed throughout the sitting. I preached to a large congregation on the Sabbath, and we had a gracious time.

MAY 9. Came to Cokesbury. I found there was a vast demand for money for the establishment, there having been an expenditure of £700 in five months.

MAY 13. Our Conference began at Duck Creek, and was conducted in much peace and harmony among preachers and people. Our meetings in public were attended with great power.

MAY 16. I rode to Newcastle, Pennsylvania, and had the last interview with Dr. Coke.

When Dr. Coke reached England he found that he was under suspicion respecting the purity of his motives in hastening from his work in America. As showing how

friendly Bishop Asbury felt toward him and also the glimpse it affords of Asbury's work and feelings the following letter which Coke received from Asbury some time after his arrival in England is interesting:

"If yet in time, this brings greeting. Rejoice with me that the last has been a year of general blessing to the church of God in this wilderness. We humbly hope two thousand souls were born of God, one of which is well ascertained in Jersey and York. East, west, north, and south the glory of God spreads.

"I have served the church upward of twenty-five years in Europe and America. All the property I have gained is two old horses, the constant companions of my toil, six if not seven thousand miles every year. When we have no ferryboats, they swim the rivers. As to clothing, I am nearly the same as at the first; neither have I silver nor gold, nor any property. My confidential friends know that I lie not in this matter. I am resolved not to claim any property in the Book Concern. Increase as it may, it will be sacred to invalid preachers, the college, and the schools. I would not have my name mentioned as doing, having, or being anything but dust.

"I soar, indeed, but it is over the tops of the highest mountains we have, which may vie with the Alps. I creep sometimes upon my hands and knees up the slippery ascent; and to serve the church and the ministers of it, what I gain is many a reflection from both sides of the Atlantic. I have lived long enough to be loved and hated, to be admired and feared.

"If it were not for the suspicions of some, and the pride and ignorance of others, I am of opinion I could make provision, by collections, profits on books, and donations in land, to take two thousand children under the best plan of education ever known in this country. The Lord begins to smile on our Kingswood school. One promising young man is gone forth, another is ready, and

several have been under awakenings. None so healthy and orderly as our children; and some promise great talents for learning. The obstinate and ignorant oppose, among preachers and people, while the judicious for good sense and piety, in church and state, admire and applaud. I am, with most dutiful respect, as ever, your son in the gospel."

MAY 17. Arrived in Philadelphia, and opened Conference. We had a tender, melting account of the dealings of God with many souls; and settled our business in much peace. Mr. Hammett came from Charleston with a wonderful list of petitioners desiring his return; to this, as far as I had to say, I submitted; but I see and hear many things that might wound my spirit if it were not that the Lord bears me up above all.

Preaches on Wesley's Death

MAY 26. Our Conference came together in great peace and love. Our ordinary business was enlivened by the relation of experiences, and by profitable observations on the work of God. Nothing would satisfy the Conference and the society but my consenting to preach on the occasion of Mr. Wesley's death, which I did on Sunday, May 29; my text was 2 Tim. 3. 10, 11. I took the same subject at the old church in the morning, and in the afternoon at the new church, varying, but retaining the substance.

MAY 30. Our Conference rose, and after love feast the preachers dispersed. We had had about thirty preachers at this Conference, and not a frown, a sign of sour temper, or an unkind word was seen or heard among us. Mr. Hammett's preaching was not well received; it was supposed to be aimed at our zealous men and passionate meetings. At the new church his preaching was still more exceptionable to those judicious persons who heard

him. I expect some things will be retailed to my disadvantage. Be it so; I trust the Lord.

Through New England

JUNE 4 (Connecticut). I rode over rocks and hills, and came to Wilton; preached to a serious, feeling, well-behaved people. In the evening I went on to Reading. Surely God will work powerfully among these people, and save thousands of them. We have traveled about twenty-four miles this day over very rough roads; the weather is cold for the season; my horse is very small, and my carriage is inconvenient in such rocky, uneven, jolting way. This country is very hilly and open—not unlike that about the Peak of Derbyshire. I feel faith to believe that this visit to New England will be blessed to my own soul, and the souls of others. We are now in Connecticut, and never out of sight of a house; and sometimes we have a view of many churches and steeples, built very neatly of wood—either for use, ornament, piety, policy, or interest, or it may be some of all these. I do feel as if there had been religion in this country once; and I apprehend there is a little in form and theory left. There may have been a praying ministry and people here, but I fear they are now spiritually dead, and am persuaded that family and private prayer is very little practiced.

This was Asbury's first episcopal tour of New England. He had been in America twenty years, and during these years his work much of the time had been among frontier peoples. Much of his field was new, and the houses were uncomely cabins, but now he found himself where he was never out of sight of a new house and rarely out of sight of a church.

JUNE 5. About ten o'clock we assembled in a barn at Reading, where we had, perhaps, three hundred serious, attentive people to hear; my subject was, Eph. 2. 8, 9. I felt freedom, and the truth came clearly to my mind.

Rode in the evening twelve miles over rocks and uneven roads to Newtown. I found multitudes of people in a Presbyterian meetinghouse, many of whom appeared wild in their behavior, the young laughing and playing in the galleries; and the aged below seemed to be heavy and lifeless. I was sick and weary; nevertheless, I attempted to preach on Acts 5. 31, 32, and endeavored to enlarge on, 1. The humiliation of Christ; 2. His exaltation in his resurrection, ascension, glory, Head of the Church, a Prince to give repentance and pardon to rebels.

JUNE 7. We came to Stratford, good news! they have voted that the townhouse shall be shut: well, where shall we preach? Some of the selectmen, one at least, granted access. I felt unwilling to go, as it is always my way not to push myself into any public house. We had close work on Isa. 55. 6, 7. Some smiled, some laughed, some swore, some talked, some prayed, some wept; had it been a house of our own, I should not have been surprised had the windows been broken. I refused to preach there any more; and it was well I did; two of the esquires were quite displeased at our admittance. We met the class, and found some gracious souls. The Methodists have a society consisting of twenty members, some of them converted; but they have no house of worship. They may now make a benefit of a calamity; being denied the use of other houses they will the more earnestly labor to get one of their own. The Presbyterians and the Episcopalians have each one, and both are elegant buildings.

A Cold Reception in New Haven, Conn.

JUNE 9. Came to New Haven, and found my appointment to preach had been published in the newspapers. Everything was quiet. We called on the sheriff; he was absent. We then put up our horses at the Ball tavern, near the college yard. I had the honor of Pres-

ident Stiles and Dr. Wales (Professor of Divinity) to hear me, and several of the collegians, with a few scattering citizens. I talked away to them very fast, telling them some little stories, while the sun shone full in my face. The judges looked very grave while I endeavored to show: 1. What we must be saved from; 2. What has been esteemed by the men of the world as the wisdom of preaching; 3. What is meant by the foolishness of preaching. When I had done, no man spoke to me. I thought to-day of dear Mr. Whitefield's words to Mr. Boardman and Mr. Pilmoor at their first coming over to America: "Ah!" said he, "if ye were Calvinists, ye would take the country before ye." We visited the college chapel at the hour of prayer; I wished to go through the whole, to inspect the interior arrangements, but no one invited me. The divines were grave, and the students were attentive; they used me like a fellow Christian, in coming to hear me preach, and like a stranger in other respects. Should Cokesbury or Baltimore ever furnish the opportunity, I, in my turn, will requite their behavior, by treating them as friends, brethren, and gentlemen.

"Could the bishop have foreseen," said Henry Boehm many years later, "the growth of that noble institution, the Wesleyan University, which has been such a blessing to our church, how would his great soul have thanked God and taken courage."

The difficulty I met with in New Haven for lodging, and for a place to hold meeting, made me feel and know the worth of Methodists more than ever. I am reminded of England in traveling here; this country more resembles my own than any I have yet seen on this side the Atlantic.

JUNE 12. Came in haste to Middletown, where the committee favored me with the meetinghouse belonging to *the standing order*. I felt exceedingly low in body, while I spoke to a very large, serious, and attentive congregation, and I had liberty in preaching on 1 John 3. 23.

JUNE 13. Rode to Haddam, where David Brainerd was born. We came through dreadful rocky ways to Captain Lee's; a Congregational minister had just finished his sermon as we came in. As we did not wish to force ourselves on anyone, we went forward to Lime, and found a free, open-hearted Baptist minister, who rose from his bed and received us kindly.

Through Rhode Island

JUNE 16 (Rhode Island). Came to Newport; the roads were comparatively good, the ferry three miles wide; which, however, we safely crossed in a spacious open boat, excellent in its kind. In Newport are two Presbyterian meetinghouses—one, New Divinity, so called; three others, regular Baptists, New Lights, and Sabbatarians; one Friends' meeting, and one Episcopal church. We stayed two nights at our kind friend's, Brother Green, a New-Light Baptist. I lectured the second night from Isa. 64. 1-7; there was some life among the people, although it was late, and the congregation like our Lord's disciples before his passion. There is also a Jews' synagogue, and a Moravian chapel. I expect before many years the Methodists will also have a house for worship here.

JUNE 19. Came to Providence. In the evening I preached with some life, on Isa. 61. 1-3. There are Presbyterians, Episcopalians, Independents or Congregationalists here; but the Baptists appear to be the leading people. I found a few gracious souls, and some seeking.

Some Reminiscences

JUNE 20. I visited some serious families that truly love and fear God. The afternoon I spent very agreeably with the old prophet Mr. Snow, aged about seventy years: he was awakened by the instrumentality of Gilbert Tennant, whose memory I revere. He told me much

about Mr. Whitefield, and old times, and of the ministers of old times; of himself, his awakening, and conversion to God: of his riding thirty miles to Newport, in exceeding cold weather, to bring Mr. Tennant to Providence. Having obtained more knowledge of the people, my sub-

A P L A N

OF THE

S O C I E T Y

FOR THE

Establishment of Missions among the Heathens.

I. **EVERY** Person who subscribes Two Guineas yearly, or more, is to be admitted a Member of the Society.

II. A General Meeting of the Subscribers shall be held annually, on the last Tuesday in January.

III. The first General Meeting shall be held on the last Tuesday in January, 1784, at No. 11, in West-street, near the Seven Dials, London, at Three o'Clock in the Afternoon.

IV. At every General Meeting a Committee of Seven, or more, shall be chosen by the Majority of the Subscribers, to transact the Business of the Society for the ensuing Year.

V. The General Meeting shall receive and examine the Accounts of the Committee for the preceding Year, of all Sums paid to the Use of the Society, of the Purposes to which the Whole, or any Part thereof, shall have been applied, and also the Report of all they have done, and the Advices they have received.

VI. The Committee, or the Majority of them, shall have Power, First, To call in the Sums subscribed, or any Part thereof, and to receive all Collections, Legacies, or other voluntary Contributions. Secondly, To agree with any they shall approve, who may offer to go abroad, either as Missionaries, or in any Civil Employment. Thirdly, To procure the best Instruction which can be obtained for such Persons, in the Language of the Country for which they are intended, before they go abroad. Fourthly, to provide for their Expences, in going and continuing abroad, and for their return Home, after such Time, and under such Circumstances, as may be thought most expedient. Fifthly, To print the Scriptures, or so much thereof, as the Funds of the Society may admit, for the Use of any Heathen Country. And, Sixthly, to do every other Act which to them may appear necessary, so far as the common Stock of the Society will allow, for carrying the Design of the Society into Execution.

VII. The Committee shall keep an Account of the Subscribers Names, and all Sums received for the Use of the Society, together with such Extracts of the Entries of their Proceedings and Advices, as may shew those who are concerned, all that has been done both at Home and Abroad; which State shall be signed by at least Three of the Committee.

VIII. The Committee for the New Year shall send a Copy of the Report for the past Year, to all the Members of the Society who were not present at the preceding General Meeting, and (free of Postage) to every Clergyman, Minister, or other Person, from whom any Collection, Legacy, or other Benefaction, shall have been received, within the Time concerning which the Report is made.

DR. COKE'S FIRST PLAN OF MISSIONS, 1784 (A).

ject was Gal. 6. 14. plain and pointed: my audience was serious and attentive. I endeavored to show: 1. What is it for a man to glory in a thing; 2. What men glory in, which is not the cross of Christ; 3. What it is to glory in the cross of Christ; 4. How a person may know when he

glories in the cross of Christ, namely, by the world's being crucified to him, and he unto the world. Amen.

In Massachusetts

JUNE 23 (Massachusetts). We rode through dust and

IX. The Committee, if they see it necessary, shall have Power to choose a Secretary.

X. The Committee shall at no Time have any Claim on the Members of the Society, for any Sum which may exceed the common Stock of the Society.

N. B. Those who subscribe before the first General Meeting, and to whom it may not be convenient to attend, are desired to favour the General Meeting by Letter (according to the above Direction) with any important Remarks which may occur to them on the Business, that the Subscribers present may be assisted as far as possible, in settling the Rules of the Society to the Satisfaction of all concerned.

We have been already favoured with the Names of the following
Subscribers, viz.

D^R. COKE,	£. s. d.	Miss Eliza Johnson, of Bristol,	£. s. d.
Rev. Mr. Simpson, Maccles-	2 2 0	Mr. Barton, of the Life of Wight,	2 2 0
field	2 2 0	Mr. Henry Brooke, of Dublin,	2 2 0
Rev. Mr. Bickerstaff, of Leicester,	2 2 0	Master and Miss Blashford, of do.	4 4 0
Mr. Rose, of Dorking,	2 2 0	Mrs. Kirkover, of ditto,	2 2 0
Mr. Horton, of London,	2 2 0	Mr. Smith, Ruffia Merchant, of	5 5 0
Mr. Ryley, of ditto	2 2 0	London,	
Mr. Riddisdale, of ditto	2 2 0	Mr. D'Olier, of Dublin,	2 2 0
Mr. Jay, of ditto,	2 2 0	Mrs. Smyth, of ditto,	2 2 0
Mr. Dwyer, of ditto,	2 2 0	The Rev. Mr. Fletcher, of Madeley, 2	2 2 0
Mr. Mandell, of Bath,	2 2 0	Miss Salmon,	2 2 0
Mr. Jaques, of Wallingford,	2 2 0	Mr. Houston, of London, and	10 10 0
Mr. Baring, of High Wickham,	2 2 0	occasional Subscriber,	
Mr. John Clarke, of Newport, in	2 2 0	Mrs. King, of Dublin,	2 2 0
the Life of Wight,			
	27 6		

To all the Real Lovers of Mankind.

THE present Institution is so agreeable to the finest Feelings of Piety and Benevolence, that little need be added for its Recommendation. The Candid, of every Denomination, (even those who are entirely unconnected with the Methodist Society,) are determined to be, and will be, witnesses of the amazing Change, wrought upon the People, since our Preaching has wrought upon the Ignorant and uncivilized at least zealous, most devoted, and self-denying Kind: nor is any thing more required to constitute a Missionary for the Heathen Nations, than good Sense, Integrity, great Piety, and amazing Zeal. Men, possessing all these Qualifications in a high Degree, we have among us, and I doubt not but some of these will accept of the arduous Undertaking, not counting their Lives dear, if they may but promote the Kingdom of Christ, and the present and eternal Welfare of their Fellow Creatures: And we trust, nothing shall be wanting, as far as Time, Strength, and Abilities, will admit, to give the fullest and highest Satisfaction to the Promoters of the Plan, on the part of

Your devoted Servants,

THOMAS COKE,
THOMAS PARKER.

Those who are willing to promote the Institution, are desired to send their Names, Places of Abode, and Sums subscribed, to the Rev. Dr. Coke, in London, or Thomas Parker, Esq. Barrister at Law, in York.

DR. COKE'S FIRST PLAN OF MISSIONS, 1784 (B).

heat to Boston. I felt much pressed in spirit, as if the door was not open. As it was court time we were put to some difficulty in getting entertainment. It was appointed for me to preach at Murray's Church, not at all pleasing to me; and that which made it worse was that

I had only about twenty or thirty people to preach to in a large house. It appeared to me that those who professed friendship for us were ashamed to publish us. On Friday evening I preached again; my congregation was somewhat larger, owing, perhaps, to the loudness of my voice. My subject was Rev. 3. 17, 18. I was disturbed, and not at liberty, although I sought it. I have done with Boston until we can obtain a lodging, a house to preach in, and some to join us. Some things here are to be admired in the place and among the people; their bridges are great works, and none are ashamed of labor; of their hospitality I cannot boast: in Charleston, wicked Charleston, six years ago, a stranger, I was kindly invited to eat and drink by many, here by none. There are, I think, nine meetinghouses of the Establishment; Friends' meetinghouse, one; Sandemanians, one; Universalists, one; Roman Catholics, one; Baptists, two; Episcopalians, two; the Methodists have no house, but their time may come. I preached at Slade's tavern on my way to Lynn, on, "If our Gospel be hid, it is hid to them that are lost." I was agreeably surprised to find a house raised for the Methodists. As a town, I think Lynn the perfection of beauty; it is seated on a plain, under a range of craggy hills, and open to the sea; there is a promising society, an exceedingly well-behaved congregation. These things, doubtless, made all pleasing to me. My first subject was Rom. 8. 33, in the afternoon Acts 4. 12. Here we shall make a firm stand, and from this central point, from Lynn, shall the light of Methodism and of truth radiate through the state.

JUNE 29. Rode to Salem. Here are five meetinghouses, two of them on the New Divinity plan—that is, regeneration the first work—no prayer, repentance, or faith until this is accomplished; the other three belong to the Establishment, one Episcopalian, and one Friends' meetinghouse. I found no access to any. I lectured in

the courthouse, on Rom. 5. 6-9. I looked upon the greater part of my congregation as judges; and I talked until they, becoming weary, began to leave me. I have done with Salem until we can get a better stand. I had the curiosity to visit the calvary of the witches—that is, those who were destroyed on the charge of witchcraft. I saw the graves of many innocent, good people, who were put to death, suffering persecution from those who had suffered persecution; such and so strangely contradictory is man. I am now convinced that the Methodists, as a body, have the most religion, and am more and more confirmed in my choice.

Plan for a Delegated General Conference

JULY 7. This day Brother Jesse Lee put a paper into my hand, proposing the election of not less than two, nor more than four, preachers from each Conference, to form a General Conference in Baltimore, in December, 1792, to be continued annually.

JULY 13. We came through Waltham, Sudbury, and Marlboro. At this last place there is a grand meetinghouse, and one not less elegant in its kind for the minister. Thence we proceeded on through Northboro and Shrewsbury, to Worcester, through rain, and with pain and weariness. Mr. Chandler received us with kindness more than common, and courtesy anxious to please, calling his family together with softness of address, and in all things else being agreeable, perhaps more so than any man I have met with in America. This reception shall comfort us a little in our toil. From Worcester we journeyed on, passing through Leicester, Spencer, Brookfield, and another town. We dined at a place where “the people are united, and do not wish to divide the parish”—their fathers, the Puritans, divided the kingdom and the church too, and when they could not obtain liberty of conscience in England they sought it here

among wild men and beasts. At Greaves's tavern I saw a man from Vermont, who said the number of their inhabitants was ninety thousand. He invited me to send preachers among them.

JULY 19. I came to the city of Hartford. At Mr. S——'s meetinghouse I was attended by three ministers. I was clear not to keep back any part of the truth, while I enforced Luke 7. 23. The people were mostly serious and attentive.

JULY 29. Came to Albany. My mind felt impressed with the value of the souls in this place. By the curves I have made in my course from Hartford to this place I suppose I have not traveled less than one hundred and fifty miles; perpetual motion is no small trial to my body and mind; but I must cast my care upon the Lord. I am led to think that the Eastern church will find this saying hold true in the Methodists, namely, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." They have trodden upon the Quakers, the Episcopalians, the Baptists; see now if the Methodists do not work their way. The people will not pay large money for religion if they can get it cheaper. I preached to about three hundred people in a barn at Coeyman's Patent, the new stone church not being ready. Our society is promising in this place.

A Contented Mind

AUG. 12. I judge that my journey to Lynn, and my rides through the country thereabouts, have made a distance of little less than five hundred miles; and thence to Albany, nearly the same; and from Albany to New York, not much less; with, occasionally, very rough roads for a carriage. Well, it is all for God and Christ and souls. I neither covet nor receive any man's silver or gold; food, raiment, and a little rest, is all I want. The Lord will supply all my needs.

AUG. 21. Our congregation became unwieldy and restless; my subject, Luke 23. 3, was new, to me at least; although my mind enjoyed some degree of peace, my frame was agitated, and my spirits hurried. I received the olive-branch from Virginia. All is peace; it was obtained by a kind letter from me to O'Kelly.

SEPT. 1. I visited my old friends on Staten Island; many whom I have preached to and prayed for still keep at a distance.

SEPT. 2. I preached in our new chapel to a large congregation on, "Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind" (Jer. 51. 50).

The London of America

SEPT. 20. Rode to Philadelphia. Here, as usual, I was closely employed in writing; I had several meetings, and some awful seasons that will be remembered in eternity. This city abounds with inhabitants; it is the London of America.

OCT. 15. Came to Downing's Chapel; had a blessed love feast; most of those who spoke professed sanctification. My soul was filled with God. I did what I could to put those in band who had witnessed perfect love in love feast. There is a great work of God in the lower counties of Virginia; but the Antinomian doctrines, so liberally set forth by some, greatly hinder. We have rough weather.

Nov. 6-7. Attended quarterly meeting at Greensburg, commonly called Choptank Bridge; we had a strict and living love feast, and powerful testimonies.

Nov. 16. Came to Havre de Grace, and thence hurried to Cokesbury, where I found all in peace.

Nov. 17. Came to the old meetinghouse at Bush, and preached on, "Enoch walked with God." The meetinghouse at Bush is the second house built for the Metho-

dists in the State; it is a poor building, remaining unfinished to this day, and likely so to continue.

Nov. 27. I preached at Baltimore a searching discourse, on Zeph. 1. 12. In the afternoon I preached at the Point, to some unfeeling souls; and in the evening performed the funeral solemnity of my dear old friend Sister Tribulet, on Acts 16. 13-15.

Dec. 5. I went from house to house through the snow and cold, begging money for the support of the poor orphans at Cokesbury.

Crosses the Potomac in an Open Boat

Dec. 7. A day to be remembered. We stopped once in forty-three miles; when we reached Oxen Hill Ferry, opposite to Alexandria, I was nearly frozen, being hardly able to walk or talk. We crossed the Potomac in an open boat, on whose icy bottom the horses with difficulty kept their feet; and still worse it would have been had I not thoughtfully called for some straw to strew beneath them; we had five of them on board, and the waves were high.

Dec. 11. I could not find the way to the hearts of an unfeeling people at the widow Bombry's. Thence we went in haste to Port Royal; the inhabitants, seeing us, ran together, to whom I spoke on Acts 2. 27; the people were respectful and attentive.

Dec. 12. I am now about entering upon the business of the Conferences for the present year; all is peace. Notwithstanding I have been so highly favored, my sufferings may be lessened by an earlier move to the South; I will therefore remember to be on the south side of the Potomac by the middle of November, if circumstances allow.

Dec. 14-16. Came to Brother Dickinson's, Caroline County, and waited for the preachers composing the Conference in the central district of Virginia. In the

evening the brethren came together; we opened Conference, and went through a great part of our minute work; all was peace and love. We had searching work in speaking experiences, and in examining the young men who offered as candidates for the ministry. After fasting and prayer our Conference rose.

The plan of holding the Conference in small sections was adhered to this year, and did not undergo any change till the next year. There were no fewer than eighteen Annual Conferences held this year, beginning with this one in Virginia.

DEC. 23. Arrived at Lane's Chapel, where our Conference began and ended in great peace.

CHRISTMAS DAY. I preached on John 4. 14, and had a comfortable season; many spoke of the dealings of God with their souls. The examination among the preachers relative to character and experience was very close; all was meekness and love.

JAN. 1, 1792. On this beginning of the new year I preached and had liberty on Isa. 65. 1, 2. In the evening I once more cried to the people of Norfolk, "Repent, and be converted"; my audience was attentive and tender. Religion revives here, the seed which has been sowing for twenty years springs up; Norfolk flourishes, Portsmouth declines, and is already low.

JAN. 19. I rode with no small difficulty to Green Hill's, about two hundred miles, the roads being covered with snow and ice.

Conference at Green Hill's

Our Conference began and ended in great peace and harmony; we had thirty-one preachers stationed at the different houses in the neighborhood. I find we have had a good work in the eastern district of North Carolina in the past year. For some time back I have traveled with much difficulty, having few hearers, much weakness of body, and uncomfortable weather.

JAN. 24. Brother Morrell, my fellow traveler, was ill;

we had our horses *roughed*, which detained us an hour or two after the appointed time.

Thomas Morrell, who had been an officer in the Revolutionary army, was long one of Asbury's most trusted helpers as well as one of his most intimate friends. It was Asbury's custom always to have a traveling companion.

JAN. 27. After riding thirty miles through ice and snow to Rainey's I found many people waiting for me, and I began, without any refreshment, to speak on, "This is the victory that overcometh the world, even our faith." I endeavored to point out, 1. The object of this faith; 2. Its subjects; 3. Its nature; 4. Its victory. In our route through North Carolina we passed through Bertie, Gates, Tyrrell, Tarboro, Franklin, Wake, Chatham, Orange, Guilford, and Randolph Counties. We have traveled nearly eight hundred miles since the seventh of December last past.

The Case of William Hammett

FEB. 7 (South Carolina). We reached Sister Port's. I find there is a great commotion among the people, excited by the conduct of William Hammett, who has divided the society in Charleston, and taken to himself some chaff and some wheat. This is not all, they say our house will go too.

Dr. Coke had brought Hammett from the West Indies. From the first he made trouble, and after a time Coke turned from him. Having failed to persuade Bishop Asbury at Philadelphia to change his decision and station him in Charleston, Hammett returned to Charleston and established an independent church, which flourished for a time, but declined after Hammett's death a few years later.

FEB. 11. Arrived in Charleston. I received a full and true account of Mr. Hammett's proceedings. Brothers Ellis and Parks have done all things well. Mr. Hammett has three grand objections to us: 1. The American preachers and people insulted him. 2. His name was not

printed in our Minutes. 3. The *nota bene* cautioning *minute* was directed against him. He has gone to New Market, to preach, and has drawn about twenty white members after him. We are considered by him as seceders from Methodism, because we do not wear gowns and powder, and because we did not pay sufficient respect to Mr. Wesley!

A Revival in Connecticut

FEB. 14. Our Conference began. I preached at night on Luke 24. 17, and endeavored to show the low estate of the interest of Christ at that time. In our Conference we were unusually close in examination of characters, doctrines, and experience; we had great peace and some power among us, and received the good news of eighty souls being converted in Philadelphia, and of a revival in Connecticut. I preached a sermon to the preachers, on, "Endure hardness as a good soldier of Jesus Christ."

FEB. 18. I received an abusive, anonymous letter (I believe from Mr. Smith) on several subjects. My spirits were low. I came from my knees to receive the letter, and having read it I returned whence I came. I judged it prudent and expedient, and I think I was urged thereto by conscience, to tell the people of some things relating to myself. I related to them the manner of my coming to America; how I continued during the war; the arrival of Dr. Coke, and the forming of the American Methodists into a church; and, finally, why I did not commit the charge of the society in Charleston to Mr. Hammett, who was unknown, a foreigner, and did not acknowledge the authority of, nor join in connection with, the American Conference.

FEB. 19. I preached on, "Who is on the Lord's side?" Mr. Matthews sent in his resignation. For certain reasons we were led to pass over his character, but we were

wrong; it might have been better to subject it to scrutiny, although none grieved at his going from us.

FEB. 28. We rode through the snow to Little River, and a few people met us at S——'s; I preached on 2 Tim. 4. 2-4. Without staying to eat, we rode on to Washington, making thirty miles this day also. We collected our Conference, and had great searching and sifting, and were under the necessity of suspending one.

Beverly Allen had been a prominent figure in the history of early Methodism. He had not worked in good accord with Asbury, having spoken against him among the people, and having written to Mr. Wesley and Dr. Coke against him. Asbury had long distrusted him, and Allen now having become involved in a serious matter, Bishop Asbury was obliged to expel him.

Preaches on the Marriage Supper

We were very close in examining characters and principles; each preacher spoke his experience, and made his observations relative to the work of God since last Conference. Brother Hull accompanies me, and Hardy Herbert repairs to Alexandria, in Virginia. I hope in future there will be harmony among the brethren; if souls are converted to God it answers no valuable purpose thereafter to disciple them to ourselves. I preached on the marriage supper, and took occasion to show how some are kept from, and others lose, the grace of God, by the unlawful use of lawful things.

MAR. 12. I have read two volumes of Gordon's American Revolution, containing about one thousand pages.

MAR. 18. We have rested two days besides Sabbaths, and ridden two hundred and fifty miles in about two weeks; our entertainment is generally mean.

MAR. 21. We started for Holston. After riding about fifteen miles we stopped to feed, and a woman directed us along the new way over to Elk Spur. We found ourselves in a wilderness. The weather was very

cold, and, the night coming on, we were at a loss what to do. While we were wishfully looking about us, to our great satisfaction we discovered a house. It was clean and comfortable, and we were well entertained.

MAR. 22. We made an early start for friend Osborne's, on New River, fifteen miles distant. Here we were generously entertained. After talking and praying together we were guided across the river, for which I was thankful. Arriving at Fox Creek, we crossed it eleven times.

MAR. 31. I heard a company had arrived from Kentucky at Crab's. This man's son and a Mr. Henderson have been killed by the Indians since I was here last. How needful that we watch and pray!

APR. 2. We entered the wilderness and reached Robinson Station. Two of the company were on foot, carrying their packs; and women there are with their children. These incumbrances make us move slowly and heavily.

APR. 3. We reached Richland Creek (Kentucky), and were preserved from harm. About two o'clock it began to rain, and continued most of the day. After crossing the Laurel River, which we were compelled to swim; we came to Rock Castle Station, where we found such a set of sinners as made it next to hell itself. Our corn here cost us a dollar per bushel.

Reaches Crab Orchard

APR. 4. This morning we again swam the river, and also the West Fork thereof. My little horse was ready to fail in the course of the day. I was steeped in the water up to the waist. About seven o'clock, with hard pushing, we reached the Crab Orchard.

The gateway to Kentucky was by the route traveled before through Cumberland Gap. It was a wild trail till these first settlements at Crab Orchard were reached.

How much I have suffered in this journey is only known to God and myself. What added much to its disagreeableness is the extreme filthiness of the houses.

Natural Rights of Mankind

APR. 10. I wrote and sent to Mr. Rice, a Presbyterian minister, a commendation of his speech, delivered in a convention in Kentucky, on the natural rights of mankind. I gave him an exhortation to call on the Methodists on his way to Philadelphia, and, if convenient, to preach in our houses.

Ten years before this David Rice, a Virginia Presbyterian, had come from Virginia with the first Virginian immigrants and established the first Presbyterian church in Kentucky. He had also established a high school, and was a leading man in the territory. He was bitterly opposed to slavery, and had written a letter to the convention protesting against allowing it in Kentucky.

APR. 23. I rode to Bethel.

Here was a school which had been planned by Francis Poythress, who belonged to one of the oldest families in Virginia, now in charge of the Kentucky district. Land had been given for the school, and he was now trying to raise money for buildings.

I found it necessary to change the plan of the house, to make it more comfortable to the scholars in cold weather. I am too much in company, and hear so much about Indians, convention, treaty, killing, and scalping that my attention is drawn more to these things than I could wish.

APR. 25. Was a rainy, damp day. However, we rode to meet the Conference, where I was closely employed with the traveling and local preachers, and with the leaders and stewards. I met the married men and women apart, and we had great consolation in the Lord. Vast crowds of people attended public worship. The spirit of matrimony is very prevalent here. In one circuit

both preachers are settled. The land is good, the country new, and indeed all possible facilities to the comfortable maintenance of a family are offered to an industrious, prudent pair.

APR. 30. An alarm was spreading of a depredation committed by the Indians, on the east and west frontiers of the settlement. In the former, report says one man was killed; in the latter, many men, with women and children. Everything is in motion. There having been so many about me at Conference, my rest was much broken. I hoped now to repair it, and get refreshed before I set out to return through the wilderness; but the continual arrival of people until midnight, the barking of dogs, and other annoyances, prevented. Next night we reached the Crab Orchard, where thirty or forty people were compelled to crowd into one mean house. We could get no more rest here than we did in the wilderness. We came the old way by Skaggs Creek and Rock Castle, supposing it to be safer, as it was a road less frequented, and therefore less liable to be waylaid by the savages. My body by this time is well tried. I had a violent fever and pain in the head, such as I had not lately felt. I stretched myself on the cold ground, and, borrowing clothes to keep me warm, by the mercy of God I slept four or five hours.

Asbury Stands Guard

Next morning we set off early, and passed beyond Richland Creek. Here we were in danger, if anywhere. I could have slept, but was afraid. Seeing the drowsiness of the company, I walked the encampment, and watched the sentries the whole night. Early next morning we made our way to Robinson's Station. We had the best company I ever met with, thirty-six good travelers and a few warriors; but we had a packhorse, some old men, and two tired horses, and progress was slow.

Dr. Bangs, in his History of the Methodist Episcopal Church, commenting on this entry, says: "Let the present race of Methodist preachers and missionaries look at this picture, and learn from it how the fields were won by such veteran soldiers of the cross."

MAY 12-14. We were engaged in the business of Conference at Holston. I had a meeting with the men; a lively one with the women, most of whose hearts the Lord touched, causing them to rejoice in God.

Necessity of Annual Conferences

MAY 19. I am more than ever convinced of the need and propriety of Annual Conferences, and of greater changes among the preachers. I am sensible the Western parts have suffered by my absence. I lament this, and deplore my loss of strict communion with God, occasioned by the necessity I am under of constant riding, change of place, company, and sometimes disagreeable company, loss of sleep, and the difficulties of clambering over rocks and mountains, and journeying at the rate of seven or eight hundred miles per month.

MAY 20. We rode about one hundred and sixty miles from the Rich Valley to Greenbrier Conference; talking too much, and praying too little, caused me to feel barrenness of soul. We had a hope that not less than ten souls were converted during the Conference. At preaching, I myself, having a violent headache, retired; the Lord was with them at the sacrament; after which, the doors being opened, many came in and the meeting continued until nearly sunset.

MAY 26. We rode twenty-six miles to the Little Levels. O what a solitary country this is! We have now one hundred and twenty miles before us, fifty of which is a wilderness. There is a guard at two houses on our route. But I do not fear. Nature is spent with labor; I would not live always. Hail! happy death: nothing but holiness, perfect love, and then glory for me!

MAY 31. Both men and horses traveled sore and wearily to Uniontown (Pennsylvania). O how good are clean houses, plentiful tables, and populous villages, when compared with the rough world we came through! Here I turned out our poor horses to pasture and to rest, after riding them for nearly three hundred miles in eight days.

JUNE 1. Wrote letters to send over the mountains.

JUNE 2. I began to feel lame, and had a severe touch of the rheumatism, accompanied with a high fever, which occasioned great pain to me while sitting in Conference. I found it necessary to remove, by exchange, six of the preachers from this to the Eastern District.

JUNE 10. We have founded a seminary of learning called Union School; Brother C. Conway is manager, who also has charge of the district; this establishment is designed for instruction in grammar, languages, and the sciences. I have had some awful thoughts lest my lameness should grow upon me, and render me useless. I sometimes have fears that I am too slack in speaking in public, at Conferences; I also feel the want of time and places to pursue my practice of solitary prayer, being frequently obliged to ride all the day and late at night, that I may in time reach the appointed places to preach; I must, however, find time to pray.

Hammett Rails at Presiding Eldership

JUNE 12. I was informed that Mr. Hammett had sent abroad circular letters, and had been railing against the presiding eldership, etc. I am not surprised that he should find fault with the office—its duties he was a man not likely to fulfill; yet had it not been for the power attached to it, how greatly might Mr. Hammett have confused the society in Charleston, and perplexed the preachers in the district!

JUNE 18. Rode to Bath (Virginia). Here I had the

opportunity of writing to all the connected preachers in the district.

JUNE 23. I attended quarterly meeting at the widow Flint's. Here I had the first sight of Mr. Hammett's and Brother Thomas Morrell's attacks on each other, or, rather, Mr. Hammett's against the Methodists, and Brother Morrell's reply. Had Brother Morrell known more, he would have replied better. Mr. Hammett's



THE REPUTED BIRTHPLACE OF FRANCIS ASBURY.

quotation of a clause in my confidential letter to Brother Shadford is not altogether just. He has also misquoted the *caution*, leaving out the word "District," which, when retained, shows it to have been American, and to have been directed against American apostates and impostors.

JUNE 30. I was taken up with writing letters, having received accounts from Cokesbury. The college seems to be the weighty concern for the present.

JULY 8. I preached at Ebenezer Church (Philadelphia) on James 4. 8; at Saint George's Church on Mark

8. 38. I had large accounts from the eastward, and am requested to send them more preachers. After twenty years' standing of the house in our hands, the galleries are put up in our old new church.

JULY 13. After preaching at ——'s, we rode on to Brother H——'s. He is resolved that after he and his wife are served the remainder of his whole estate shall go to the church; his plantation to be rented, and the annual income to be applied as the Conference held for Pennsylvania and the Jerseys shall please to direct.

JULY 16. We hasted to V——'s Ferry; but found ourselves detained by the absence of both boats, so that we did not so soon as we expected reach New York. I did not find that life and harmony here that have been in times past. I have just now obtained and am reading Mr. Wesley's Life, the work of Dr. Coke and Mr. Moore, containing five hundred and forty-two pages. It is in general well compiled, but the history of American Methodism is inaccurate in some of its details, and in some which are interesting. For some days past I have been occupied in reading, and in meeting the several women's classes, and found the Lord was among them.

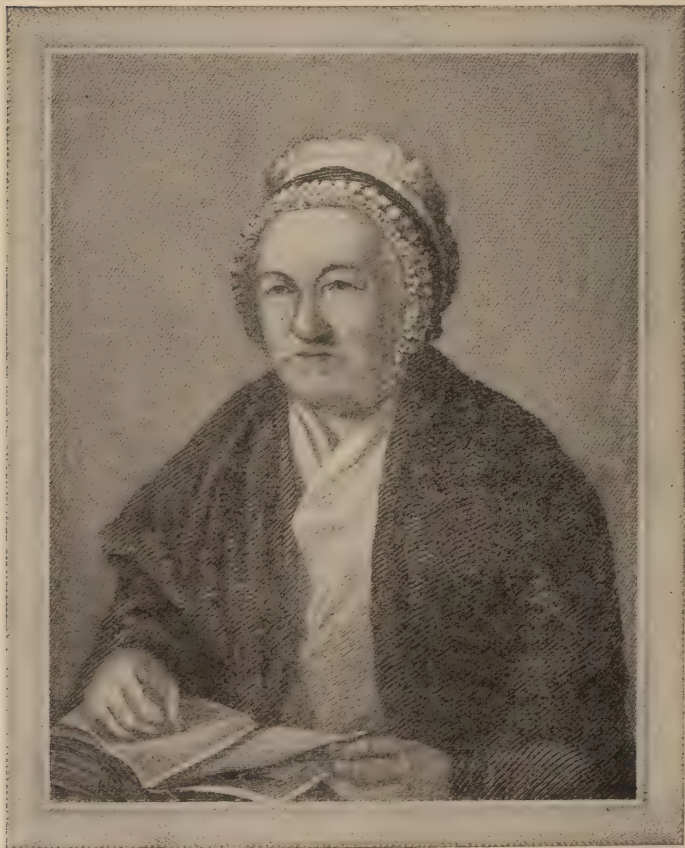
Asbury's Autobiography

JULY 19. As very probably all of my life which I shall be able to write will be found in my Journal, it will not be improper to relate something of my earlier years, and to give a brief account of my first labors in the ministry.

I was born in Old England, near the foot of Hampstead Bridge, in the parish of Handsworth, about four miles from Birmingham, in Staffordshire, and according to the best of my after-knowledge on the twentieth or twenty-first day of August, in the year of our Lord 1745.

My father's name was Joseph, and my mother's Elizabeth Asbury. They were people in common life;

were remarkable for honesty and industry, and had all things needful to enjoy; had my father been as saving, as laborious, he might have been wealthy. As it was, it



MRS. ELIZABETH ASBURY.

was his province to be employed as a farmer and gardener by the two richest families in the parish. My parents had but two children—a daughter, called Sarah, and myself. My lovely sister died in infancy; she was

a favorite, and my dear mother, being very affectionate, sunk into deep distress at the loss of a darling child, from which she was not relieved for many years. It was under this dispensation that God was pleased to open the eyes of her mind, she living in a very dark, dark, dark day and place. She now began to read almost constantly when leisure presented the opportunity. When a child, I thought it strange my mother should stand by a large window poring over a book for hours together.

From my childhood I may say, I have "neither dared an oath, nor hazarded a lie." The love of truth is not natural, but the habit of telling it I acquired very early; and so well was I taught that my conscience would never permit me to swear profanely. I learned from my parents a certain form of words for prayer, and I well remember my mother strongly urged my father to family reading and prayer; the singing of psalms was much practiced by them both. My foible was the ordinary foible of children, fondness for play; but I abhorred mischief and wickedness, although my mates were among the vilest of the vile for lying, swearing, fighting, and whatever else boys of their age and evil habits were likely to be guilty of. From such society I very often returned home uneasy and melancholy; and although driven away by my better principles, still I would return, hoping to find happiness where I never found it. Sometimes I was much ridiculed and called *Methodist Parson*, because my mother invited any people who had the appearance of religion to her house.

I was sent to school early, and began to read the Bible between six and seven years of age, and greatly delighted in the historical part of it. My schoolmaster was a great churl, and used to beat me cruelly; this drove me to prayer, and it appeared to me that God was near to me. My father, having but the one son, greatly desired to keep me at school, he cared not how long; but

in this design he was disappointed, for my master, by his severity, had filled me with such a horrible dread that with me anything was preferable to going to school. I lived some time in one of the wealthiest and most ungodly families we had in the parish; here I became vain, but not openly wicked. Some months after this I returned home, and made my choice, when about thirteen years and a half old, to learn a branch of business at which I wrought about six years and a half. During this time I enjoyed great liberty, and in the family was treated more like a son or an equal than an apprentice.

Soon after I entered on that business God sent a pious man, not a Methodist, into our neighborhood, and my mother invited him to our house; by his conversation and prayers I was awakened before I was fourteen years of age. It was now easy and pleasing to leave my company, and I began to pray morning and evening, being drawn by the cords of love, as with the bands of a man. I soon left our blind priest, and went to West Bromwich Church; here I heard Ryland, Stillingfleet, Talbot, Bagnall, Mansfield, Haweis, and Venn, great names, and esteemed gospel ministers. I became very serious, reading a great deal—Whitefield and Cennick's Sermons, and every good book I could meet with. It was not long before I began to inquire of my mother who, where, what were the Methodists; she gave me a favorable account, and directed me to a person that could take me to Wednesbury to hear them. I soon found this was not the Church, but it was better. The people were so devout, men and women kneeling down, saying "Amen." Now, behold! they were singing hymns, sweet sound! Why, strange to tell! the preacher had no prayer book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon book: thought I, this is wonderful indeed! It is certainly a strange way, but the best way. He talked about

confidence, assurance, etc., of which all my flights and hopes fell short. I had no deep convictions, nor had I committed any deep known sins. At one sermon, some time after, my companion was powerfully wrought on. I was exceedingly grieved that I could not weep like him; yet I knew myself to be in a state of unbelief. On



MANWOOD COTTAGE, HANDSWORTH.

a certain time when we were praying in my father's barn I believed the Lord pardoned my sins and justified my soul; but my companions reasoned me out of this belief, saying, "Mr. Mather said a believer was as happy as if he was in heaven." I thought I was not as happy as I would be there, and gave up my confidence, and that for months; yet I was happy, free from guilt and fear, and had power over sin, and felt great inward joy. After this we met for reading and prayer, and had large

and good meetings, and were much persecuted, until the persons at whose houses we held them were afraid, and they were discontinued. I then held meetings frequently at my father's house, exhorting the people there, as also at Sutton Colefield, and several souls professed to find peace through my labors. I met class a while at Bromwich Heath, and met in band at Wednesbury. I had preached some months before I publicly appeared in the Methodist meetinghouses; when my labors became more public and extensive, some were amazed, not knowing how I had exercised elsewhere. Behold me now a local preacher!—the humble and willing servant of any and of every preacher that called on me by night or by day; being ready, with hasty steps, to go far and wide to do good, visiting Derbyshire, Staffordshire, Warwickshire, Worcestershire, and indeed almost every place within my reach, for the sake of precious souls; preaching, generally, three, four, and five times a week, and at the same time pursuing my calling. I think, when I was between twenty-one and twenty-two years of age I gave myself up to God and his work, after acting as a local preacher near the space of five years. It is now the nineteenth of July, 1792: I have been laboring for God and souls about thirty years, or upward.

Some time after I had obtained a clear witness of my acceptance with God the Lord showed me, in the heat of youth and youthful blood, the evil of my heart. For a short time I enjoyed, as I thought, the pure and perfect love of God; but this happy frame did not long continue, although, at seasons, I was greatly blessed. While I was a traveling preacher in England I was much tempted, finding myself exceedingly ignorant of almost everything a minister of the gospel ought to know. How I came to America, and the events which have happened since, my Journal will show.

JULY 20. I preached in New York, on, "Who is on

the Lord's side?" I had some life in speaking, but there was little move in the congregation. O Lord, hasten a revival of thy work! This city has been agitated about the choice of governor; it would be better for them all to be on the Lord's side. The standard is set up, who declares for the Lord? The wicked, the carnal professors, carnal ministers, and apostates are the Lord's enemies.

JULY 23. We set out for Lynn, and made our way through Bedford, riding fifty miles the first day: I prayed in four houses, and felt much given up to God.

The Mission of Methodists

JULY 25. We continued on to Southerington; we dined at a public house, where we had cheap, good, plain usage. Our host told us, "It was the misfortune of the Methodists to fall in with some of the most ignorant, poor, and disreputable people in the state." My answer was, the poor have the gospel preached to them; that it had been aforetime asked, "Have any of the rulers believed on him?"

AUG. 2. Our Conference met (Lynn), consisting of eight preachers, much united, besides myself. In Lynn we have the outside of a house completed; and what is best of all, several souls profess to be converted to God. I preached on 1 John 4. 1-6, and had some life, but was too formal. There was preaching every night through the sitting of the Conference.

Ordination Sermon

AUG. 4. I preached an ordination sermon to a very solemn congregation, on 2 Cor. 3. 5.

AUG. 5. I preached on 1 Cor. 6. 19, 20. In the afternoon Brother Allen preached; and I afterward gave them a farewell exhortation, and there were some affectionate feelings excited among the people. Many were

moved, and felt a great desire to speak in the love feast, but they had not courage. O that we had more apostolical preaching!

AUG. 10. We have now ridden about one hundred and seventy miles from Lynn in four days. My mind has been variously exercised, and my body much fatigued: if I have been kept from sin, to the Lord's name be all the glory! Pittsfield is a pleasant plain, extending from mountain to mountain; the population may consist of two thousand souls. There is a grand meetinghouse and steeple, both as white and glistening as Solomon's temple. The minister, as I learn, is on the New Divinity plan. I heard the experience of one of the first settlers in the town, who was clearly brought out of bondage; but by resting in unfailing perseverance he again grew cold; of late he has been stirred up and restored by the instrumentality of the Methodists. I was pleased to enjoy the privilege of retiring alone to the cooling sylvan shades in frequent converse with my best Friend.

AUG. 13. We set out and came to Lebanon in the state of New York. The medical waters here are warm and very soft; pure and light, with no small quantity of fixed air. I found a poor bath house. Here the devil's tents are set up, and, as is common at these his encampments, his children are doing his drudgery.

Missionaries to the Frontiers

AUG. 15. Came to Albany, and had a joyful, happy Conference, twenty-one preachers being present. We constituted two deacons and four elders. Each preacher was called upon to speak of his exercises and observations since our last annual session. We examined our doctrines, and whether our faith was still firm in those which were believed and taught among us. We appointed Jonathan Newman as a missionary to the whites and Indians on the frontiers. We also sent another to

Cattaraugus. Before we rose, we propounded a few questions of theology, namely, 1. How are we to deal with sinners? 2. How should we treat with mourners? 3. Which way should we address hypocrites? 4. How can we deal with backsliders? 5. What is best for believers?

We had preaching in the market houses in Albany; and notwithstanding our hurry and crowd we were happy, and had living testimonies from preachers and people. I trust two hundred have been converted in the district since last Conference.

Breakfasts with Governor Van Cortlandt

AUG. 23. I breakfasted at Governor Van Cortlandt's. I feel as if the Lord had been striving here.

AUG. 25. Came to the quarterly meeting at New Rochelle. We had a meeting with the local preachers, stewards, and leaders who were present. Mr. Hammett's rejoinder has made its appearance. N. Manners has also come to town, to spread his doctrine and distribute his books; were he a gracious man, I cannot think he would write as he does against Mr. Wesley and Mr. Fletcher. Perhaps he will find it rather easier to write and print books than to sell and pay the cost of publishing them.

AUG. 27. Came to New York, and opened Conference, twenty-eight preachers being present. We spent most of the afternoon in prayer, and nearly all the preachers gave an account of what each one had seen and felt since last Conference. The young gave us their experience, and there were several who professed sanctification. Awful Hammett haunted us one day, requesting us to give him an honorable discharge from the connection; but we shall publish him expelled; he is the Wheatley of America.

AUG. 31. We had a solemn love feast, the lower floor

of the house being nearly filled; several of the brethren professed perfect love; others had lost the witness. My mind has been so bent to the business of the Conference that I have slept but little this week. Connecticut is supplied much to my mind, several very promising young men having been admitted to this Conference. The societies are in harmony, but not as lively as they ought to be. I was much obliged to my friends for renewing my clothing and giving me a little pocket money; this is better than £500 per annum. I told some of our preachers, who were very poor, how happy they were; and that probably, had they more, their wants would proportionably increase.

SEPT. 2. I preached a preparatory sermon, on 1 Cor. 5. 7, 8, previously to the administration of the sacrament. It was observed what a fitness of similarity there was between the passover and the supper of the Lord—the simplicity and purity of the latter: bread, instead of the flesh of an animal, and wine, instead of the blood of the creature; wine, the blood of Christ, and grace the life of our souls. It was shown who were proper communicants—true penitents and real believers. Not with the leaven of malice and wickedness, acid, bitter, and puffing up, but the unleavened bread of sincerity and truth, uprightness of heart and sound experience.

Leaves New York for a Year

SEPT. 3. I now leave New York for one whole year, under the hope and prophecy that this will be a year of the Lord's power with them.

This prophecy was gloriously fulfilled.

SEPT. 6. We had great peace in our Conference (Philadelphia). The preachers gave a feeling account of the work of God. We had more preachers than we needed this time; both they and the people were lively;

most of our brethren in the ministry can now stand the greatest exertions.

SEPT. 9. We had a melting love feast; the mouths of many were opened to declare the loving-kindness of the Lord. I preached, but did not like their ill-contrived house. At Ebenezer I had an attentive congregation to whom I spoke on Phil. 1. 18. At night the mobility came in like the roaring of the sea: boys were around the doors, and the streets were in an uproar. They had been alarmed by a shout the night before, which, probably, was one cause of the congregation being so large. This is a wicked, horribly wicked city; and if the people do not reform I think they will be let loose upon one another, or else God will send pestilence among them, and slay them by hundreds and thousands. The spirit of prayer has departed, and the spiritual watchmen have ceased to cry aloud among all sects and denominations. For their unfaithfulness they will be smitten in anger: for sleepy silence in the house of God, which ought to resound with the voice of praise and frequent prayer, the Lord will visit their streets with the silence of desolation.

SEPT. 11. I rode to Duck Creek Crossroads, Delaware, to hold Conference. We were full of business, and had life and liberty. I met the leaders and local brethren in the ministry, and we had a powerful time. I requested them to give an account of their past and present experience, the state of their respective families, and the classes they had charge of, together with the prospects of religion where they lived. They understood me, and spoke much to the purpose. We parted with a good love feast, from which the gay and the worldly, at least, were excluded, if it did not keep out sinners, Pharisees, and hypocrites.

SEPT. 30. We had a crowded congregation, and some melting among the people while I enlarged on, "Almost thou persuadest me to be a Christian." I endeavored to,

1. Point out the genuine marks of a Christian; 2. Remove the objection against these marks; and 3. Persuade by applying to the hopes and fears of my hearers.

OCT. 10. I stopped a day at Judge White's, and read in haste the most essential parts of Jefferson's Notes. I have thought it may be I am safer to be occasionally among the people of the world than wholly confined to the indulgent people of God. He who sometimes suffers from a famine will the better know how to relish a feast.

OCT. 22. Rode to Cokesbury. All is not well there.

OCT. 28. Contrary to my wish, I was constrained to ride to Annapolis, which I reached about eleven o'clock, and gave them a sermon on 1 Pet. 3. 18.

OCT. 30. Came to Baltimore in a storm of rain. While we were sitting in the room of Mr. Rogers, in came Dr. Coke, of whose arrival we had not heard, and whom we embraced with great love.

The First General Conference

Nov. 1. I felt awful at the General Conference, which began to-day.

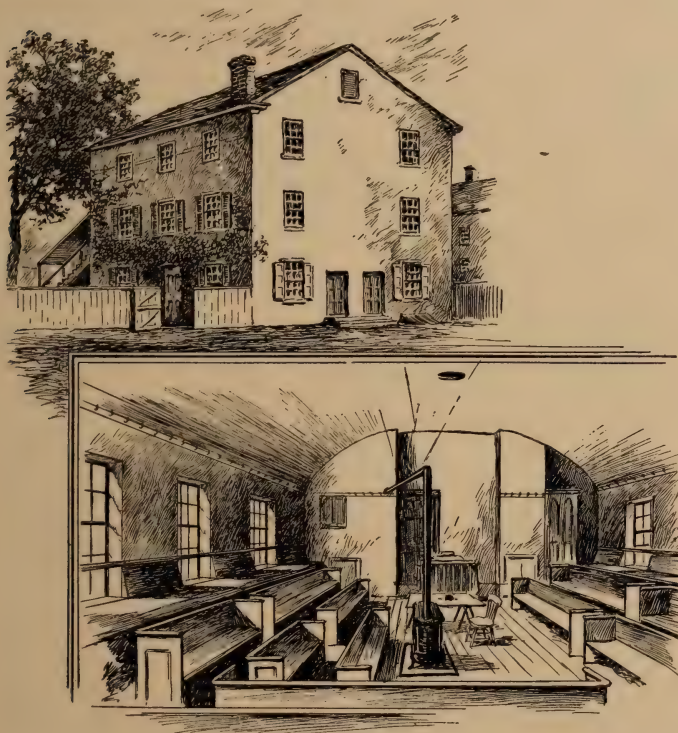
It is generally conceded that Bishop Asbury did not desire this General Conference. It was simply a mass meeting of all the traveling preachers, and he feared that there might be unwarranted and disastrous alterations of the Discipline.

At my desire they appointed a moderator, and preparatory committee, to keep order and bring forward the business with regularity. We had heavy debates on the first, second, and third sections of our Form of Discipline. My power to station the preachers without an appeal was much debated, but finally carried by a very large majority.

James O'Kelly introduced the following resolution, which after a three days' debate was finally lost by a large majority:

"After the bishop appoints the preachers at the Conference to their several circuits, if anyone think himself injured by the appointment, he shall have liberty to appeal to the Conference and state his objections; and if the Conference approve his objections the bishop shall appoint him to another circuit."

Perhaps a new bishop, new Conference, and new laws would have better pleased some. I have been much grieved for others, and distressed with the burden I bear, and must hereafter bear.



THE SEAT OF THE EARLY GENERAL CONFERENCES IN
BALTIMORE.

Light Street parsonage, showing outside stairway.

The upper room where the Conference met.

Nov. 8. Some individuals among the preachers having their jealousies about my influence in the Conference, I gave the matter wholly up to them, and to Dr. Coke,

who presided. Meantime I sent them the following letter :

MY DEAR BRETHREN: Let my absence give you no pain; Dr. Coke presides. I am happily excused from assisting to make laws by which myself am to be governed; I have only to obey and execute. I am happy in the consideration that I never stationed a preacher through enmity, or as a punishment. I have acted for the glory of God, the good of the people, and to promote the usefulness of the preachers. Are you sure that, if you please yourselves, the people will be as fully satisfied? They often say, "Let us have such a preacher"; and sometimes, "We will not have such a preacher; we will sooner pay him to stay at home." Perhaps I must say, "His appeal forced him upon you." I am one, ye are many. I am as willing to serve you as ever. I want not to sit in any man's way. I scorn to solicit votes. I am a very trembling, poor creature to hear praise or dispraise. Speak your minds freely; but remember, you are only making laws for the present time. It may be that as in some other things, so in this, a future day may give you further light.

I am not fond of altercations; we cannot please everybody, and sometimes not ourselves. I am resigned.

The O'Kelly Schism

Mr. O'Kelly, being disappointed in not getting an appeal from any station made by me, withdrew from the connection, and went off. For himself, the Conference well knew he could not complain of the regulation. He had been located to the South district of Virginia for about ten succeeding years, and upon his plan might have located himself, and any preacher, or set of preachers, to the district, whether the people wished to have them or not. The General Conference went through the Discipline, Articles of Faith, Forms of Baptism, Matri-

mony, and the Burial of the Dead; as also the Offices of Ordination. The Conference ended in peace, after voting another General Conference to be held four years hence. By desire of my brethren, I preached once on 1 Pet. 3. 8. My mind was kept in peace, and my soul enjoyed rest in the Stronghold.

Nov. 16. I left Baltimore, and, contrary to my first intention, called on the widow H——, whose daughter was awakened the last time I was here, and still continues to be happy in the Lord. I met the sisters here, and urged prayer meeting. Perhaps it was for this I unexpectedly came here.

Nov. 25. Came to Manchester, and preached in the afternoon, and felt life among the people and the preachers who were met for the District Conference. I met the preachers in band, and found their fears were greatly removed; union and love prevailed, and all things went on well. William McKendree and Rice Haggard sent me their resignation in writing.

McKendree afterward returned, and when he was made bishop stood as firmly for the Episcopal prerogative as he had opposed it in Baltimore.

We agreed to let our displeased brethren still preach among us; and as Mr. O'Kelly is almost worn out, the Conference acceded to my proposal of giving him his £40 per annum, as when he traveled in the connection, provided he was peaceable, and forbore to excite divisions among the brethren.

For a part of that year only he received it, and then left "to form a new and pure church."

The General Conference and the District Conferences have kept us a long time from our work; but after all Satan's spite I think our sifting and shaking will be for good. I expect a glorious revival will take place in America, and thousands be brought to God.

DEC. 6. Rode through the rain to Edward Dromgoole's; here I found a few friends and formed a constitution for a district school, which, with little alteration, will form a general rule for any part of the continent.

DEC. 8. I once more visited Owen Myrick, whose wife is gone, and from all we can learn departed in a good old age, in triumph to glory; the dear old man is much dispirited. We spent the evening together very solemnly, remembering the occurrences of nineteen years ago, now gone as yesterday—

“Short as the watch that ends the night
Before the rising sun.”

The cause of his slaves was not forgotten.

DEC. 11. Rode to Green Hill's, near Lewisburg. Here I met the preachers in Conference, and we were closely employed until Saturday morning. We had about forty preachers from the two districts in North Carolina.

Many Conversions

DEC. 18. The great love and union which prevailed at the late Conference makes me hope many souls will be converted in the ensuing year. An account was brought in of the conversion of about three hundred souls last week within its limits, chiefly in the lowland circuits. Glory be to God! I feel that he is with us; and I have good evidence that fifteen or eighteen hundred souls have professed to have been converted in the United States within the past twelve months.

CHRISTMAS EVE. We rode in the rain twenty-five miles to our kind Brother Horton's, and found many people had gathered.

CHRISTMAS DAY. Although the weather was cold and damp, and unhealthy, with signs of snow, we rode forty-five miles to dear Brother Rembert's, kind and good, rich and liberal, who has done more for the poor Methodists than any man in South Carolina.

Colonel James Rembert was a wealthy slave owner, who lived in Black River in South Carolina. Rembert Hall was on Asbury's route to Charleston, and once a year he found delightful shelter there.

Hammett Again

DEC. 29. Rode thirty-three miles to Charleston, and found our little flock in peace, and a small revival among them. Mr. Hammett has raised a grand house, and has written an appeal to the British Conference. He represents Dr. Coke as a sacrilegious tyrant and murderer. I have no doubt but the doctor will be able to make good his cause. As to Hammett, time will show the man and the people who have made lies their refuge.

DEC. 30. In the afternoon I said a little on Isa. 9. 6, 7. The blacks were hardly restrained from crying out aloud. O that God would bless the wild and wicked inhabitants of this city! I am happy to find that our principal friends have increased in religion. Accounts from Philadelphia are pleasing; souls are converted to God. There is also a move in New York, and their numbers are daily increasing. On reviewing the labors of the last six weeks I find we have rested about fourteen days at Conferences, and ridden at least seven hundred miles.

JAN. 3, 1793. From Wednesday, December 26, to this day, Sunday excepted, we sat in Conference in this city.

JAN. 8. We passed Augusta (Georgia), and rode thirty-seven miles to Haynes's, where we were treated kindly. Thence, next day, to Washington, forty-four miles.

Georgia and South Carolina Conferences United

JAN. 10. Met our dear brethren in Conference. We had great peace and union; the Carolina preachers came up to change with those in Georgia; all things happened well. We now agreed to unite the Georgia and South Carolina Conferences, to meet in the fork of Saluda

and Broad Rivers, on the first of January, 1794. Our sitting ended in exceeding great love.

JAN. 13. We had sacrament, love feast, and ordination. I felt very serious, and was very pointed on Acts 20. 26, 27. I have now had an opportunity of speaking in Washington; most of the people attended to hear *this man that rambles through the United States*.

JAN. 14. I preached in the new house at Grant's, on, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son": 1. The Christian soldier has to overcome the world, sin, and the devil, with his temptation; 2. He fights under the banner of Christ, who is the Captain of his salvation; 3. His armor is described by Saint Paul, Eph. 6; 4. His inheritance, Christian tempers, and the things promised to the seven churches, and, finally, glory, "Will be his God," giving him wisdom, truth, love, "He shall be my son," a son partakes of the nature and property of the father, and doeth his will; so it is with those who are the children of God. Our dear Georgia brethren seem to think some of us shall visit them no more: they appear to be much humbled, and will not give up the traveling preachers. I am now bound for Savannah; where I may see the former walks of a dear Wesley and Whitefield, whom I hope to meet in the new Jerusalem.

Whitefield's Orphanage in Ruins

JAN. 29. We reach Savannah. Next day I rode twelve miles along a fine sandy road to view the ruins of Mr. Whitefield's Orphan House. We found the place, and, having seen the copperplate, which I recognized, I felt very awful; the wings are yet standing, though much injured, and the schoolhouse still more. It is reported that Mr. Whitefield observed, while eating his last dinner in the house, "This house was built for God; and cursed be the man that puts it to any other use."

The land for the support of the school is of little value, except two rice plantations, which we passed in our route.

FEB. 2. I am not enough in prayer. I have said more than was for the glory of God concerning those who have left the American connection, and who have reviled Mr. Wesley, Mr. Fletcher, Dr. Coke, and poor me. O that I could trust the Lord more than I do, and leave his cause wholly in his own hands.

A Methodist Burying Ground

FEB. 8 (Charleston). I have got through Mr. Wesley's Journal as far as 1782. Finding the subscription set on foot at the Conference to purchase a burying ground and build a house was likely to succeed, we began to think about looking out for a lot. I also see a prospect of stationing two preachers here.

FEB. 10. I preached with some life on Ezek. 36. 25, 26; but, alas! the people are so dissipated, and so ignorant of Gospel truth, that it is difficult to preach to them; but I cannot spare, though they keep their course to hell. At night I spoke on Isa. 6. 8-10. Our congregation consists of five hundred souls and upward, three hundred being black.

FEB. 12. I make it my work to visit every afternoon. I happily met with Mr. Wesley's Journal, bringing the date down to two years before his death. I could not but specially notice that his latter days were more abundant in labors, and that he preached in places formerly unnoticed. He made this observation that it is rare, a mere miracle, for a Methodist to increase in wealth and not decrease in grace. We have two hundred and seventeen traveling preachers, and about fifty thousand members in the United States.

FEB. 17. I preached on Rom. 3. 11-21; in the evening on Luke 16. 31. The building of a new house, and sta-

tioning another preacher in this city, and the state of this and the Georgia districts, with things relative to individuals in this society, do not work to my mind. Some wish union; others will come back. The union must first take place with Dr. Coke, then with the British Conference, and then with the American. I ask, who made us twain, and strove to scatter firebrands, arrows, and death through the whole continent?

Slanders Against Asbury

MAR. 24. I heard there was a Conference appointed at Reese's Chapel, in Charlotte County, Virginia, to form what they call a free constitution, and a pure church, and to reject me and my creatures. I know not whose hand is in this; I hope they will call themselves by another name. Only let them settle in congregations, and tax the people, and I know how it will work. If we (the itinerant connection) would give the government into the hands of a local ministry, as some would have it, and tax the people to pay preachers for Sabbath work, this would please such men; but this we dare not do. Whenever the people are unwilling to receive us, and think they can do better, we will quietly withdraw from them; and if those who wish the change can serve them better than we have done, well. Perhaps some of them may think with —, in Georgia, that I am the greatest villain on the continent; I bid such adieu, and appeal to the bar of God. I have no time to contend, having better work to do; if we lose some children, God will give us more. Ah! this is the mercy, the justice of some, who, under God, owe their all to me, and my tyrants, so called. The Lord judge between them and me! There appears to be a general quickening in the Yadkin Circuit, and about eight souls have professed conversion there in the last eight months.

MAR. 27. We began our journey over the great ridge

of mountains; we had not gone far before we saw and felt the snow; the sharpness of the air gave me a deep



IN THE "LAND OF THE SKY."

Country near Asheville, North Carolina, penetrated by Asbury on horseback.

cold, not unlike an influenza. We came to the head of Watauga River. My soul felt for these neglected people.

It may be, by my coming this way, Providence will so order it that I shall send them a preacher.

MAR. 29 (Tennessee). We took our journey deliberately. We passed Doe River at the fork, and came through the Gap; a most gloomy scene, not unlike the Shades of Death in the Alleghany Mountain. Mr. L——, a kind Presbyterian, fed our horses gratis. I must give the Presbyterians the preference for respect to ministers. To our sorrow we find it low times for religion on Holston and Watauga Rivers. In Green Circuit there is some increase. My way opens, and I think I shall go to Kentucky. I laid my hands on what is called *The Principles of Politeness*, imitated from *Chesterfield*. It contains some judicious remarks, and shows the author to have been a man of sense and education, but of no religion. He recommends some things contrary thereto.

APR. 2. Our Conference began at Nelson's, near Jonesboro, in the new territory. We have only four or five families of Methodists here. We had sweet peace in our Conference.

APR. 5. Rode to Nollichucky, and attended a meeting at Squire E——'s, where I had about two hundred hearers. We have formed a society in this place of thirty-one members, most of them new. There are appearances of danger on the road to Kentucky; but the Lord is with us. We have formed a company of nine men, five of whom are preachers, who are well armed and mounted.

Fords the Nollichucky

APR. 6. Crossed the grand island ford of Nollichucky; the lowlands are very rich, the uplands barren. Stopped and fed at Green Courthouse; here was brought a corpse to the grave in a covered carriage drawn by four horses. Solemn sight! Be instructed, O my soul! A

whisky toper gave me a cheer of success as one of John Wesley's congregation! I came on alone through heavy rains, over bad hills and poor ridges, to Brother Van Pelt's, on Lick Creek; he is brother to Peter, my old, first friend on Staten Island. I was weary, damp, and hungry, but had a comfortable habitation, and kind, loving people, who heard, refreshed, and fed me. We had a large congregation at Brother Van Pelt's Chapel, where I had liberty in speaking. I left the young men to entertain the people a while longer, and returned and read Mr. Wesley's Sermon on Riches.

Wilderness Dangers

If reports be true, there is danger in journeying through the wilderness; but I do not fear, we go armed. If God suffer Satan to drive the Indians on us; if it be his will, he will teach our hands to war, and our fingers to fight and conquer.

APR. 10 (Kentucky). We hasted on our way, meeting with our troubles at the foot of Cumberland Mountain; we then went foremost, and traveled at a great rate, the roads being uncommonly good. We fed on the banks of Cumberland River, and kept up the head of Rich Lands. We then pushed through Little and Big Laurel to the Hazel Patch, Hood's Station. Here there was high life below stairs, talking, laughing, etc. We had a troop of poor, very poor sinners; I gave dreadful offense by a prayer I made. After resting here from three to six we urged our way along the new road to Rock Castle. Fed at the deserted station, and hasted to Willis Green's; but, missing our way, did not get in until eight o'clock. A supper at that time was good, and a bed was better, having not slept in one for three nights, and having ridden one hundred miles in two days.

APR. 13. We rode thirty-three miles down to a quarterly meeting at Humphries's Chapel. Here my presence

surprised the brethren. The state of the work here appears to be low. From the quarterly meeting we came to Colonel Harding's. He has been gone some time, as a commissioner, to treat with the Indians; if he is dead, here are a widow and six children left. I cannot stand quarterly meetings every day. None need desire to be an American bishop upon our plan, for the ease, honor, or interest that attends the office. From my present views and feelings, I am led to wish the Conference would elect another bishop, which might afford me some help.

APR. 21. We had sacrament and love feast; and some spoke much to the purpose; my subject was Heb. 6. 4-8. The congregation was very large. I endeavored to show, 1. How far people may advance in the grace of God; 2. By what degrees they may apostatize; 3. The impossibility of a recovery when they arrive at a certain degree of wickedness: (1) Because they sin against God, Christ, and the Eternal Spirit, and lose all they ever felt or knew; (2) Every means is lost upon them; to sin against the remedy, is to be undone without it. The difference between those who are recoverable and those who are not: such are not who deny the work to be of God, persecute, and say the devil was the author of it; the others acknowledge the work that it was of God, and have some regard for his people. Lastly, that the only security pointed out by the apostles against apostasy is to go on to perfection.

APR. 23. I was at Bethel, the place intended for a school.

APR. 30 to MAY 2. We spent in Conference, and in openly speaking our minds to each other. We ended under the melting, praying, praising power of God. We appointed trustees for the school, and made sundry regulations relative thereto. We read the Form of Discipline through, section by section, in Conference.

MAY 3. I preached on Hab. 3. 2. I pointed out: 1. The distinguishing marks of a work of God; 2. The subjects; 3. The instruments; 4. The means. If ever I delivered my own soul I think I have done it this day.

Itinerant Perils

MAY 7. We rode down to the Crab Orchard, where we found company enough, some of whom were very wild. We had a company of our own, and refused to go with them. Some of them gave us very abusive language, and one man went upon a hill above us, and fired a pistol toward our company. We resolved to travel in our order, and bound ourselves by honor and conscience to support and defend each other, and to see every man through the wilderness. But we could not depend upon wicked and unprincipled men, who would leave and neglect us, and even curse us to our faces. Nor were we at liberty to mix with swearers, liars, drunkards; and, for aught we know, this may not be the worst with some. We were about fourteen or fifteen in company, and had twelve guns and pistols. We rode on near the defeated camp, and rested till three o'clock under great suspicion of Indians. We pushed forward, and by riding forty-five miles on Wednesday, and about the same distance on Thursday, we came safe to Robinson's Station, about eight o'clock.

MAY 11. I have traveled between five and six hundred miles in the last four weeks, and have rested from riding fifteen days at Conferences and other places.

General Russell Dead

MAY 18. Came to Sister Russell's. I am very solemn. I feel the want of the dear man who, I trust, is now in Abraham's bosom, and hope ere long to see him there. He was a general officer in the continental army, where he underwent great fatigue; he was powerfully brought

to God, and for a few years past was a living flame, and a blessing to his neighborhood. He went in the dead of winter on a visit to his friends; was seized with influenza, and ended his life from home. O that the gospel may continue in this house! I preached on Heb. 12. 1-4, and there followed several exhortations. We then administered the sacrament, and there was weeping and



OLD REHOBOTH CHURCH, NEAR UNION, MONROE COUNTY,
VIRGINIA. BUILT, 1786.

Bishop Asbury opened this chapel, and held Conference in it in 1792.
1793, and 1796.

shouting among the people; our exercises lasted about five hours.

MAY 24. Came to Rehoboth, in the sinks of Greenbrier, where we held our Conference. I was greatly comforted at the sight of Brother Ellis Cox. We had peace in our Conference, and were happy in our cabin. I learn that mischief is begun in the lower parts of Virginia; J. O'Kelly, and some of the local preachers, are

the promoters and encouragers of divisions among the brethren.

MAY 28. I wrote many letters to the South district of Virginia, to confirm the souls of the people, and guard them against the division that is attempted among them.

Bath, that Seat of Sin

JUNE 7. We rode to Bath, that seat of sin. Here we continued to rest ourselves; my public work was a sermon on the Sabbath. A number of our society from various parts being here, I have an opportunity of receiving and answering many letters. I am afraid I shall spend nine or ten days here to little purpose. I employ myself in reading Thomas à Kempis and the Bible. I also have an opportunity of going alone into the silent grove, and of viewing the continent, and examining my own heart. The people here are so gay and idle that I doubt there being much good done among them. The troubles of the East and West meet me as I pass.

JUNE 27. Was to me a day of trial. We set out late toward Northumberland: night coming on, we stopped at Penn's Creek. Next morning we went to Northumberland to breakfast. It has a little chapel, that serves as a schoolhouse, belonging to the Methodists. We have a few kind, respectable friends, whose circumstances are comfortable. I gave them a sermon on John 14. 6, and in the afternoon paid Sunbury a visit. The people here are almost all Dutch. I was enabled to speak alarming words on Acts 4. 12.

JULY 2. After preaching on "the grace of God appearing to all men," we wrought up the hills and narrows to Wyoming. We stopped at a poor house; nevertheless, they were rich enough to sell us a half bushel of oats, and had sense enough to make us pay well for them.

JULY 4. Being the anniversary of the American in-

dependence, there was a great noise among the sinners. A few of us went down to Shawanee; called a few people from their work, and found it good for us to be there. If we are Christ's we are free indeed.

Among Strangers, yet Well-known

JULY 10 (New Jersey). We came to Broadhead's, and were totally unknown. I was sick, and stopped for breakfast. They suspected we were preachers; one asked Brother Hill who I was; being informed, the mother, son, and daughter came running with tears to speak with me. I stopped, and gave them a sermon at Marbletown. I found the work of God going on among the Low Dutch; these, of all the people in America, we have done the least with.

JULY 13 (New York). We rode to Coeyman's Patent; we had a good quarterly meeting. Many newly converted souls testified of the goodness of God, and of the power of his grace. From thence to Albany with reluctance, and lectured, being Sabbath evening. Great changes will be made among the preachers from this Conference: some will be sent to New Jersey, others to Rhode Island and Massachusetts. The people of Albany roll in wealth; they have no heart to invite any of the servants of God to their houses; unless a great change should take place, we shall have no more Conferences here. I am tied down with fatigue and labor, under great weakness of body. Yet I must haste to Lynn—it may be, to meet trouble. But my days will be short. We hope two hundred souls have been awakened, and as many converted in Albany District the past year. Our friends are happy here, not being distressed with divisions in the church, nor by war with the Indians, as they are to the southward. According to our reckoning, we make it about four hundred and forty-seven miles from Oldtown to Albany, to come the mountainous road

through the woods; and to come by Baltimore, Philadelphia, and New York, it is six hundred miles.

JULY 28 (Massachusetts). Reading the Scripture in the congregation appeared to be a new thing among the people. I gave them a lecture under the apple trees, on Isa. 35. 3-6, and trust my labor was not lost, as they appeared much interested.

JULY 29. We rode upward of thirty miles, through great heat, to Lynn. On our way we fed our horses, and bought a cake and some cheese for ourselves; surely we are a spectacle to men and angels! The last nine days we have ridden upward of two hundred miles, and, all things taken together, I think it worse than the wilderness. The country abounds with rocks, hills, and stones.

Preaches in Lynn

JULY 30. Preached in Lynn, on 2 Chron. 15. 2, the prophecy of Azariah by the Spirit: 1. We are to seek Jehovah in the means; by the direction of the Word and Spirit; through Christ, by repentance and faith; 2. The Lord will be with his people, as a Father and God; in his wisdom, love, truth, and mercy; at all times and places; in every strait and difficulty; 3. We should be with God as his children, to fear, trust in, worship, and serve him; 4. The breach of the covenant by idolatry, departing from the love, fear, and confidence they have in him; 5. That the Lord will withdraw from such souls.

AUG. 4. We had preaching at six, twelve, two, and seven o'clock, and administered the Lord's Supper also. I have now finished my work at Lynn. Circumstances have occurred which have made this Conference more painful than any one Conference besides.

AUG. 11 (Connecticut). Our Conference sat at Tolland. Lame as I was, I went through the business; and notwithstanding I was tired out with labor, heat, and

pain, and company, I must also preach; so I submitted, and endeavored to apply 2 Tim. 2. 24-26. Being unable to ride on horseback, I drove on in a carriage through the rain, over the rocks, in the dark, and came to Dr. Steel's, at Ellington.

AUG. 15. From what we can gather, we are encouraged to hope that upward of three hundred souls have been awakened, and more than two hundred converted to God, the last year. From Hartford I came to Middletown.

AUG. 21 (New York). When I came near the White Plains, my horse started, and threw me into a mill race knee deep in water, my hands and side in the dirt. My shoulder was hurt by the fall. I stopped at a house, shifted my clothes, and prayed with the people. If any of these people are awakened by my stopping there, all will be well. This day I made out to ride thirty-three miles. Hitherto hath the Lord helped.

Relief for the Frontier Preachers of New York

AUG. 22. Came to New York. The weather is extremely warm. Great afflictions prevail here—fevers, influenzas, etc. It is very sickly also in Philadelphia. I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper. I have been sick upward of four months, during which time I have attended to my business, and ridden, I suppose, not less than three thousand miles. I kept close house in New York until Sunday, 25; then I attempted to preach on Rom. 13. 10-12. The weather being warm and dry, I caught an influenza which held me four days, and this in addition to my fevers and lameness. The effects of this weather were sensibly felt by every member of the Conference, some of whom were so indisposed that they could not attend.

We made a collection of £40 for the relief of the preachers on the frontiers of New York and Connecticut.

SEPT. 8 (Philadelphia). I preached on Isa. 58. 1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." The people of this city are alarmed, and well they may be. I went down to Ebenezer, a church in the lower part of the city, but my strength was gone; however, I endeavored to open and



OLD EBENEZER CHURCH, SOUTHWARK, PHILADELPHIA.

apply Mic. 6. 9. The streets are now depopulated, and the city wears a gloomy aspect. All night long my ears and heart were wounded with the cry of fire! O, how awful! And what made it still more serious, two young men were killed by the fall of a wall; one of them was a valuable member of our society. Poor Philadelphia! the lofty city, He layeth it low! We appointed Tuesday to be observed as a day of humiliation; I preached on 1 Kings 8. 37-40, and had a large and very serious, weeping congregation. The preachers left the

city on Monday; I remained in order to have the Minutes of the Conference printed.

SEPT. 13 (Maryland). Came to the quarterly meeting at the Crossroads, where there were crowds of people: I gave them a sermon on, "Yea, in the way of thy judgments have we waited for thee." I showed: 1. That God sent pestilence, famine, locusts, blasting, mildew, and caterpillars; and that only the church and people of God know, and believe his judgments; 2. That God's people waited for him in the way of his judgments; and, 3. That they improved and profited by them. About one o'clock we set out and rode thirty-two miles to Thomas White's, and spent one day at my former home.

Plague in Philadelphía

OCT. 10. Came to Baltimore; passed the guard against the plague in Philadelphia, set for prudence, one hundred miles off. O, the plague of sin! Would to God we were more guarded against its baleful influence! I was sick, weary, and feeble; yet, preaching being appointed for me in town, I sounded the alarm on Jer. 13. 16: "Give glory to the Lord your God, before he cause darkness," etc.

OCT. 15. I had a large congregation of serious women at Captain Weems's. To these I preached on John 14. 16: 1. Christ is the way to God by precept, example, and power; 2. The truth, the true Messiah, revealing the truths of God, the standard and judge of all; 3. The life, by his merit and Spirit, leading to the knowledge of God in his perfections and glory.

OCT. 3. I came to Baltimore, and preached on Amos 3. 6-8.

OCT. 21. Our Conference began. I was well pleased with the stations, and the faithful talk most of our brethren gave us of their experience and exercises. I preached a charity sermon, on, "Hath God cast away his people?"

We collected £27, which was augmented to £43, and applied it to the supplying the wants of the distressed preachers.

OCT. 27. I preached, and ordained elders and deacons, at the Point, and at night, in town, spoke on Jer.

9. 12-14.

Nov. 10. Preached in the new chapel in Prince Edward, on Matt. 24. 12-14, and then was led to say a few things for myself: as to my coming to and staying in America; of the exercise of that power which was given by the first and confirmed by the last General Conference. Many of the people thought me not that monster I had been represented. I thought this the more necessary here, as great pains had been taken to misrepresent and injure me in this congregation and neighborhood.

Following his withdrawal from the Connection after the General Conference of 1792 O'Kelly had used every possible influence to rally to his standard of revolt the preachers and people of this region through which Asbury was now journeying. He had succeeded in a measure only, and in many places the hostile movement had already spent its force, and a reaction had set in.

Nov. 15. I had a few serious souls at Roses Creek. Here I received the happy tidings from John Dickins that he, with his family, had been preserved during the late contagion in the city of Philadelphia.

Conference at Petersburg

Nov. 24. Hasted to Petersburg. Came in a little before noon, and preached on Isa. 66. 4, 5.

Nov. 25. This and the following days were spent in Conference. The preachers were united, and the Lord was with us of a truth. There were fifty-five preachers present. I had some difficulties respecting the stations; but there was a willingness among the brethren to go where they were appointed, and all was well. Our dis-

affected brethren have had a meeting at the Piney Grove, in Amelia Circuit, and appointed three men to attend this Conference. One of these delegates appears to be satisfied, and has received ordination among us since he was delegated by them; the other two appeared, and we gave them a long talk. My mind has been closely employed in the business of the Conference, so that I have slept only about sixteen hours in four nights.

DEC. 1. My mind was in a state of heaviness. I endeavored to preach on 2 Cor. 13. 5. In discoursing on this text I pursued nearly the following method: 1. Such as profess to have experienced religion should examine whether they have not let some fundamental doctrines slip; 2. Examine into the nature and effects of faith; it is the substance of things hoped for, in a penitent state; and the evidence of things not seen, in a justified state; 3. They should know themselves, whether they are seekers, believers, or backsliders; 4. They should prove themselves, to themselves, to their ministers, the world, and the church of God; 5. That if they have heart-religion, Christ is in them, the meek, loving, pure mind of Christ. Let every man diligently search his own heart.

Reads Blair's Sermons

DEC. 3. I have lately read Blair's Sermons, where I find some very beautiful things. They contain good moral philosophy, and his Sermon on Gentleness is worthy the taste of Queen Charlotte; and if money were anything toward paying for knowledge, I should think that sermon worth £200 sterling, which some say the queen gave him.

DEC. 8. We had but twenty miles to ride for our Sabbath day's journey. Came to Roanoke, and enlarged on Eph. 3. 7, 8; in which I showed: 1. How a minister of Christ is made; 2. To whom he is to preach; 3. What he is to preach, namely, the unsearchable riches of

Christ; 4. The humble opinion the ministers of Christ entertain of themselves. Lord, keep me truly humble.

Preachers Sign an Agreement

DEC. 10. Came to Lewisburg, and held our Conference at Green Hill's, about a mile from town. Great peace and unity prevailed among us. The preachers cheerfully signed an instrument, expressing their determination to submit to, and abide by, what the General Conference has done.

DEC. 13. Our Conference rose. It was agreed that the next Conference should be held in Petersburg; there the preachers from North Carolina, Greenbrier, the Center and South Districts of Virginia, may all meet, and change properly, and unite together for their own and the people's good.

CHRISTMAS DAY (South Carolina). Came to Blake-ney's, on the waters of Lynch's Creek; here I preached to about forty people, it being Christmas Day.

DEC. 30. We rode forty-five miles to Brother Cook's, on Broad River, and the next day to Brother Finch's; here we are to have about thirty preachers from South Carolina and Georgia. We were straitened for room, having only twelve feet square to confer, sleep, and for the accommodation of those who were sick.

Seized with a Chill

JAN. 1, 1794. We hastened the business of our Conference as fast as we could. After sitting in a close room with a very large fire I retired into the woods nearly an hour, and was seized with a severe chill, an inveterate cough and fever. With difficulty I sat in Conference the following day, and I could get but little rest; the brethren's talking disturbed me. Sick as I was, I had to ordain four elders and six deacons; never did I perform with such a burden, but the Lord sustained me.

JAN. 20. I reached the city of Charleston. Here I began to rest; my cold grew better. Dr. Ramsey directed me to the use of laudanum, niter, and bark. The kindness of Sister Hughes was very great. I have written largely to the West, and declined visiting those parts this year. The American Alps, the deep snows and great rains, swimming the creeks and rivers, riding in the night, sleeping on the earthen floors, more or less of which I must experience if I go to the Western country, might at this time cost me my life. I have only been able to preach four times in three weeks.

Prince's Christian History

I have had sweet peace at times since I have been here: the love of meetings, especially those for prayer; the increase of hearers; the attention of the people; my own better feelings; and the increasing hope of good that prevails among the preachers, lead me to think that "the needy shall not always be forgotten, nor the expectation of the poor fail." I have been pleased in reading Prince's Christian History, of about four hundred pages; it was a cordial to my soul in the time of my affliction. It is Methodism in all its parts. I have a great desire to print an abridgement of it, to show the apostolic children what their fathers were. I have read Gordon's History of the American Revolution; here we view the suffering traits of the American army, and, what is greatly interesting, General Washington's taking his farewell of his officers—what an affecting scene!

The Downfall of Beverly Allen

Poor Beverly Allen, who has been going from bad to worse these seven or eight years, speaking against me to preachers and people, and writing to Mr. Wesley and Dr. Coke, and being thereby the source of most of the mischief that has followed, is now secured in jail for

shooting Major Forsyth through the head. The major was marshal for the federal court in Georgia, and was about to serve a writ upon Allen. The masterpiece of all is, a petition is prepared declaring him to have shown marks of insanity previous to his killing the major! The poor Methodists also must unjustly be put to the rack on his account, although he has been expelled from among us these two years. I have had my opinion of him these nine years; and gave Dr. Coke my thoughts of him before his ordination. I pity, I pray for him, that, if his life be given up to justice, his soul may yet be saved.

Bishop Asbury's stay in Charleston at this time was the longest stop he had made in many months.

FEB. 18. I feel restless to move on, and my wish is to die in the field. I have had a time of deep dejection of spirits, affliction of body, loss of sleep, and trouble of soul. I have, in the course of my stay here, had frequent visits from the blacks; among whom I find some gracious souls.

FEB. 28. I now leave Charleston, the seat of Satan, dissipation, and folly. Ten months hence, with the permission of Divine Providence, I expect to see it again. My horse proving unruly, and unwilling to take the boat to Hadrill's Point, we changed our course, crossed at Clemon's Ferry, and then came to the road to Lenoir's Ferry; we passed the plantations of the great, lying east and west, their rice fields under water.

MAR. 3. After riding twenty-seven miles without eating, how good were the potatoes and fried gammon! We then had only ten miles to Brother Rembert's, where we arrived about seven o'clock. I confess my soul and body have been sorely tried. What blanks are in this country—and how much worse are rice plantations! If a man-of-war is "a floating hell," these are standing ones: wicked masters, overseers, and negroes, cursing, drinking, no Sabbaths, no sermons. But hush! perhaps

my Journal will never see the light; and if it does, matters may mend before that time; and it is probable I shall be beyond their envy or good will.

MAR. 6. We had a family meeting at Brother Rembert's. I gave them a long discourse on the last words of David, 2 Sam. 23. 5: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire [pleasure or delight], although he make it not to grow." 1. I considered how we enter into covenant with God; 2. On man's part it is ordered to repent, believe, love, obey, suffer, etc., and, in a word, to attend to every duty God hath enjoined; 3. That this is all the delight of a gracious soul, that his eternal all is rested upon the covenant relations he bears to the Lord. David appears to have been looking, 1. To Solomon's peaceable kingdom; 2. To Christ who was to come to David's seed; 3. Parents and gracious souls may say, the commonwealth, the church, their families, etc., are not as they could wish; yet God is their portion.

A Thousand Miles in Three Months

MAR. 17. By the time I reach Justice White's I shall make out to have ridden about one thousand miles in three months, and to have stopped six weeks of the time with great reluctance. I preached to-day on 2 Tim. 2. 12-17. I gave, 1. The marks of a Christian, one of which is that he suffers persecution; 2. The marks of heretics and schismatics; the former oppose the established doctrines of the gospel, the latter will divide Christians; 3. That we must continue in what we have been taught by the Word, the Spirit, and faithful ministers of Christ; 4. That the Holy Scriptures are the standard sufficient for ministers and people, to furnish them to every good work.

MAR. 20. I directed my course, in company with my

faithful fellow laborer, Tobias Gibson, up the Catawba, settled mostly by the Dutch. Having ridden in pain twenty-four miles, we came, weary and hungry, to a tavern, and were glad to take what came to hand. Four miles forward we came to Howe's Ford, upon Catawba River, where we could neither get a canoe nor guide.

In the Whirlpools of the Catawba

We entered the water in an improper place, and were soon among the rocks and in the whirlpools. My head swam, and my horse was affrighted; the water was to my knees, and it was with difficulty we retreated to the same shore. We then called to a man on the other side, who came and piloted us across, for which I paid him well. My horse being afraid to take the water a second time, Brother Gibson crossed, and sent me his, and our guide took mine across. We went on, but our troubles were not at an end. Night came on, and it was very dark. It rained heavily, with powerful lightning and thunder. We could not find the path that turned out to Connell's. In this situation we continued until midnight or past; at last we found a path which we followed till we came to dear old Father Harper's plantation. We made for the house, and called; he answered, but wondered who it could be. He inquired whence we came; I told him we would tell that when we came in, for it was raining so powerfully we had not much time to talk. When I came dripping into the house he cried, "God bless your soul, is it Brother Asbury? Wife, get up." Having had my feet and legs wet for six or seven hours causes me to feel very stiff.

MAR. 21. We set forward toward Brother White's, and took our time to ride twelve miles.

MAR. 22. This campaign has made me "groan, being burdened." Bad news on my coming to the mountains: neither preachers nor elders have visited Swannanoa since

last October; poor people, poor preachers that are not more stable. I have provided Brothers Gibson and Lurton for the westward. I wrote a plan for stationing; and desired the dear preachers to be as I am in the work. I have no interest, no passions, in their appointments, my only aim is to care and provide for the flock of Christ. I am solemnly moved in not visiting my Holston and Kentucky brethren. It may be their interest to desire the preservation of my life; while living I may supply them with preachers, and with men and money. I feel resolved to be wholly the Lord's, weak as I am; I have done nothing, I am nothing, only for Christ! or I had long since been cut off as an unfaithful servant. Christ is all, and in all I do, or it had not been done; or when done, had by no means been acceptable.

Looking Toward Other Fields

MAR. 23 (North Carolina). My subject at Justice White's was Heb. 2. 1-3; I had more people than I expected. I have visited this place once a year, but Mr. Kobler and Mr. Lowe have both failed coming at all; I pity them and the people. If I could think myself of any account, I might say, with Mr. Wesley, "If it be so while I am alive, what will it be after my death?" I have written several letters to the westward to supply my lack of service. I am mightily wrought upon for New Hampshire, Province of Maine, Vermont, and Lower Canada.

APR. 2. After preaching I came to Cokesbury School, at Hardy Jones's; it is twenty feet square, two stories high, well set out with doors and windows. This house is not too large, as some others are. It stands on a beautiful eminence, and overlooks the lowlands and River Yadkin.

APR. 7. I met with P. Sands, from old Lynn, a child of Providence. After passing solemn scenes at sea he was taken and left in the Lowlands of North Carolina.

First a Christian, then a preacher. He was stationed in Guilford, but offered himself a volunteer for Swannanoa, which station hath been vacant nearly six months, one of the preachers appointed there being sick, and the other married. And now because I have power to send a preacher to these poor people, some are pleased to account me and call me a despot.

APR. 14. Brother Sands set out for Swannanoa. Had I ventured to Kentucky, how should I have stood the wilderness, with four or five days of such cold, rainy weather as we have lately had? I was thankful to God that I changed my course.

MAY 3. I learn I am set forth as an enemy to the country; that I am laying up money to carry away to England, or elsewhere; but in the midst of all, I bless God for peace in my spirit. Let them curse, but God will bless, and his faithful preachers will love and pity me. I have not been unfaithful to my trust.

Meets the Brethren from Kentucky

MAY 24. Preached at Fincastle, and had a very few to hear, except our own people; came the same evening to E. Mitchell's, where we were to hold our Conference. Here I met the brethren from Kentucky, and received a number of letters.

MAY 25. I was enabled to preach a searching discourse to near one thousand souls, on Isa. 52. 8.

MAY 26. We were closely employed in the business of the Conference.

MAY 28. We went over the mountain to Rockbridge County. We crossed the north branch of James River, half a mile from the town of Lexington; dined at the Red House, and came to Mr. F——'s on the south branch of Shenandoah. Thence I urged my way by Stanton through the rain, without any boots; and having sold my oilcloth a few days before, I was wet from head

to foot. My mind is in peace, waiting till my change come, hanging on Jesus for everlasting rest. We have a valuable house here (Newtown) and three local preachers; at Charlestown a good house and one local preacher; I feel as though it would be a long time before I go through this country again.

JUNE 1. I ventured to the church in the rain, and bore a feeble testimony for nearly an hour on 2 Pet. 1. 4. It was with difficulty I could attend the Conference, my throat and passage to the ear being inflamed, and I had also a chill and high fever. We had preaching morning, noon, and night, and had peace and consolation in our deliberations. On the last day of the Conference I delivered a discourse on 1 Cor. 1. 5, and we concluded with a solemn sacrament.

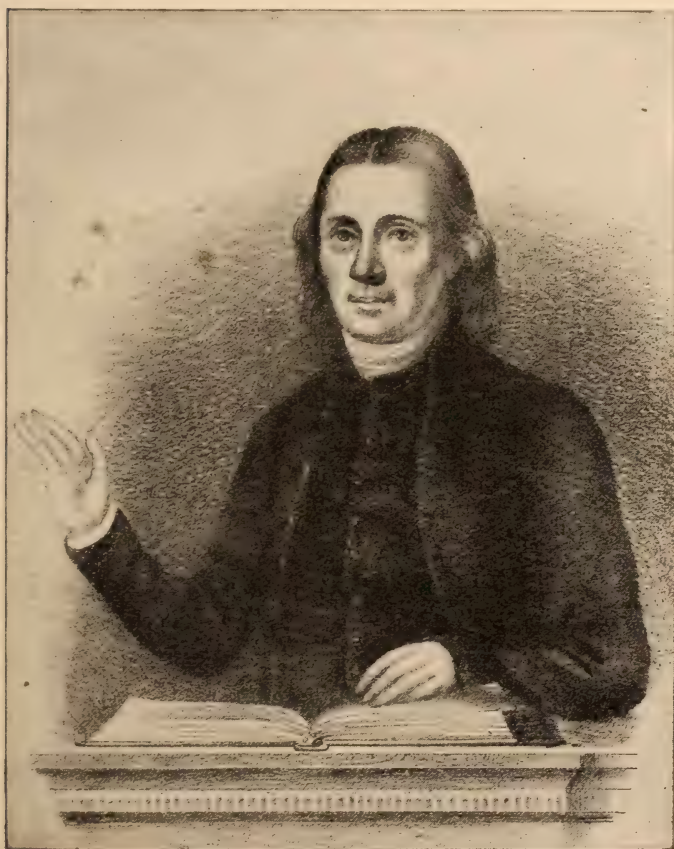
Asbury Sits for His Portrait

JUNE 18. I once more came to Baltimore, where, after having rested a little, I submitted to have my likeness taken. It seems they will want a copy; if they wait longer, perhaps they may miss it. Those who have gone from us in Virginia have drawn a picture of me, which is not *taken from the life*.

This is the so-called "lost portrait" of Asbury, which is now well known. It was made for Mr. James McCannon, of Baltimore, when Asbury was forty-nine years of age, and found after a disappearance of many years.

We called a meeting at Cokesbury, and made some regulations relative to the salaries of the teachers and the board of the students. I returned to Baltimore, and spent Sabbath day, 22d, there, and found the people but dull. My soul was quickened while applying these words: "Every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

JUNE 29. I preached at the new African church (Philadelphia). Our colored brethren are to be governed by the doctrine and Discipline of the Methodists.



REV. FRANCIS ASBURY IN HIS FORTY-NINTH YEAR.

We had some stir among the people at Ebenezer. In the evening we had a cold time on Amos 4. 11 at the great church. This has been a hard day's work.

JULY 3. Came faint and weary to Powles Hook, and

felt my mind solemn and devoted to God. Thence crossed over to New York, and found my friends kind and full of the world. Lord, save from worldliness!

Preaches on July Fourth

JULY 4. Was the anniversary of Independence. I preached on 2 Pet. 3. 20, 21, wherein I showed: 1. That all real Christians had escaped the pollutions of the world; 2. That it is possible for them to be entangled therein again and overcome; 3. That when this is the case they turn from the holy commandments delivered unto them; 4. That the last state of such is worse than the first; for God is provoked, Christ slighted, the Spirit grieved, religion dishonored, their understanding is darkened, the will is perverted, the conscience becomes insensible, and all the affections unmoved under the means of grace; they keep the wisdom of the serpent, but lose the harmlessness of the dove. At dinner Mr. Pilmoor spoke a word in favor of Mr. Glendenning (who was once with us, as also he has been); this brought on an explanation of matters. My answer was, 1. That I did not make rules, but had to execute them; 2. That anyone who desired me to act unconstitutionally either insulted me as an individual, or the Conference as a body of men. I hardly knew sometimes where to set my foot; I must be always on my guard, and take heed to what I say of and before anyone.

JULY 11. We came to New Haven; thence to North Haven; thence to Middlefield. The rain took us as we crossed the mountains, and made it heavy work. We found it poor times. Were I to be paid by man for my services, I should rate them very high; it is so painful at present for me to ride that a small sum would not tempt me to travel forty miles a day.

JULY 12. The rain detained us till noon; I then came to Middletown, and preached at three o'clock in the

Separate meetinghouse with some life. I lodged with the old prophet Frothingham. After the dear old man had labored and suffered many years, and had been imprisoned three times for the cause of Christ; after he grew old and his memory failed, and he could not receive the new divinity, they mistook and wrested his words, and his congregation turned him out to starve; but the Lord will provide.

JULY 14. Rode fourteen miles to the city of Hartford, and preached once more in Strong's Church, and I roared out wonderfully on Matt. 11. 28-30. Next day we came five miles to Spencer's, in Hartford, where we have a neat house, forty by thirty-four feet. Thence I rode fifteen miles to Coventry, where I had a large congregation and a comfortable meeting.

JULY 21. I came to Boston sick in body, and with a heavy heart. I passed the road and bridge from the University to Boston. A noble road and grand bridge. We have very agreeable lodging in this town, but have to preach, as did our Lord, in an upper room.

Fire in the Smoke

JULY 22. I took up my cross and preached in a large room, which was full enough, and warm enough. I stood over the street; the boys and Jack tars made a noise, but mine was the loudest; there was fire in the smoke; some, I think, felt the Word, and we shall yet have a work in Boston.

JULY 29. Rode through Attleboro to Providence; I had no freedom to eat bread or drink water in that place. I found a calm retreat at Lippett's, where we can rest ourselves. The Lord is in this family; I am content to stay a day, and give them a sermon.

AUG. 10. Brother Roberts, though sick, went to Coventry, and I was left alone at Tolland, where I preached in the forenoon, on Acts 2. 37, 38, with some freedom;

and in the afternoon on Col. 2. 6, and found it heavy work. Monday I was better, and preached in a school-house at Ellington. Ah! here are the iron walls of prejudice; but God can break them down. Out of fifteen United States, thirteen are free; but two are fettered with ecclesiastical chains, taxed to support ministers who are chosen by a small committee and settled for life. My simple prophecy is that this must come to an end with the present century. The Rhode Islanders began in time, and are free. Hail, sons of liberty! Who first began the war? Was it not Connecticut and Massachusetts? and priests are now saddled upon them. O, what a happy people these would be if they were not thus priest-ridden! I heard read a most severe letter from a citizen of Vermont, to the clergy and Christians of Connecticut, striking at the foundation and principle of the hierarchy, and the policy of Yale College, and the Independent order. It was expressive of the determination of the Vermonters to continue free from ecclesiastical fetters, to follow the Bible, and give liberty, equal liberty, to all denominations of professing Christians. If so, why may not the Methodists (who have been repeatedly solicited) visit these people also?

AUG. 17. I came to the new chapel in Wilbraham, forty by thirty-four feet, neatly designed on the Episcopal plan. I was sick and under heaviness of mind. I preached to about four hundred people, who were very attentive, but appeared to be very little moved.

Mercy, Justice, Truth, Love

AUG. 19. I preached at Mr. R.'s, and was led on a sudden to open and apply Phil. 2. 12, 13: 1. Who are addressed? Christian believers; 2. The leading subject, future and eternal salvation; to avoid legality, Antinomianism, and lukewarmness; 3. That he hath, and doth work in them to will and to do; to resist temptation; to

be sanctified; and to be finally saved; 4. They should work out their own salvation, by being found in every means of grace; attending to mercy, justice, truth, and love; 5. With fear, where many have failed; with trembling, where many have fallen. Some were not well pleased at this anti-Calvinistic doctrine; but I cannot help that. My duty in this matter is plain.

A Quiet Retreat

AUG. 20. I had a quiet retreat at Brother W.'s. I preached on "Seek the Lord, and ye shall live": 1. The death to which those are exposed who have not found the Lord; 2. The life those do and shall enjoy who have found, and do live to the Lord—a life of faith, love, and holiness here, and glory hereafter; 3. We must seek him in all the means of grace. Rode in the evening to Father A——'s, in Springfield, a kind family. Here I gave them a short sermon on Acts 2. 22. I showed, 1. What we must be saved from; 2. That we cannot save ourselves; 3. On whom we must call for salvation; 4. That whosoever thus calls on the name of the Lord, without distinction of age, nation, or character, shall be saved.

SEPT. 4. We opened our Conference with what preachers were present.

Asbury and Roberts, who had been making preaching excursions for a fortnight, had returned to Wilbraham. At this "Wilbraham Conference," Stevens says great men were present: Asbury, wayworn, but "mighty through God"; Lee, eloquent, tireless, and ambitious, like Coke, for "the wings of an eagle, and the voice of a trumpet, that he might proclaim the Gospel through the East and the West, the North and the South"; Roberts, as robust and noble in spirit as in person; Wilson Lee, "a flame of fire"; Ostrander, firm and unwavering as a pillar of brass; Pickering, clear and pure as a beam of the morning; young Mudge, the beloved first-born of the New England itinerancy; the two Joshuas of Maine, Taylor and Hall, who, like their ancient namesake, led the triumphs of Israel in the land of the East; and others whose record is on high. It was in every respect a notable Conference.

I lodged with Abel Bliss, whose son was educated, and not spoiled, at Cokesbury.

SEPT. 5. We had a full house, and hasted through much business.

SEPT. 7. We spent from eight to nine o'clock in prayer; a sermon, three exhortations, and the sacrament followed. We parted at three o'clock, and I came to Enfield, and got my dinner at seven o'clock in the evening.

SEPT. 8. We spent this day on the road, passing Windsor and East Hartford, and came to the city. The next day we reached Middletown, where I was taken ill. We have a call for preachers to go to New Hampshire and to the Province of Maine.

Pestilence in New York

SEPT. 11. We rode to General W.'s. Here I learn they guard Kingsbridge, and will not suffer anyone to pass from New Haven. It is also said the pestilential fever prevails in the city of New York, having been brought there by a brig from the Islands. I thought it best to stop, and consult the preachers in the Albany District, before I go into the city. As the yellow fever is so prevalent in the West Indies, and our vessels continually trading there, the United States will partake, I fear, of their plagues; and so the Lord will punish us for our sins and prodigality.

SEPT. 12. I filled my minute book, and read freely in the Bible. This book is so much hated by some; as for me, I will love and read it more than ever.

SEPT. 13. Very warm, and I was very faint. I preached in a new open house, and had a sweet, comfortable time, on Luke 12. 31, 32. Here I met Brother Dunham from Upper Canada, who wants more preachers in that province.

SEPT. 17. I came near Kingsbridge, and found that it was not as had been reported concerning the malignant

fever in New York; perhaps a dozen might have taken the infection from a vessel; but it hath not spread, and the weather became propitious by rain and pure winds.

SEPT. 21 (New York). I preached in the old house on Psa. 132; at the new church in the afternoon on Psa. 1; and at Brooklyn in the evening. Here our brethren have built a very good house. The labors of the day, pain of body, and my concern for the peace of the Church, tended to keep me from proper rest, and caused an awful night. I slept scarcely an hour.

The Problem of Old Age

SEPT. 22. We opened Conference, and sat closely to our business. Several of our preachers want to know what they shall do when they grow old; I might also ask, what shall I do? Perhaps many of them will not live to grow old.

SEPT. 28. Preached at ten o'clock at Brooklyn. In the afternoon at the new church, on, "Woe to them that are at ease in Zion!" I ordained seven deacons and five elders; and in the evening, at the old church, I preached again. We had the best time at the last; at least it was so to me. We collected \$250 for the relief of the preachers in distress. This has been a serious week to me; money could not purchase the labor I have gone through. At this Conference it was resolved that nothing but an English day school should be kept at Cokesbury.

OCT. 2. I came to Burlington; and as I had not had a day to myself for some time, I took one now, to read, write, and fill up my journal, etc. I feel for the church and continent; but the Lord sitteth above the water floods, and remaineth a King forever.

Conference in Philadelphia

OCT. 6 (Philadelphia). Our Conference began, and matters were talked over freely. Our session continued

until Friday, by which time I felt tired of the city, and had a desire to be on horseback. I have felt liberty in preaching to the citizens, and indulge some hope of a revival of religion among them.

Cokesbury College in Debt

OCT. 16. Crossed Susquehanna, and came to Cokesbury College. I found it £1,200 in debt, and that there were between £500 and £600 due us; £300 of what we owe ought now to be paid.

In the currency of the American colonies the pound had different values: in New England and Virginia it was equal at the time of the Revolution to \$3.33⅓; in New York and North Carolina, to \$2.50; in New Jersey, Pennsylvania, Delaware, and Maryland, to \$2.66⅓; in Georgia, to \$4. These units of value did not at once disappear from local use on the adoption of the decimal system of coinage by the United States.

OCT. 18. We came to Perry Hall. The preachers were afraid to go into Baltimore, but the brethren from there came out to calm their fears and invited them in. I have been hurried, and have not as much time for retirement as my soul panteth for. I must not neglect my devotions at any cost of time.

OCT. 20. We rode to Baltimore, and in the afternoon opened our Conference. We had about fifty preachers, including probationers. Our business was conducted in peace and love. Myself and others being ill, we sat only six hours in the day.

OCT. 21. I gave them a sermon, on Exod. 32. 26. We had a list of names from Fairfax, who required an explanation of a minute in our Form of Discipline relative to the trial of members; inquiring whether the "select members were as witnesses, or judges, and had power to vote members in or out of society." We answered them. Our collegiate matters now come to a crisis. We now make a sudden and dead pause; we mean to incorporate, and breathe, and take some better plan. If we cannot

have a Christian school, that is, a school under Christian discipline and pious teachers, we will have none.

Nov. 4. I learn that about the month of June last died the great politician Richard Henry Lee, of Westmoreland County, one who took an active part in promoting the independence of the United States of America. O, when will liberty be extended to the sable sons of Africa? We trust the happy period will come when universal light shall shine through all the earth, and

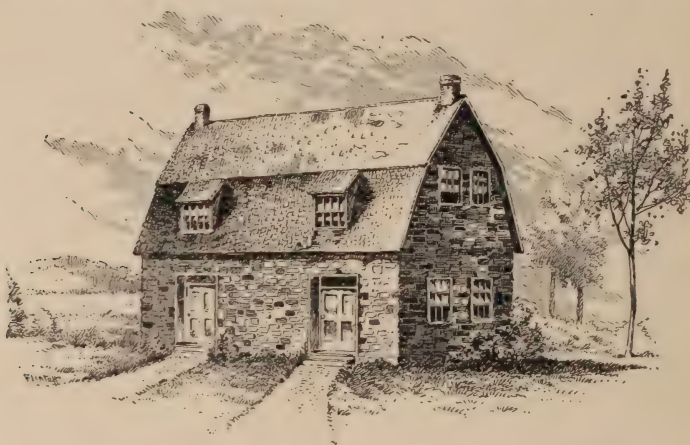
“ Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.”

Nov. 22-23. Attended a quarterly meeting at Jones's Chapel, in Sussex County, where we had many people. I preached on Deut. 9. 12, too applicable to many of these souls. The rumor of the smallpox being at Petersburg, and only ten or twelve, out of seventy or eighty, of the preachers having had it, it caused us to think of holding our Conference at Sister Mabry's, in Greenville County, where there are fifteen or sixteen houses that will receive and entertain the preachers. After sending Brother Hutt to Petersburg, it was, by a majority of the preachers present, judged most prudent to hold the Conference at the place just mentioned.

Conference Action on Slavery

Nov. 25. We opened our Conference, about thirty preachers being collected together, and had great siftings and searchings, especially on the subject of slavery. The preachers, almost unanimously, entered into an agreement and resolution not to hold slaves in any state where the law will allow them to manumit them, on pain of forfeiture of their honor and their place in the itinerant connection; and in any state where the law will not admit of manumission, they agreed to pay them the

worth of their labor, and when they die to leave them to some person or persons, or society, in trust, to bring about their liberty. After raising and applying what money we could, which was about £50, we calculated that one fourth of the preachers at this Conference had received for their salary the past year about £10; one half from about £12 to £15; and one fourth their full quarterage, \$64. We had great peace, and not one preacher objected to his station. We sent an apology to



EBENEZER ACADEMY, BRUNSWICK COUNTY, VIRGINIA.

our brethren in Petersburg, for not having held Conference there, according to appointment, for reasons already assigned. We were greatly obliged to our friends in Greenville for accommodating the Conference. Men and horses were well entertained, all for love.

DEC. 8. Our burdensome stone, Ebenezer, now gives us some trouble and care. If we can employ good men, keep up discipline, and maintain credit, it may come to something. Had a meeting with the trustees of the school. Matters are very discouraging. People in general care too little for the education of their children.

DEC. 9. Preached at Williams's meetinghouse. These are a poor people, not impoverished with slaves; but they have a good meetinghouse, with a glass window behind the pulpit, so that we can see to read without raising a shutter and receiving all the wind that comes, though this is in Lunenburg County, near Mother Ogburn's, where we used to have our melting seasons twenty years ago.

DEC. 18. I have a long journey to Charleston, South Carolina, and but thirteen days to perform it; having appointed to be there the first of January.

Fords or Swims the Rivers

DEC. 20. It snowed as powerfully as it rained yesterday. However, we set out for Salem about nine o'clock, and forded two creeks, but the third we swam. Brother Ward went in, and after a pause I followed; but being cloaked up, my horse nearly slipped from under me: one foot was properly soaked. I walked about one mile and rode another, and reached the town about twelve o'clock, just as they were ringing the bell. Feeling the want of a fire, I went to the tavern; but I found but one fireplace there; I sat down with the company, and dried my feet a little, until my companions came along. I have need of power (and I am accused of having too much) to stand such days as this; my soul is kept in peace and communion with God, and, through grace, I will not murmur at my sufferings while the salvation of souls is my end and aim. We found a home at Father Hill's, from Maryland, about three o'clock, having ridden nineteen miles to-day and thirty yesterday. I was thankful for a house and friends, and an opportunity of putting into port.

DEC. 21. I came to Cokesbury School, and preached on 1 Cor. 15. 58.

CHRISTMAS DAY. We changed our course, and took the grand Camden road to great Lynch's Creek, thirty

miles. When I came to Mr. Evans's and told my name I was invited to stay ; and it was well for us that we did.

DEC. 31. Myself with the main body of the preachers came in the city of Charleston. I felt faint and sick after the fatigues I had passed through on my journey.

New Year's Day

JAN. 1, 1795. Being New Year's Day, I was called upon to preach, sick as I was, which I did on Psa. 90. 12. We entered on the business of our Conference, and continued until Wednesday, 7th. We had preaching every night during the sitting of Conference. It was the request of the Conference that I should preach them a sermon on Tuesday night ; with which I complied, and made choice of Jer. 23. 29-32. In times past I have endeavored to keep on traveling all the year, but I now judge it meet to stay in Charleston a little longer and then take the field.

JAN. 12. The members of the Conference left the city. Brother Bruce and myself must now lay our shoulders to the work. I have my feelings and fears about staying in Charleston, but grace is sufficient. I wish to give my all to God ; and whether I read, write, preach, or visit, to do it all to his glory, and to employ my precious time profitably. And am I yet alive, with death so near. How many of my friends in this city, and in other places, are gone into eternity ! I hear very little from the preachers in the North.

JAN. 13. I had a comfortable season in the church, on the words of Saint Paul to the Galatians: "Am I therefore become your enemy, because I tell you the truth?" I observed, 1. That there is a proper portion of truth which is applicable to everyone's case ; 2. That it is a bad sign when a man is esteemed an enemy for telling the truth, as if falsehood alone were pleasing.

JAN. 14. I preached at Brother Wells's, on "It is

good for me that I have been afflicted; that I might learn thy statutes"; this cannot be the language of any but gracious souls. Sinners think all these things are against them, and wonder what they have done more than others, that they are thus afflicted. I treated of afflictions of body and mind; personal and family; in the church and in the state.

JAN. 18. I preached in the morning on Exod. 20, the first and second commandments; in the afternoon, on the affliction and conversion of Manasseh, 2 Chron. 33. 12, 13.

JAN. 28. I finished reading the History of the French Revolution, containing about eight hundred pages; and a surprising history it is. They have had heavy struggles with monarchy, aristocracy, and democracy; and have had martyrs of each and every form.

FEB. 8. I preached on Psal. 8. 4. Brother Bruce entertained us on, "That your faith should not stand in the wisdom of men, but in the power of God." I met the society, read the Rules of Discipline, and gave a close talk about conformity to the world. I have now finished the first volume of Mr. Wesley's Journal. I admire his candor and the soundness of his sentiments; but I need say but little, as it will be shortly published and speak for itself.

Asbury's Opinion of Wesley's Journal

FEB. 16. I rode out to take the air, and saw the wandering air balloon. I am persuaded there are gracious souls among Mr. Hammett's people, some of whom have left him, and will, perhaps, return. I was employed in reading Mr. Wesley's Journal; and I am now convinced of the great difficulty of journalizing. Mr. Wesley was, doubtless, a man of very general knowledge, learning, and reading, to which we may add a lively wit and humor; yet, I think I see too much credulity, long, flat narrations, and coarse letters taken from others in his Journal; but

when I come to his own thoughts, they are lively, sentimental, interesting, and instructing. The journal of a minister of the gospel should be theological; only it will be well to wink at many things we see and hear, since men's feelings grow more and more refined.

FEB. 22. I was recollecting, by the help of Mr. Wesley's Journal, how long it had been since I became acquainted with the Methodists. I was awakened, as I think, when about thirteen years six months old; at the age of sixteen I began to read and pray in the public congregation; one year six months after this, publicly to exhort and expound God's Holy Word; at twenty-one I traveled much; and in the beginning of my twenty-second year I traveled altogether. I was nine months in Staffordshire, and other adjoining shires; two years in Bedfordshire Circuit, and two in Salisbury Circuit.

Mr. Wesley, in his Journal, seems to think that the cause of the hindrance of the work of God is wholly and entirely in man. But may we not ask, with reverence, Hath not God sometimes, for his own purposes, withheld his power, that no flesh might glory in his sight, but feel that he is all in all?

FEB. 25. I have had a long stay here, and now rejoice in the hope of going again into the field to work. Nothing would have kept me here but the hope of preserving my health the other ten months of the year; which will enable me to run through North and South Carolina, the New Territory, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Province of Maine, New Hampshire, Vermont, and sometimes Kentucky.

Prepares to Leave Charleston

MAR. 1. I am now about packing up in order to take my leave of this city. My parting subject was 1 Cor. 16. 23, 24; the congregation was very large, and if the

people are prudent and the preachers faithful we shall have a work in this place. The poor Africans brought their blessings, and wishes, and prayers. Dear souls! May the Lord provide them pastors after his own heart.

Subscription Lists for Bethel School

MAR. 19-21. We had work enough to write subscription papers, to be sent abroad for the purpose of collecting £100 to finish Bethel School, and secure the land; but my expectations are small, the people have so little sense of God and religion.

MAR. 30. This country improves in cultivation, wickedness, mills, and stills; a prophet of strong drink would be acceptable to many of these people. I believe that the Methodist preachers keep clear, both by precept and example. Would to God the members did so too! Lord, have pity on weeping, bleeding Zion!

APR. 16. We had preaching, and were engaged in writing letters and copying the minutes. My soul enjoys sweet peace; but I see an awful danger of losing that simple walking and living in the enjoyment of God.

APR. 17. I observed as a day of right fasting; this I cannot do more than once a month. I am frequently obliged to go on three cups of tea, with a little bread, for eight or nine hours, and to ride many miles, and preach, and perform my other ministerial labors.

APR. 27. We hasted to F. Ernest's, on Nollichucky River, in Tennessee, where we hold our Western Conference. Here six brethren from Kentucky met us, and we opened our Conference with twenty-three preachers, fifteen of whom were members. We received every man's account of himself and his late labors; and inquired of each man's character among his brethren. Our business was conducted with great love and harmony. Our brethren have built a meetinghouse, and I must needs preach the first sermon, which I did on Exod. 20. 24.

MAY 7. I have ridden two hundred and twenty miles in seven days and a half, and am so exceedingly outdone and oppressed with pain, weariness, and want of sleep that I have hardly courage to do anything. We suffered from irregularity in food and lodging, although the people are very kind, and give us the best they have, and that without fee or reward, so that I have only spent about two shillings in riding about two hundred miles.

Hears of Death of Judge White

MAY 21. We set out for Baltimore; the rain came on very heavily; I have not felt nor seen such since the sixth of March, since which time I have ridden about one thousand two hundred miles. This day I heard of the death of one, among my best friends in America, Judge White, of Kent County, in the State of Delaware. This news was attended with an awful shock to me. I have met with nothing like it in the death of any friend on the continent. Lord, help us all to live out our short day to thy glory! I have lived days, weeks, and months in his house. O that his removal may be sanctified to my good and the good of the family! He was about sixty-five years of age. He was a friend to the poor and oppressed; he had been a professed churchman, and was united to the Methodist connection about seventeen or eighteen years. His house and heart were always open, and he was a faithful friend to liberty in spirit and practice; he was a most indulgent husband, a tender father, and an affectionate friend.

JUNE 24. I preached twice in town, and was delivered from my gloomy state of mind. I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children, or servants; I see no other way; the common means will not do. Baxter, Wesley, and our Form of Discipline say, "Go into every house"; I would go farther, and say, go into every kitchen

and shop; address all, aged and young, on the salvation of their souls. We surely cannot do less.

With Loving Friends

JUNE 13. Our friends were loving at the Dorset quarterly meeting, but not very lively; however, there was some stir in the love feast. At eleven o'clock we had nearly a thousand people collected, but they are awfully hardened. We had a heavy time; I felt much like what I suppose Jonah felt. We were furnished richly with the comforts of life. I came to the dwelling house of my dear friend Judge White (whose death I have already mentioned); it was like his funeral to me. I learned since I came here, and I think it worthy of observation, that just before he died, unknown to his wife, he had showed Samuel his son, his books, and given directions concerning his house, etc. He then came to his wife, and said, "I feel as I never felt before," and gave certain directions concerning his burial.

JUNE 21. I preached in the city of Philadelphia three times, not with the success I would wish. I was exceedingly assisted in meeting the classes, in which I spent three days, and am now of opinion that there is more religion among the society than I expected. I trust both they and myself will remember this visit for days to come. I was also much quickened in meeting the local preachers and leaders, who spoke feelingly of the state of their souls and the work of God. I now go hence to meet new troubles, and to labor while feeble life shall last.

Enters New York by a New Door

JUNE 29. I came to New York the new way by New-ark bridges, which are well established over Second and Passaic Rivers; it is the nearest way to New York, and preserves the traveler from heat in the summer and cold in the winter, from mosquitoes, and delays by winds

and other incidents. I began meeting the women's classes, and felt happy, and found the Lord was among the sisters. God is at work here in New York.

Doctrine and Discipline of the Church

JULY 4. Being the anniversary of Independence, the bells ringing, drums beating, guns firing, and orations on liberty, and equality too, are not forgotten. I see the need of being more watchful among the best of men; a spirit of love exists among the preachers, but we are far from being as spiritual as we ought to be. The Rev. Mr. Ogden was kind enough to present me with his first volume, *On Revealed Religion*. It contains a soft, yet general answer, to the deistical, atheistical oracle of the day, Thomas Paine, and is a most excellent compilation, taken from a great number of ancient and modern writers on the side of truth, and will be new to common readers. So far as I have read, I can recommend it to those who wish for full information on the subject. I met the official members of the society; and had some close talk on the doctrine and discipline of the Church. I asked if they wished to be Methodists; but how could I suppose anything else, when they had been a society of nearly thirty years' standing?

JULY 5. I preached in Brooklyn in the morning, and returned to assist in the sacrament in the afternoon at the new church; I then met the black classes, and preached at half-past six. I closed my day's work by meeting two men's classes.

JULY 6. I met nine classes; so that I have now spoken to most of the members here, one by one. I left the city in peace, and received of their bounty toward bearing my expenses. We came to Stamford, where I preached in a private house.

JULY 10. We had a very warm ride, fourteen miles, to New Haven. I think it as sultry here as it was the

tenth of June in Delaware. Nothing would do but I must preach in Dr. Edwards's meetinghouse, which I did, on these words: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord."

JULY 11. I came to Middletown; we had a prayer meeting, and I spent some time in visiting from house to house.

JULY 27. I rode through some rain to Lynn. I was much shut up and distressed in my public exercises. My congregations were large and lifeless. Since I have been in Lynn I have visited Woodsend and Gravesend, met five classes, visited about one dozen families, and talked to them personally about their souls, and prayed with them. I have filled up intervals in reading my Bible, and the second volume of Mr. Wesley's Sermons. O, how I wish our preachers and people to read his Journal, Sermons, and Notes!

AUG. 3. Now I bid farewell to Lynn for two years. I rode a solitary way through Malden, Mystic, and North Cambridge, and preached at Waltham, at five o'clock, to a few people; the great rain prevented many from attending. Brother Roberts took an intermittent fever when we were at New Haven, and hath labored and suffered, sick or well, until he is almost dead. I received from the quarterly meeting held in Fairfield Circuit what I should be glad to receive once a year from every circuit in the Union. It was as follows: "The preachers of the Methodist Episcopal order who have traveled on this circuit since the last Conference have so conducted themselves that their characters are unimpeachable." Signed by the local preachers, exhorters, stewards, and leaders.

Plan of Travels for 1797

AUG. 10. If I accomplish the tour I have in contemplation, it will make about six or seven hundred miles to

the city of New York. I was stopped by the rain; but when I cannot do one thing another offers. I could read, write, pray, and plan. I laid out a plan for my travels in 1797: through Connecticut, Rhode Island, Massachusetts, Province of Maine, New Hampshire, Vermont, and New York, making a distance of twelve or fifteen hundred miles. I set out for Williamstown.

AUG. 21. We rode in the afternoon into the woods of Bennington.

This was Bishop Asbury's first visit to Vermont.

I have felt awful for this place and people; but God is able of these stones to raise up children unto Abraham.

AUG. 22. Brother Roberts and myself parted. He went to Pownell, and myself to Ashgrove, where we have a society of about sixty members. They originated with Philip Embury, who left the city of New York when the British preachers came here. He continued to pursue his purpose of forming societies in the country, but, dying in a few years, the society was left, and were without preaching by the Methodists for fifteen years.

Embury, in whose house in New York the first Methodist service was held, in 1766, he himself preaching the sermon, and who occupied the pulpit of Wesley Chapel, the first Methodist church in America, after its completion in 1768 until the arrival of Boardman and Pilmoor the following year, when he moved to Washington County, New York, died there in 1775, as the result of an accident, and was buried at Ashgrove, where his monument may still be seen.

SEPT. 5. We were crowded with people. I suppose we had, perhaps, a thousand at the stone church at Coeyman's Patent; and I felt some life and warmth among them.

SEPT. 6. In the morning we had baptism, ordination, sacrament, and love feast; some spoke with life of the goodness of God. I gave them a discourse at eleven o'clock, and then went to bed with a high fever. Brother

Roberts pleased and, I trust, profited the people with a discourse, after I had done.

Visits Garrettson

SEPT. 12. We reached Brother Garrettson's. God once put into Brother Garrettson's hands great riches of



METHODIST LANDMARKS IN WESTCHESTER COUNTY, NEW YORK.

The house where the New Rochelle society was formed, the second or third oldest in New York State.

The old Methodist church (now a barn), upper New Rochelle,

a spiritual nature, and he labored much; if he now does equal good according to his temporal ability, he will be blessed by the Lord, and by men.

SEPT. 16. We got no dinner, and had to ride twelve miles to get to our supper and lodgings. We stopped at Governor Van Cortlandt's, who reminds me of General Russell; we had all we needed, and abundantly more than we desired.

SEPT. 20. I had a comfortable time at Croton Chapel, on Rom. 1. 16. I returned to General Van Cortlandt's, and dined with my dear aged friends. Shall we ever meet again? We came to Fisher's, near the White Plains chapel, to hold Conference.

SEPT. 22. A few of us met in Conference, the main body of the preachers not coming in until about twelve o'clock. We went through the business of the Conference in three days, forty-three preachers being present. I was greatly disappointed in not hearing the preachers give a full and free account of themselves and circuits. Although we sat ten hours in each day, we did not close our business until Thursday evening, after sitting each night till twelve o'clock.

OCT. 4 (Philadelphia). I preached on, "All seek their own, not the things which are Jesus Christ's." In doing which I pointed out: 1. The things that are Jesus Christ's; 2. How these are to be sought; 3. That men are not to seek themselves wholly, or partially, in the ministry of Christ, but that self must be altogether out of the question.

Extension of the Work

OCT. 5. We opened our Conference, and went on with great peace, love, and deliberation, but were rather irregular, owing to some preachers not coming in until the third or fourth day. We made better stations than could be expected, extending from Northampton, in Virginia, to the Seneca Lake, in New York.

OCT. 11. I preached in the morning at the African church, in the afternoon at Ebenezer, and in the evening

at Saint George's, where, to my surprise, the galleries were filled. I applied, "Knowing therefore the terror of the Lord, we persuade men."

OCT. 12. After getting a copy of the Minutes I came to Chester, and dined with Mary Withey, who hath lived a widow in this house thirty-one years, and hath kept one of the most complete houses of entertainment in America. She hath sold out for £3,000, and is to give place in three weeks.

OCT. 14. We came to Cokesbury. Here we undertook to make an inventory of all the property belonging to Cokesbury College, and found the sum total of the amount to be £7,104 12s. 9d.

A Deficiency Collection

OCT. 20. Our Conference began. We had preachers from the Northern Neck, and what is called New Virginia, and the west of Maryland; about fifty-five in number. On Friday night there was a public collection for the assistance of the preachers who were deficient in their quarterage.

OCT. 25. I preached on, "Then shall many be offended, and shall betray one another." As I wished not to be idle, I concluded to spend a good part of this week in meeting classes. The Africans of this town desire a church, which, in temporals, shall be altogether under their own direction, and ask greater privileges than the white stewards and trustees ever had a right to claim. They must be wisely guided.

OCT. 29. Was a very solemn day of thanksgiving; the subject I made choice of was Psa. 147. 20, "He hath not dealt so with any nation." This I applied spiritually, 1. To ourselves as individuals; 2. As it applies to our families; 3. To the society and ministry; 4. As it applies to the continent.

Nov. 17. We were kindly entertained at P. Davies's.

Stephen, his brother, is dead, and hath left the chief of what he had to the church. He hath appointed me his trustee to dispose of it, and Ira Ellis his executor.

It is thought that this is the first bequest made to the Methodist Church by anyone in America.

Nov. 19. I preached at Richmond, and the next day came, cold and hungry, to my affectionate, kind, adopted son, J. Harding, in Petersburg. Here several of the preachers met me, to accompany me to the quarterly meeting in Brunswick.

Nov. 24. Our Conference began at Salem Chapel; there were present about fifty members, and sixteen probationers. We had close work, and great harmony in sentiment.

Nov. 29. Was a great day. I preached on 1 Tim. 3. 15, 16; and there were ten elders and nine deacons ordained. This part of the connection has regained its proper tone, after being kept out of tune for five years by an unhappy division. We were kindly entertained by our friends and brethren; preachers and people were blessed, and we parted in peace.

Through the Swamps

Nov. 21. We set out by sunrise, and had to work our way through the swamps, where I feared being plunged in head foremost. We came down to Brunswick County, North Carolina, twenty miles to Norman's, within the line of South Carolina. Cross where you will between the states, and it is a miserable pass for one hundred miles west. I was much led out on Rev. 21. 6-8. This country abounds with bays, swamps, and drains; if there were here no sinners I would not go along these roads.

CHRISTMAS DAY. We set out at six o'clock for Georgetown, and came to Urania Ferry, which we crossed. We were detained at the two ferries about

three hours, and rested one, and came to Georgetown about four o'clock in the evening, having ridden thirty-seven miles without eating or drinking, except a lowland hard apple, which I found in my pocket.

DEC. 30. We reached Charleston, having made it about seventy-four miles from Georgetown, along an excellent road. Here are the rich, the rice, and the slaves; the last is awful to me. Wealthy people settled on the rice lands of Cooper River hold from fifty to two hundred slaves on a plantation in chains and bondage.

Chains and Bondage

JAN. 1, 1796. I gave them a sermon suited to the beginning of the year, and the sacred fire was felt. Saturday, 2, we began our Conference. Lord's Day, 3, was a day of extraordinary divine power, particularly at the sacrament; white and black cried and shouted the praises of God—yea,

"Clap your hands, ye people all,
Praise the God on whom ye call."

JAN. 4. We again entered on the business of Conference; present, about twenty members and seven graduates.

JAN. 5. Continued our business; we have a great peace and love, see eye to eye, and heart to heart. We have now a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of £10,000 in about ten years! The foundation was laid in 1785, and it was burned December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me £10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Whitefield nor the Methodists to build colleges. I wished only for schools; Dr. Coke wanted a college. I feel distressed at the loss of the library.

Asbury was certainly not opposed to schools. Dr. Bangs thinks that he failed to give a right value to education. But the fact that he planned schools over the whole connection would seem to disprove this. He had to do, for example, with Ebenezer in Virginia, Cokesbury in Maryland, Bethel in Kentucky, Bethel in South Carolina, Cokesbury in North Carolina, and Wesley and Whitefield in Georgia.

JAN. 7, we observed as a day of fasting and humiliation, to seek the blessing of God on the Conference. We began, continued, and parted in the greatest peace and union. We concluded to send Jonathan Jackson and Josias Randle, alternately, as missionaries to Savannah and the ancient parts of Georgia. We have in some cases had to station one preacher where formerly there were two. I lament the partiality of the people for and against particular preachers.

JAN. 11. In reading Mr. Winterbotham's Views of the United States of America, I compared the great talk about President Washington formerly with what some say and write of him now: according to some he then did nothing wrong; it is now said that he was always partial to aristocrats and continental officers.

As to the latter, I ask, Who bought the liberty of the states? the continental officers—and surely they should reap a little of the sweets of rest and peace; these were not chimney-corner Whigs. But favors to many of the officers now would come too late—a great number of them are gone to eternity, their constitutions being broken with hard fare and labor during the war. As to myself, the longer I live, and the more I investigate, the more I applaud the uniform conduct of President Washington in all the important stations which he has filled.

Letters to Old Friends

JAN. 21. I have written to several of my ancient friends in Philadelphia. I may say of letters, as it was said of silver in the days of Solomon, "I make no ac-

count of that"; I suppose I must write nearly a thousand in a year.

FEB. 1. I have written in the most pointed manner to my dear brethren at Baltimore, to establish prayer meetings in every part of the town. It must be done.

Good News from Jesse Lee

FEB. 3. I had near two hundred and fifty of the African society at the love feast held for them in the evening. O, my God, display thy power! I received good news from Jesse Lee concerning the prospect of religion in Boston, Providence, and the District of Maine—that the preachers, societies, and quarterly meetings are lively. The Methodists have now about ninety thousand members of society in Europe, about seventy thousand in America and the islands, and about four hundred in Africa.

MAR. 2. The time drawing nigh when I expected to leave the city, I was visited by my poor Africans, and had their prayers and best wishes. And now, what have I been doing? I have preached eighteen sermons, met all the classes, fifteen in number, written about eighty letters, read some hundred pages, visited thirty families again and again. In the course of my stay I have written more than three hundred pages on subjects interesting to the society and connection.

MAR. 12. I saw how the flood had plowed up the street of Augusta. I walked over the ruins for nearly two miles, viewing the deep gulfs in the main street. I suppose they would crucify me if I were to tell them it is the African flood; but if they could hear me think they would discover this to be my sentiment. I was honored with the church to preach in, where I had about four hundred respectable hearers. I have delivered my own soul, it may be once for all. I have ridden about one hundred and ninety miles from Charleston into Georgia;

I have attended four meetings, and have not had, in all, above six hundred hearers. Lord, keep me steadfast.

MAR. 30. We had a meeting of the trustees of Bethel School, South Carolina, and it was agreed it should be a free school, and that only the English tongue and the sciences should be taught. I drew up an address on behalf of the school in order to raise \$300 per annum, to support a president teacher.

APR. 4. I crossed Lawson Fork at the high shoals a little below the Beauty Spot. I could not but admire the curiosity of the people; my wig was as great a subject of speculation as some wonderful animal from Africa and India would have been. I had about one hundred people at the meetinghouse; some came to look at and others to hear me. We must needs go off without any dinner, intending to ride nearly forty miles to Father Moore's, in Rutherford County, North Carolina.

Meets a Wedding Party

APR. 14. We took our departure from John's River, up the branches of Catawba. On our way we met with a half dozen living creatures, like men and women, who seemed quite pleased with their mountain wedding. They were under the whip, riding two and two as if they would break their necks; one party had a white cloth like a flag, and the other a silk handkerchief. When they had spent their fire they called at a still-house to prime again.

APR. 20. Our Conference began in great peace, and thus it ended. We had only one preacher for each circuit in Kentucky, and one for Green Circuit in Tennessee. Myself being weak, and my horse still weaker, I judged it impracticable to attempt going through the wilderness to Kentucky; and have concluded to visit Nollichucky. I wrote an apology to the brethren in Kentucky for my not coming, informing them of the cause.

APR. 25. On the banks of Nollichucky I parted with

our dear suffering brethren, going through the howling wilderness. I feel happy in God. Sinners appear to be hardened, and professors cold; the preachers, although young men, appear to be solemn and devoted to God, and doubtless are men who may be depended upon.

Many Sorrows and Burdens

MAY 1. We came to Acuff's Chapel. I found the family sorrowful and weeping, on account of the death of Francis Acuff, who from a fiddler became a Christian; and from a Christian, a preacher; and from a preacher, I trust, a glorified saint. He died in the work of the Lord in Kentucky. I found myself assisted in preaching on Eph. 2. 1, 2. I was somewhat alarmed at the sudden death of Reuben Ellis, who hath been in the ministry upward of twenty years; a faithful man of God, of slow, but very solid parts; he was an excellent counselor, and steady yokefellow in Jesus. My mind is variously exercised as to future events, whether it is my duty to continue to bear the burden I now bear, or whether I had not better retire to some other land. I am not without fears that a door will be opened to honor, ease, or interest; and then farewell to religion in the American Methodist Connection; but death may soon end all these thoughts, and quiet all these fears.

MAY 20. If I could have regular food and sleep I could stand the fatigue I have to go through much better; but this is impossible under some circumstances. To sleep four hours, and ride forty miles without food or fire, is hard; but we had water enough in the rivers and creeks. I shall have ridden nearly one thousand miles on the western waters before I leave them; I have been on the waters of Nollichucky to the mouth of Clinch; on the north, middle, and south branches of Holston; on New River, Greenbrier, and by the head springs of Monongahela. If I were able I should go from Charles-

ton, South Carolina, a direct course, five hundred miles, to Nollichucky, thence two hundred and fifty miles to Cumberland, thence one hundred to Kentucky, thence one hundred miles through that state, and two hundred to Saltsburg, thence two hundred to Greenbrier, thence



THE ITINERANT.

From the engraving in the Ladies' Repository.

two hundred to Redstone, and three hundred to Baltimore. Ah! if I were young again! I was happy to have a comfortable night's sleep, after a hard day's ride, and but little rest the night before. I have now a little time to refit, recollect, and write. Here forts and savages once had a being, but now peace and improvement.

JUNE 22. I borrowed a horse to ride nine miles, and then made out to get to Baltimore. O what times are here! The academy is crowded; they have five teachers, and nearly two hundred scholars. I will now take a view

of my journey for some months past. From the best judgment I can form, the distance is as follows: from Baltimore to Charleston, South Carolina, one thousand miles, thence up the state of South Carolina two hundred miles, from the center to the west of Georgia two hundred miles, through North Carolina one hundred miles, through the state of Tennessee one hundred miles, through the west of Virginia three hundred miles, through Pennsylvania and the west of Maryland and down to Baltimore four hundred miles.

JULY 1. Came to Abingdon, and saw the walls of Cokesbury with some pain of mind. We came in the evening to Mr. Dallam's, whose house was the first home I had in these parts. Sister Dallam is worn out with affliction; but her confidence in God continues, and appears to grow stronger.

A Large Congregation

JULY 11. We came to Snow Hill, on Pocomoke River. I called on the weeping widow Bowen, whose late husband, after being the principal in building a house for divine worship, died in peace. Here I met about one thousand people; being unable to command the congregation from the pulpit, I stood in one of the doors, and preached to those who were out of the house. I rode eight miles to the seashore; when we came near we felt the cool sea breeze very powerfully. I lodged with S. Evans, whose house I visited sixteen years ago; here are two people above seventy years of age, who have lived together forty-eight years.

JULY 25. About thirty-five minutes before I began meeting I received the last loving request of our dear Brother William Jessup, which was to preach his funeral sermon. I had my difficulties in speaking, and the people in hearing, of a man so well known and so much beloved; he was always solemn, and few such holy, steady men

have been found among us. I stopped at Middletown, Wilmington, and Chester on my way to Philadelphia.

JULY 28. I preached on Psalms 23. I have thought that we should preach as if we expected no help from the people; yea, as if we believed that enemies of God and us were in the congregation. I began meeting classes in the city. I had some pleasure in receiving news of a revival of religion in the South; likewise from the Eastern states. But there are great failures among the preachers on account of health, etc., preventing their traveling and standing to the work.

Fletcher's Portrait of Saint Paul

JULY 30. I began reading Mr. Fletcher's Portrait of Saint Paul; the notes are significant, and show what a minister of the gospel ought to be, and what he may be through grace.

JULY 31. I had some life and more liberty at Ebenezer in the morning at five o'clock. I must needs attend the Second African Church, and at half-past seven o'clock, in the great unwieldy house and congregation in Fourth Street, I preached on John 1. 17.

AUG. 1. I drew the outlines of a subscription, that may form a part of a constitution of a general fund, for the sole purpose of supporting the traveling ministry; to have respect, 1. To the single men that suffer and are in want; 2. To the married traveling preachers; 3. To the worn-out preachers; 4. To the widows and orphans of those who have lived and died in the work; 5. To enable the yearly Conference to employ more married men; and, finally, to supply the wants of all the traveling preachers, under certain regulations and restrictions, as the state of the fund will admit.

AUG. 7. It being rainy in the morning, my congregation was not very large at Trenton. I preached on Isaiah 62. 10: 1. The charge to the ministry to go through the

gates as ministers and Christians; 2. Prepare the way—removing all the difficulties; 3. Cast up the highway—repentance, regeneration, and sanctification; 4. Gather out the stones—wicked ministers and people; 5. Set up the standard—that is, form the Christian church; give the standard of Christian doctrine and experience. In the afternoon I preached on Heb. 10. 38.

AUG. 10. I thought it good not to be idle, so I went to Hackettstown, and preached on, “The promise is to you, and to your children.” Thence we rode to Dover, where we had many people at a short warning. I admired the solemnity of the women; the men appeared to be outdone with the heat and labors of the day.

AUG. 15. We rode to New York; while crossing the ferry some foolish, wicked people uttered so many damns that I was a little afraid the Lord would sink the boat. I asked a man if he had any chalk to lend me that I might mark down the curses the company gave us on our passage of thirty or forty minutes.

AUG. 21. I preached in the afternoon to about one thousand six hundred people, some of whom were wicked and wild enough. The preachers had pity upon me, and desired me to preach only twice this Sabbath.

Three Sermons and Six Classes

AUG. 28. I preached in the morning at the old church; in the afternoon at the new church, on Heb. 2. 3; and in the evening at the old church again, on Rev. 3. 2, 3, besides meeting six classes in the course of the day. In meeting the society I observed to them that they knew but little of my life and labors, unless in the pulpit, family, or class meetings; that they were unacquainted with my labors even in that city, much less could they tell where I had been and what I had been doing for one year.

AUG. 30. I delivered my concluding discourse on Isa.

57. 18: 1. The penitent backslider; 2. The Lord hath seen his ways; 3. Healing him; 4. Leading him; 5. Restoring comforts to him.

Heresy in the Church

AUG. 31. I had a meeting with the leaders in close Conference, and found it necessary to explain some parts of our Discipline to them, particularly that of the right of preachers to expel members, when tried before the society or a "select number," and found guilty of a breach of the law of God and our rules; and that if an appeal were made it should be brought before the quarterly meeting Conference, composed of traveling and local preachers, leaders, and stewards, and finally be determined by a majority of votes. I found it also needful to observe there was such a thing as heresy in the church; and I know not what it is if it be not to deny the Lord that brought them, and the eternity of the punishment of the damned, as is virtually done by the Universalists. Schism is not dividing hypocrites from hypocrites, formal professors from people of their own caste; it is not dividing nominal Episcopalians from each other, nominal Methodists from nominal Methodists, or nominal Quakers from nominal Quakers, etc. But schism is the dividing real Christians from each other, and breaking the unity of the Spirit. I met the trustees; and after going hither and thither, and being much spent with labor through the day, I gave them a discourse at the new house, in the evening, on Acts 20. 32. My attempt was feeble but faithful.

SEPT. 8. I have been of late attending quarterly meetings, and have felt great heat and colds, and changes of weather. We came to New Haven, where I preached in Brother Thatcher's house, near the foundation of the college; we were crowded, and I was elaborate on Rom. 1. 16-18, and had a feeling time.

SEPT. 9. We rode solitary on the sand to Middletown. We dined with Captain Hall, who received us kindly, and entertained us comfortably.

SEPT. 12. I came to Old Haddam. Here they have built a new meetinghouse. I conclude that since I left New York I have ridden about one hundred and forty miles, and a great part of the way is rough and rocky. I think God is returning to this place, and that great days will yet come in New England.

SEPT. 18. We held our feast of charity at eight o'clock. Several talked very feelingly, among whom were some aged people; many praised God for the instrumentality of the Methodists in their salvation. At the time appointed I began preaching on Rom. 8. 6-8. A Universalist had his book and pen, or pencil, I suppose, ready to take down my discourse; I said, "Stop, let that gentleman write"; but it appeared as though his fingers or heart failed him. Serious impressions appeared to be made on the minds of some of the audience. After spending about four hours in the congregation, including sacrament and love feast, I passed the afternoon in retirement at my lodgings.

A New Conference Formed

SEPT. 19. A few of the preachers were present at Thompson, and we were able to form a Conference. We talked together, and rejoiced in the Lord. That evening and the next morning and the following day we were closely employed. We had about thirty preachers, some of whom were from the Province of Maine, three hundred miles distant, who gave us a pleasing relation of the work of God in those parts. I delivered a discourse on Acts 26. 18, 19, and we ordained seven deacons and five elders.

SEPT. 29 (New York). I preached on Luke 12. 42: "Who then is that faithful and wise steward," etc. I

began to confer with the brethren as they came in, and do the business by scraps, as we could come at it. We were in doubt whether some of the preachers would come at all, on account of the rumors of the yellow fever, which still appeared in parts of the city. On Friday we entered fully into our work; and on Saturday we concluded our short Conference, the preachers being desirous to depart. We had a solemn, peaceable sitting; and so also were our congregations. I preached at our house in John Street on Mark 9. 1: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

OCT. 2. I preached at the house in John Street, on Eph. 4. 11-13, and had great enlargement. The feelings of the people were touched, and my own also, as if it had been the last time, as it probably may be with some of my hearers, if not myself. I could not have been much more moved; it was with difficulty I could continue speaking. In the afternoon, at the new house, there was also a move in the congregation while I enlarged on 1 Cor. 4. 10, 11. I ordained in both houses in all eight deacons and seven elders, and was on my feet six hours in the course of this day.

OCT. 10 (Philadelphia). We opened a Conference of between forty and fifty preachers; we had great love and great riches also. Never before have we been able to pay the preachers their salaries; at this Conference we have done it, and had \$200 left for debts and difficulties the preachers had been involved in. I was pleased to hear such wholesome talk by our plain countrymen. I sat with great pleasure and heard George Roberts on, "We beseech you that ye receive not the grace of God in vain"; and Joseph Pilmoor on, "The fountain opened for sin and for uncleanness."

OCT. 14. We set apart as a day of fasting and humiliation, and for ordination. I was pleased to dismiss the

Conference from their confinement in business, and gave a discourse on, "Humble yourselves under the mighty hand of God." I now felt willing to rest both mind and body. We heard by the newspapers of the arrival of Dr. Coke in the United States.

OCT. 18. We rode to Perry Hall, and were entertained with the greatest kindness.

General Conference of 1796

OCT. 19. We came to Baltimore, where about a hundred preachers were met for General Conference. They agreed to a committee, and then complained; upon which we dissolved ourselves. I preached on, "The men of Issachar that knew what Israel ought to do"; and again, on, "Neither as being lords over God's heritage, but being ensamples to the flock"; there were souls awakened and converted. No angry passions were felt among the preachers; we had a great deal of good and judicious talk. The Conference rose on Thursday, the third of November. What we have done is printed. Bishop Coke was cordially received, as my friend and colleague, to be wholly for America, unless a way should be opened to France. At this Conference there was a stroke aimed at the presiding eldership. I am thankful that our session is over. My soul and body have health, and have hard labor. Brother Whatcoat is going to the south of Virginia, Brother McClaskey is going to New Jersey, Brother Ware to Pennsylvania, and Brother Hutchinson to New York and Connecticut. Very great and good changes have taken place.

The entire work was now divided into six yearly Conferences of greater territorial extent than the numerous "district" Conferences which had been held annually for the convenience of the preachers in various parts of the country, but which had borne no distinctive names and had received no defined territorial limits. These six Conferences were the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western.

Nov. 6. We came directly to Alexandria. Dr. Coke preached on, "The wise men that came to Jesus"; Brother Whatcoat and myself exhorted.



THE SIX ORIGINAL ANNUAL CONFERENCES.

Nov. 15. Our Conference began at Brother Batt's, a most convenient house, and very kind people. We sat in great peace and good order. A few preachers declined traveling. We elected and ordained six elders and nine deacons. The deficiencies of the preachers amounted to upward of £194 Virginia currency.

Nov. 20. Dr. Coke gave a comment on the twentieth chapter of the Revelation of Jesus Christ by Saint John, and then a sermon on Luke 14. 26: "He that loveth father and mother more than me," etc. I then gave a short exhortation, and ended the service of that pleasant day.

Nov. 27. Through hard necessity I rode sixteen miles to Brother Cowling's, in Isle of Wight County, and had three rooms in the house filled, and there were some of the colored people out of doors, notwithstanding the coldness of the weather. My subject was Heb. 10. 37-39. I spoke with great rapidity for nearly two hours, administered the sacrament, and ordained Brother Powell to the office of a deacon. It was time for me to visit this quarter again, lest some should think I was afraid to come. But who hath been at the planting of the gospel in the sixteen United States? Had I none but Virginia to visit I could show myself oftener.

Asbury's Relation to Wesley

Nov. 28. I had solemn thoughts while I passed the house where Robert Williams lived and died, whose funeral rites I performed. I was amazed to hear that my dear aged friend, Benjamin Evans, now gone to glory, was converted to the new side by being told by J. O'Kelly that I had offended Mr. Wesley, and that he being about calling me to account, I cast him off altogether. But, query, did not J. O'Kelly set aside the appointment of Richard Whatcoat? And did not the Conference in Baltimore strike that minute out of our Discipline which was called a rejecting of Mr. Wesley? and now does J. O'Kelly lay all the blame on me? It is true, I never approved of that binding minute. I did not think it practical expediency to obey Mr. Wesley, at three thousand miles' distance, in all matters relative to church government; neither did Brother Whatcoat, nor

several others. At the first General Conference I was mute and modest when it passed, and I was mute when it was expunged. For this Mr. Wesley blamed me, and was displeased that I did not rather reject the whole connection, or leave them, if they did not comply. But I could not give up the connection so easily, after laboring and suffering so many years with and for them. After preaching at Jolliff's we rode to Portsmouth, and preached in the evening, where we had many people at a short warning. My subjects this day were 1 John 1. 3, 4, and Isa. 1. 9.

DEC. 7. I preached at Brother Bradford's, on 1 John 4. 16-18; yesterday on, "The promise is to you and to your children," etc. I parted with my dear Brother Whatcoat, after traveling together about seven hundred miles. It was painful to part, yet I was well pleased he had not to drive the rough way, and that through the rain. In this I loved my brother better than myself.

An Awful Famine

DEC. 8. I came again to the widow Phillips's, on Swift Creek. The house was filled; my subject was awful, Amos 8. 11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." I observed: 1. The great and interesting things contained in the Word of the Lord; 2. The benefits and blessings communicated by the faithful preaching and hearing, believing and obeying the Word of the Lord; 3. The causes and effects of this famine: deaths, removals, backslidings of ministers and people; and had reference to ancient times.

DEC. 12. I rode to Father Barrows's. I was much led out on Heb. 3. 12-14. In those words: 1. Christians are cautioned against a most dreadful end; 2. The means to prevent it; and, 3. The example of backsliders. The

end interesting and great, to hold fast the beginning of their confidence. The means, by exhorting one another daily.

DEC. 19. We had to ride early; my horse trots stiff; and no wonder, when I have ridden him upon an average five thousand miles a year for five years successively. I preached on Heb. 3. 7, 8. I felt as if the Lord and his messengers had left this place. My spirit was grieved at the conduct of some Methodists that hire out slaves at public places to the highest bidder, to cut, skin, and starve them. I think such members ought to be dealt with; on the side of the oppressors there are law and power, but where are justice and mercy to the poor slaves? What eye will pity, what hand will help, or ear listen to their distresses? I will try if words can be like drawn swords, to pierce the hearts of the owners.

DEC. 20. At the rich lands, but among spiritually poor people. I had about thirty hearers, and here are a few precious souls. Father Ballard and family still stand by us. I had some freedom on Heb. 3. 14: 1. Wherein believers are partakers of Christ, past, present, and to come in wisdom, righteousness, sanctification, and redemption. 2. The beginning of their confidence steadfast to the end, without which they cannot be saved or safe. I described the nature, effects, and fruits of this confidence in God, in Christ, in the Holy Spirit; in Scripture promises, precepts, threatenings, in and of heaven, earth, and hell.

DEC. 28. Rode thirty-seven or forty miles to Georgetown. Here we have nearly one hundred Africans in society, while we have only seven or eight whites, our doctrine being too close and our discipline too strict. After riding the above distance in the cold, without any regular meal, I was hardly fit for the pulpit at night; however, I gave them a talk on, "Glory to God in the highest, and on the earth peace, good will toward men."

I observed on this, as I had on some former occasions, that the redemption and salvation of mankind by Jesus Christ was the brightest display of the justice, mercy, truth, love, and holiness of God; yet in such a manner as that justice should not destroy, but give glory to mercy; and that mercy should not destroy, but glorify justice and mercy in Christ to sinners, justice in the sufferings of Christ, and in the punishment of incorrigible sinners. The truth of God shineth also; it only belongs to a God to preserve and display all his attributes and perfections. In this plan we may say mercy and truth are met together, righteousness, or justice, and peace have kissed each other; and all the truths of God held sacred. With reverence let it be said, God would no longer be God, to act unlike himself, or to be unjust, unmerciful, or unholy, or untrue, or to swallow up or violate one attribute by exerting another. What should we think of a governor or judge that would pardon all criminals indiscriminately and unconditionally? where would be the exercise of justice?

Serious Fire in Baltimore

DEC. 30. We set out in the rain, crossed Santee, and rode about fifty miles, and came to Brother Jackson's about nine o'clock. Serious news from Baltimore—the academy, and our church in Light Street, with Brother Hawkins's elegant house, all destroyed by fire! The loss we sustain in the college, academy, and church I estimate from fifteen to twenty thousand pounds. It affected my mind; but I concluded God loveth the people of Baltimore, and he will keep them poor, to make them pure; and it will be for the humiliation of the society.

JAN. 1, 1797. Being Sabbath day, I lectured on *Psa.* 84 and on *2 Cor.* 5. Monday I came to Charleston, and preached in the evening on *Eph.* 5. 15, 16. Tuesday we began Conference, and sat some days six or seven

hours. We had pleasing accounts of the growth of religion in Georgia as well as in this state. We had a sermon every evening, and many to hear.

A House of Mourning

JAN. 17. I was called to the house of Brother Wells, just departed this life. His widow I found in prayers and tears, as also the dear children and servants. We appointed his funeral to be at four o'clock to-morrow. The scene was serious. I learned he wished to see me once more; I visited him every day I could with propriety. It is twelve long years next March since he first received Henry Willis, Jesse Lee, and myself into his house. In a few days he was brought under heart distress for sin, and soon after professed faith in Christ; since that he hath been a diligent member in society. About fourteen months ago, when there was a revival of religion in the society, and in his own family, it came home to his own soul; he was quickened, and remarkably blest, and continued so to be until his death. His affliction was long and very severe. The last words he was heard to say that could be understood were that "he knew where he was, that his wife was with him, and that God was with him." He hath been a man of sorrows, and hath suffered the loss of two respectable wives and a favorite son; sustained heavy loss by fire, and was subject to a great variety of difficulties in trade and merchandise. He cared much for the feeling part of religion; a gentleman of spirit, and sentiment, and fine feelings, a faithful friend to the poor, and warmly attached to the ministers of the gospel. This was a solitary day, and I labored under uncommon dejection.

JAN. 18. We committed the dust of our dear Brother Wells to the old church burying ground, in Cumberland Street. Dr. Coke performed the funeral rites, and delivered an oration. I also gave a very short one.

JAN. 24. I have made out to read the third volume of Winterbotham's View of the United States of America. This I do because I have some hope of visiting British America before I die.

FEB. 9. To-morrow my dear Coke sails for Europe. My mind is in peace, but I am not pleased with such confinement. I now take a decoction of the bark. I am under great obligations to Dr. Joseph Ramsay for his peculiar attention to me in my affliction, without fee or reward for his services. By letter from John Dickins I learn the work of God greatly revives in New York among the aged people and little children. I have lately read the second volume of Mr. Wesley's Sermons.

Coke Sails for Europe

FEB. 10. This day Dr. Coke is waiting to sail for Ireland. Strangers to the delicacies of Christian friendship know little or nothing of the pain of parting. Glad tidings of great joy from New York. A second glorious work is begun there, twenty souls converted, a great love feast, and Sabbath evening meeting held until one o'clock in the morning. This news hath given a spring to us in this city.

FEB. 12. I attended my station, and stood upon my watchtower. My subject was Eccl. 5. 1: "Keep thy foot when thou goest to the house of God." 1. The house of God, a place built for the worship and service of the Lord; the congregation and church; 2. The exercises and ordinances of the house of God; reading and preaching the Word of God; prayer and praises; baptism and the Lord's Supper. In his temple everyone shall speak of his glory; 3. The manifestations that God is pleased to make of himself in his own house to the souls of his people; 4. How people should prepare for, and behave in, the house of God. To keep their eyes and ears, fix their attention on the Lord and Master of the house; 5. The

wicked called fools, and the sacrifice they make. Ignorant of themselves, of God, of Christ, and true religion, and the worship of the Lord, and do not consider it is God, Christ, and sacred things they make light of. In the afternoon, from Ezek. 36. 25-27, I showed the evils God threatened, and prophesied the removal of, by his servant to his nominal professed people, Israel: 1. Their stony heart, their idols and filthiness; 2. The blessings promised and prophesied, a new heart, a new spirit, the indwelling and sanctifying influence of the Spirit; 3. The blessed consequential effects—"I will cause you to walk in my statutes, and ye shall keep my judgments to do them." The law, the judgments of God, because of the penalty annexed—thus saith the Lord to the renewed soul, "Thou shalt have none other gods but me." "Lord," saith the Christian, "I want none other but thee." Saith Jehovah, "Thou shalt not make to thyself any graven image." The pious soul saith, "I will not; the work of my hands cannot save my soul; I will not take thy name in vain. I love thy day, thy love hath written thy law upon my heart, and love to my neighbor engages me to fulfill my duty to him also." "The meek shall inherit the earth," as a sacred charter from the Lord; this is their claim, security, and defense.

The Widow's Mite

FEB. 21. A poor black, sixty years of age, who supports herself by picking oakum, and the charity of her friends, brought me a French crown, and said she had been distressed on my account, and I must have her money. But no! although I have not three dollars to travel two thousand miles, I will not take money from the poor.

FEB. 26. My farewell discourse was on 1 Sam. 12. 23, 24. I observed on the duty of those who have the charge of souls: 1. To pray for them; 2. To teach them

the good and the right way; which is to fear the Lord, and serve him in truth, sincerity, and purity of intention; 3. The motives to induce them, the consideration of the great things God hath done for them. What good have I attempted to do here? I assisted Dr. Coke in the Notes on the Discipline. I have preached every Sabbath except two; formed a plan to erect a house in the west end of the city suburbs, to be equal to that in Cumberland Street; I have made peace between a dying man and his brother-in-law, in which two families were concerned; and I cured a poor African's sore leg by applying a poultice of bread and milk.

MAR. 4. At Rembert's new chapel I preached on Matt. 11. 28-30, where I had some living sweetness.

MAR. 6. I preached in the courthouse at Camden, set apart for a meetinghouse: my subject was, "Knowing therefore the terror of the Lord, we persuade men."

1. I treated on the divine character of Christ, as judge, his perfections, and relation to the persons who are to be tried. 2. The characters to be judged, infidels, sinners, Pharisees, hypocrites, backsliders, believers, true and false ministers: these are to be tried, found guilty, or acquitted; sentenced and punished, or applauded and rewarded. I received a second letter from New York, informing me of the revival of religion there among the aged and young people.

MAR. 22. I set out on my journey for the West; and it had a serious influence on my mind to leave Brother Hill behind, who I fear hath a confirmed consumption.

Over the Mountains

MAR. 24. I found hard work to ride where Thomas White had driven his wagon, for which he deserves a place in my journal and a premium from the state. When we had ascended the summit of the mountain we found it so rich and miry that it was with great difficulty we

could ride along; but I was wrapped up in heavy wet garments, and unable to walk through weakness of body; so we had it, pitch, slide, and drive to the bottom.

MAR. 25 (Tennessee). We were escorted by three brave young Dutchmen. After riding three miles we began to scale the rocks, hills, and mountains, worming through pathless woods, to shun a deep ford. I thought, ride I must; but no—the company concluded to walk. I gave my horse the direction of himself, under Providence. I had to step from rock to rock, hands and feet busy; but my breath was soon gone, and I gave up the cause, and took horse again, and resolved that I would ride down the hills, although I had not ridden up them.

In Extreme Weakness

MAR. 30. I preached with great difficulty in the afternoon, and returned to William Nelson's. This night I felt a total change of mind. The weakness of my body, and the cold and unsettled state of the weather, made me, with the general advice of the preachers present, give up the cause; they also advised me to make the best of my way to Baltimore, and not to ride in the rain. It may be the Lord intends to lead me in a way I have not yet known; it is perhaps best I should go with all expedient haste from Conference to Conference, only stopping at the towns and chief places on Sabbath days. Live or die, I must ride. After all the disappointments, perhaps every purpose is answered but one. I have sent Brother Kobler to take charge of Kentucky and Cumberland, by visiting the whole every quarter; Brother Bird I have stationed in the Holston District. I have written a circumstantial letter to Brother Poythress and the Kentucky Conference. I have made a plan for the stationing of the preachers, at least those of my standing.

And now I will make the best of my way to Baltimore; perhaps there may be some special call for me there. I

must, as the burden of meeting the Conferences, ordaining, and stationing the preachers resteth on me, save myself. I am peculiarly concerned for the cities; the prosperity of the work of God depends much on having proper men for any and every part of the work.

Welcome in Many Homes

MAY 27. From the ninth of April to the twenty-seventh of May I have kept no journal. The notes of our travels and troubles taken by Jonathan Bird and Joshua Wells will tell a small part of my sorrows and sufferings. I have traveled about six hundred miles with an inflammatory fever, and fixed pain in my breast. I cannot help expressing the distinguishing kindness of some families where I have been forced by weakness to stop—Captain Shannon, on Walker's Creek; my friend Scarborough, on the sinks of Greenbrier; Colonel Moffatt and Brother Young, in Augusta. Neither can I forget Mr. Lee and Mr. Moore; the Harrisons, at Rocktown, and Brother and Sister McWilliams; Sisters Phelps and Reed, in Winchester, and my dear friend Dr. Tiffin.

JUNE 10 (Maryland). From May 27 until June 10, no journal. We rode nearly forty miles from Linganore to Baltimore. I lodged at Brother Hawkins's retreat, about one mile from the city. I lounged away a week in visiting.

JUNE 25. I met the male members of the society Sabbath morning, as I had met the sisters and the official members in the preceding week. I obtained the liberty of the managers of the African academy to congregate the fathers as well as teach the children. We had nearly five hundred colored people. Brother Willis preached on Acts 7. 7, and I added a few words. In the afternoon I gave a short exhortation at Mr. Otterbein's church, on Howard's Hill. I am now waiting for the making of a sulky. Thomas Barber, from Birmingham, Eng-

land, took a second likeness of me, at the desire of my mother, to send to England. I am trying to organize the African church. I visit, dine, and ride out every day; but it is very hard work for me to eat, drink, talk, and do nothing. As I am not a man of the world, the most of the conversation about it is irksome to me. I am taken from house to house, and the brethren wish the pleasure



PERRY HALL IN 1900.

of seeing me, and those who are acquainted with their families will come to see me also.

JULY 4. I was taken in a chariot to Perry Hall, in company with Sister Fonerdon. I felt the effects of my exertions on the Sabbath, the want of rest, rising early, and riding to Mr. Gough's. In my mind I felt almost as in old times. God hath not left this house. I felt great love to the family in praying for them in the family

and in the closet. I had an open and free conversation with Mr. Gough about his soul. I conversed with the servants also, and had freedom in prayer, although I felt weakness of body. I wrote a few letters and read a little in the Bible. How precious is the Word of God!

Asbury's Strength Fails

JULY 8. I cannot now, as heretofore, spend ten hours out of sixteen in reading the Bible in English or Hebrew, or other books, or write letters from morning until night. My bow is weak, if not broken; but I have more time to speak to God and souls.

SEPT. 14. It is now eight weeks since I have preached, awfully dumb Sabbaths! I have been most severely tried from various quarters; my fevers, my feet, and Satan, would set in with my gloomy and nervous affections. Sometimes subject to the greatest effeminacy, to distress at the thought of a useless, idle life; but what brought the heavy pang into my heart, and the big tear to roll, that never rises without a cause, was the thought of leaving the connection without some proper men of their own election to go in and out before them in my place, and to keep that order which I have been seeking these many years to establish. My aged parents were dear to me in their advanced age and dependent state; like myself, they have spent what they had to spare for many years, nearly forty, in keeping open doors for the gospel and people of God: this burden hath been laid upon them. I am happy that I can now ride a little every clear day for my better health, and can eat and sleep better. I am left too much alone. I cannot sit in my room all day, making gloomy reflections on the past, present, and future life.

While Asbury was never very well, this year his sicknesses had been longer and more severe, and his despondency was correspondingly greater.

SEPT. 18. I felt strength of faith and body, as if I should be raised up again. I rode for recreation nine miles. The clouds are dispelled from my mind. I wished to speak to a poor African whom I saw in the field as I went out; and as I came along on my return he was at a stone wall within eight or nine feet of me. Poor creature! he seemed struck at my counsel, and gave me thanks.

SEPT. 23. I received a letter from Dr. Coke. As I thought, so it is, he is gone from Ireland to England, and will have work enough when he cometh here. The three grand divisions of that connection are alarming. It is a doubt if the doctor cometh to America until spring, if at all until the General Conference. I am more than ever convinced of the propriety of the attempts I have made to bring forward Episcopal men: First, from the uncertain state of my health; secondly, from a regard to the union and good order of the American body, and the state of the European connection. I am sensibly assured the Americans ought to act as if they expected to lose me every day, and had no dependence upon Dr. Coke; taking prudent care not to place themselves at all under the controlling influence of British Methodists.

Christ, the Author of Salvation

SEPT. 24. At Sherwood's Valley: I had greatly desired to speak to these people, and was much assisted so to do; my subject was 2 Cor. 6. 2. I considered, by way of introduction, what character of people they were who are to be the subjects of salvation—the lost, the enslaved, and those that cannot save themselves; then, 1. Christ the author of this salvation; the meritorious, efficient, and moving cause; 2. The nature of this salvation—to reach all the misery and guilt of sinners; to save, redeem, and liberate; 3. What bespeaks an accepted time and a day of salvation; to have God, Christ, the Spirit, minis-

ters, means, and people that have religion, say, Behold, now is the day of salvation! I am happy to hear, by letters, of a revival of the work in several places in Virginia, as also in North and South Carolina.

SEPT. 25. I rode up to the Plains, and stopped at Elijah Crawford's. God hath honored this house. Two young men are going into the ministry out of it. I have ridden nearly twenty miles, and had it not been for the heat I should have done well.

SEPT. 26. This day Joshua Wells returned from Wilbraham Conference. Matters were conducted well.

Joshua Wells joined the itinerancy when twenty-five years of age, and lived until more than ninety-seven years of age. He traveled and preached in many states and became at last the oldest living preacher whose name was on the roll of the itinerancy.

"Happy, if with My Latest Breath"

OCT. 10. By reason of the fever in Philadelphia our Conference is moved to Duck Creek, in the state of Delaware. We began Conference. I appointed the presiding elders to take my seat, and I sat alone, because the hand of the Lord was upon me. I was resolved to put out my strength to the last in preaching. My first subject was Isa. 1. 26-28; my second was on Luke 17. 12; my third, 2 Cor. 13. 11. Great times: preaching almost night and day; some souls converted, and Christians were like a flame of fire. Eleven persons were set apart for elders' and three for deacons' orders.

OCT. 13. We rose. I was much outdone, yet happy. We appointed a standing committee to inspect and direct the press. We read some passages of the Notes on the Discipline, and left the remnant to this committee.

OCT. 16. We rode to Bohemia Ferry, twenty miles. Dr. Ridgely has sent me a plenty of Columbo magnesia, soluble tartar, and bark. I spent the evening at Mr. Bassett's, and lectured upon a chapter.

OCT. 19. Reached Mr. Gough's. I was comforted in seeing a few of my age who were my spiritual children.

OCT. 20. After all the alarm we came to Baltimore; a blessed rain settled the dust and purified the air.

Weakness of the Episcopacy

OCT. 21. I opened Conference, and gave up the presidency to the presiding elders. I mentioned in my speech to the Conference the weakness of the episcopacy. The Conference rose on Friday, the twenty-seventh. There was great peace, and all the preachers, but myself, satisfied with their stations.

OCT. 29. I opened the new church in Light Street with reading 2 Chron. 7. 12; Psa. 132; Hag. 11; Mark 11. The elders read and prayed. My subject was Eph. 2. 19-22; and at Old Town I preached on 2 Sam. 16. 17. I had to preach the funeral sermon of Father Gatch on 1 Thess. 4. 13, 14. I observed: 1. The pleasing, cheering, and charming manner in which the apostle described the death of the righteous; sleep, sleep in Jesus; a rest from labor, sorrow, affliction, and pain; happy opening, visions of God; 2. The hope the pious who are alive have for their pious dead who have had experience, and long continuance in religion, and a comfortable dying in the Lord.

NOV. 1. We came off and preached at the widow Dorsey's, on, "If in this life only we have hope in Christ, we are of all men most miserable."

Visits a Famous Bridge

NOV. 3. We came to Georgetown. I felt very feeble in body, almost ready to faint before we reached Colonel Bell's. I was glad through my weakness to be excused from preaching. Brother Lee supplied the place. I visited John Long's family; I saw Mother Moore after more than twenty years; she is going on to glory. A

son of Brother Long's was sick, and distressed about his soul, and resolved to seek redeeming grace. We must needs go and view the famous bridge; it is amazing to see the river so contracted that a stone could be pitched over where the bridge stands. The rain came on, and we were glad we could find Samuel Adams's, three miles from the bridge; here we were happily sheltered from the weather, and comfortably accommodated. I sent for Brother Watters and his wife, and we improved the evening in the way Christians should—in prayer, singing, reading the Word, and exhortations.

Nov. 7. We thought it good, as the weather was fine, to stand our course southward. We fed at Colchester, at the new bridge; we were told it cost \$80,000. This is a great relief to hasty travelers. We dined on the road, in the woods, on what we brought with us. We got to Dumfries, where court was then sitting; we met several drunken men in the way; I have not seen such sights for many days. We slept at Captain Ward's; they expected us the evening before. I ordained Brother Hopkinson deacon.

Nov. 11. I gave a short sermon on, "No man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." What is to be understood by calling Jesus accursed? To put him wholly out of the question; to expel him from being anything in our salvation; and to say all the unkind things that the Jews said of him. We had to ride five miles to the widow Humby's; here all was kindness and love. We rejoiced to see our much esteemed brethren, Cole, McKendree, and Mead, and to hear of a great and gracious work of God.

Nov. 15. A snowy day, and very cold. I rode seven miles, cased and curtained up in the carriage. I kept house at Brother Bellamy's; it is seven years since I was here. A society of nearly forty here is now increased

to one hundred, and it is hoped that nearly five hundred have joined this year in Gloucester Circuit. I preached at Bellamy's Chapel on Heb. 3. 12, 13. We rode ten miles to John Ellis's, where we were comforted with kindness, and blessed for one short night. We rose early to go on our way, and, behold, who should meet us but Bishop Coke, with a borrowed horse, and a large white boy riding behind him on the same horse! We halted, and then agreed that he should have Brother McKendree's horse; but up came John Ellis, and took the doctor home, and brought him in a carriage to quarterly meeting.

Asbury's Bible Falls in River

Nov. 20. We rode thirty-one miles to Brother Moor-ing's. I had a thought never more to cross at old Jamestown. But we had a remarkable time after we had embarked; myself and Dr. Cole crossing in a skiff, the horses and carriage came in a large boat. My Bible, which was clothed and bound up in a handkerchief, was accidentally thrown into the river, but the black man snatched it up undamaged.

Nov. 21. I wrote a small epistle to the official members of Baltimore, and another to Philadelphia, as also a short pathetic letter to my parents. We have ridden little less than four hundred miles in twenty days, and rested one.

Nov. 24. I visited my old friends, and wrote to Alexander Mather. My route, which I only guessed at, is now fixed by Norfolk, Portsmouth, Newbern, Kingston, Georgetown, and Charleston—between five and six hundred miles in little more than a month; sick or well, living or dead, my appointments go on.

Nov. 25. The Conference began their sitting at Lane's Chapel. About sixty preachers were present; nine or ten had located, and four or five were added.

Nov. 29. At noon the Conference rose; the business

was conducted with dispatch, and in much peace. I desired the advice of the Conference concerning my health. The answer was, that I should rest until the session of the Conference to be held in April, in Virginia.

Corrects His Journal

DEC. 1. I collected the small remains of strength I had, to read, and hear read, my manuscript Journal. It was written in such haste that it was very incorrect.

DEC. 4. I came off twenty-five miles to Edward Dromgoole's; once or twice I felt on my way thither as if the blood would rise into my mouth. I resolved to give up traveling this winter. Dr. Sims bled me. I sent my papers to Brother Lee, who proceeds to Charleston; also my plan and directions how to station the preachers, to Brother Jackson. I believed that my going to Charleston this season would end my life; yet, could I be persuaded it was the will of the Lord, I would go and preach. I cannot bear the fatigue of riding thirty miles in a day. I am much pressed to make my will, lest I should be surprised by death. My mind is greatly calmed and centered in God. I have well considered all the solemnities of death.

Edward Dromgoole was an Irishman; a local preacher who had traveled for a number of years and was now living on a plantation of his own. Asbury was his welcome guest for three months. His entries in his Journal indicate both his weakness and his impatience to be at work.

DEC. 12. I read a few chapters in the Book of God. In the evening Mr. James Green Martin came to receive deacon's orders; he brought letters of consolation from Richard Whatcoat and Jesse Lee; also the wishes of my dear brethren and sisters that waited to see me.

His Extreme Weakness

DEC. 13. I felt a little better; I rode out, but it was not as comfortable a day as yesterday. The smallest

exercise or application to study is too great for me. The doctor pronounces my complaint to be debility. I have taken cider with nails put into it, and have fever powders, and must take more of the bark.

This "extraordinary drink diet," as Asbury calls it, was a very remarkable concoction. It was made of a quart of hard cider, one hundred nails, a handful of black snakeroot, another of pennell seed, and a third of wormwood. A wineglass of this was taken every morning for ten days, the patient using no milk or butter or meat.

DEC. 14. My mind is grieved with the old sore in Virginia; but I must bear it patiently. One of our sisters asked me if we would not rebaptize persons that desired it. This put me to thinking and revolving the subject in my mind. I considered that there was neither precept nor example in Holy Writ to justify our rebaptizing one who had been baptized in the name and form which Christ commanded in Matt. 28. 19.

DEC. 15. I only read the Bible and the Form of Discipline. I write, ride, and talk a little with the women, children, and Africans. My thoughts were led to meditate upon 1 Tim. 4. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1. "Take heed to thyself;" in religion, as in nature, self-preservation is one of the first laws. Take heed that thy experience in religion and doctrine be sound; that thou hast a good heart, and a good head, and a good life, and a good conversation, ministerial diligence and fidelity in every part of Christian and pastoral duty. Saved already by grace, thou shalt be preserved from all the snares set for thy feet, and not backslide as a Christian minister, but feel persevering, sanctifying, glorifying, and crowning grace; 2. Thou shalt "save them that hear thee," from lukewarmness and backsliding; legality on the one hand, and making void the law through faith on the other; that they profess and possess, live and walk as it becometh the

gospel of Christ; 3. "Continue in them," in all the doctrines, ordinances, and duties of the gospel: the same gospel, the same ordinances, the same duties, which are designed to complete the work in the souls of ministers as Christians, are as needful to continue the work in the souls of ministers as Christians, are as needful to continue the work of grace as to begin it; and not only continue, but finish and bring on the headstone.

DEC. 24. It is exceedingly cold still. The pain in my breast is returned; I fear it is immovably fixed more or less until death. Lord, thy will be done! Wearisome days are appointed for me. Brother Dromgoole came in the evening of Christmas Day. I am cheered with company, and with Christ also. I feel as if the coming year would be marked with displays of divine power upon the souls of men to whoever may live to see it.

The New Year Opens with a Conference

JAN. 1, 1798. Several local brethren were present—Dromgoole, Lane, Moore, Smith, and Phillips. The brethren were lively in religion.

JAN. 2. Now I am brought to the second day of the new year; the last hath been a year of great affliction. I may have traveled about three thousand miles, and have been confined with affliction and weakness six months, adding the single days I have stopped, as well as weeks. In April last I had very little expectation of living until this day. I am now under the exercise to desire life, that I may see the connection better organized, and be more personally useful.

JAN. 8. I wrote a long letter to John Dickins upon the manner of expediting his books to the distant parts—namely, the Journals, Sermons, Saints' Rests, Patterns, Hymn Books; and that the Magazine should be our grand circulating medium; only let us have more American Lives and Letters.

JAN. 9. The weather is temperate; my mind is much pained. O, to be dependent on slaveholders is in part to be a slave, and I was freeborn. I am brought to conclude that slavery will exist in Virginia perhaps for ages; there is not a sufficient sense of religion nor of liberty to destroy it; Methodists, Baptists, Presbyterians, in the highest flights of rapturous piety, still maintain and defend it. I judge in after ages it will be so that poor men and free men will not live among slaveholders, but will go to new lands; they only who are concerned in, and dependent on them will stay in old Virginia.

JAN. 11. Ebenezer Academy is under poor regulations; and what is more than all, some gentlemen of Brunswick County had the confidence and want of propriety to wish to wrest it wholly out of our hands, after we had collected so much money to build it.

JAN. 13. I finished three feeble letters, to Nelson Reed, Henry Willis, and John Harper. I cannot read or write long together. I wind broaches of cotton for diversion and recreation; I will not be idle. The class met at my lodgings, and I ventured to give a small exhortation and a prayer.

Unable to Remain Inactive

JAN. 17. I am weak in body, but some better; I read, wrote, and wrought in winding cotton, as I could not be idle and wholly inactive.

JAN. 20. Very sick. I am strangely brought down. Lord, let me suffer with patience; thy will be done! I could not do anything at my books; but that I might not be wholly idle, I wound cotton broaches among the children.

Briggs, in his Bishop Asbury, says that a more pathetic yet sublime and instructive episode in the history of a devoted human life is not to be found. A man worn and utterly prostrated by his magnanimous labors for others, still without a single thought for himself; burdened with the care of newly

formed churches scattered over a thousand miles, and unable to serve them even by letter, yet using the little strength that remained to him in winding cotton and speaking to children!

Asbury was exceedingly fond of children. He loved to take them in his arms. One day when he was approaching a house a little boy saw him coming, and ran in to his mother and said, "Mother, I want my face washed and a clean apron on, for Bishop Asbury is coming, and I am sure he will hug me up."

JAN. 23. We had news from the assembly, that the American ambassadors were rejected at Paris. A report prevails that the French were about to invade England with one hundred and fifty thousand men. The British can raise two hundred thousand militia, and two hundred thousand regulars; there may yet be most desperate times, worse than in Julius Cæsar's day.

Revises His Journal

JAN. 29. I was employed in revising my Journal. I am like Mr. Whitefield, who, being presented with one of his extempore sermons taken in shorthand, could not bear to see his own face. I doubt whether my Journals yet remaining will appear until after my death. I could send them to England and get a price for them, but money is not my object.

FEB. 6. I received a most loving letter from the Charleston Conference; there is great peace and good prospects there. I hope to be able to move next week. I have well considered my Journal: it is inelegant; yet it conveys much information of the state of religion and country. It is well suited to common readers; the wise need it not. I have a desire that my Journals should be published, at least after my death, if not before. I make no doubt but others have labored; but in England, Scotland, and Ireland, and those kingdoms which have been civilized and improved one thousand years, and which are under such improvements, no ministers could have suffered in those days, and in those countries, as in

America, the most ancient parts of which have not been settled two hundred years, some parts not forty, others not thirty, twenty, nor ten, and some not five years. I have frequently skimmed along the frontiers, for four and five hundred miles, from Kentucky to Greenbrier, on the very edge of the wilderness; and thence along Tyger's Valley to Clarksburg, on the Ohio. These places, if not the haunts of savage men, yet abound with wild beasts. I am only known by name to many of our people, and some of our local preachers; and unless the people were all together they could not tell what I have had to cope with. I make no doubt the Methodists are, and will be, a numerous and wealthy people, and their preachers who follow us will not know our struggles but by comparing the present improved state of the country with what it was in our days, as exhibited in my journal and other records of that day.

An Appeal for Ebenezer Academy

FEB. 12. I had appointed to meet the trustees of Ebenezer Academy, at Brother Holb's, on the north side of the Meherrin. After some conversation they willingly agreed to address the Conference in behalf of Ebenezer Academy for an annual subscription, to make provision for a man at about £100 a year, who shall keep an English school under our rules, with the worship and the Word of God.

FEB. 15. By letters from the North I find that the book interest is upon a good footing, the fund interest well secured, and great peace reigns among the preachers.

FEB. 25. I wind cotton, hear the children read, and teach them a little grammar. I have, by the help of a scribe, marked the states I have traveled through for these twenty years; but the movements are so quick, traveling night and day, it seems that the notes upon two

or three hundred miles are only like a parish and a day—on paper. The understanding reader that could judge the distance would see that I purpose to have the names of the people at whose houses I have preached, or the journal will appear utopian.

Methodist Preachers Ought to be Useful

MAR. 4. I have thought, if we do wrong we rank among the vilest of the vile, as having been more favored than any others. Many other churches go upon the paths already trodden two or three hundred years. We formed our own church, and claim the power of a reform every four years. We can make more extensive observations, because our preachers in six or seven years can go through the whole continent, and see the state of other churches in all parts of this new world. We of the traveling ministers, who have nothing to mind but the gospel and the church of God, may and ought to be very useful.

MAR. 11. I was concerned to bring in better order among the local line of the ministry, by classing them together, and then, being thus classed, by making them take regular stations on Sabbath days. I also appointed them a leader, to meet once in three or six months, to discourse about their souls and families, and the congregation and society they attend.

MAR. 25. I assisted Philip Sands to draw up an agreement for our officary to sign against slavery; thus we may know the real sentiments of our local preachers. It appears to me that we can never fully reform the people until we reform the preachers; and that hitherto, except purging the traveling connection, we have been working at the wrong end. But if it be lawful for local preachers to hold slaves, then it is lawful for traveling preachers also; and they may keep plantations and overseers upon their quarters; but this reproach of inconsistency must

be rolled away. Some of our local preachers complain that they have not a seat in the Annual Conference. We answer, if they will do the duty of a member of the yearly Conference they may have the seat and privilege of the traveling line. The traveling ministry may complain. We must go at a minute's warning to our circuits, far and near, and attend with the greatest strictness to our appointments and societies. The local preachers go where and when they please; can preach anywhere and nowhere; they can keep plantations and slaves, and have them bought or given by their parents. The local preachers can receive fifty or a hundred dollars per year for marriages; but we travelers, if we receive a few dollars for marriages, must return them at the Conference, or be called refractory or disobedient. Let us not have the grace of our Lord Jesus Christ with respect of persons in ministers, any more than in members; in local preachers, any more than traveling ones.

APR. 2. I visited a local preacher, and gave him a plain and patient talk upon slavery.

APR. 7. I was once more privileged to sit in a serious assembly, at Edward Dromgoole's Chapel. I also ascended the sacred stand after Brother Whatcoat had given us a very plain, valuable, and useful sermon, properly heard, upon Acts 14. 38-41. I ventured to give a gloss upon Acts 2. 40.

Conference at Salem

APR. 9. We began Conference at Salem, and ended on Wednesday evening; we had three public days. The peace and union of the Conference was apparently great.

APR. 13. We came the road to Harper's Bridge, over Nottoway River, fifteen miles, to Brother Robinson's, in Dinwiddie County. I have entered upon a tour of two thousand miles before I may probably see this part of the land again. O, can I perform such a toil? Weakness

of body maketh me feel great heaviness of mind. I must think, speak, write, and preach a little; or I may as well give up my station.

APR. 15. I attempted a feeble discourse on 2 Pet. 3. 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all



AN EARLY CONFERENCE IN BALTIMORE.

The session is in the Conference Room, over Light Street Parsonage. Reproduced from the lithograph in Roberts's Centenary Pictorial Album.

holy conversation and godliness?" We had a large congregation; our brethren, Dyer, White, and Roper, were ordained deacons. I appointed my dear aged and faithful Brother Whatcoat to visit the four districts belonging to the Virginia Conference, and wrote my apology as not being able to ride on horseback as heretofore.

MAY 2 (Baltimore). Our Conference began; it was half-yearly, to bring on an equality by the change from

fall to spring. We had to correct many offenses given at many Conferences to one particular man! I pleased myself with the idea that I was out of the quarrel; but no! I was deeper in than ever, and never was wounded in so deep a manner. It was as much as I could bear. I cannot stand such strokes.

It is often difficult to understand some of the allusions which are found in the Journal. Some one had wounded his feelings, but who, or how, it is impossible to tell. In this case he probably refers to James O'Kelly.

MAY 9. I attended the public fast. My subject was: "So the Lord was entreated for the land." I observed: 1. That there were special times and seasons in which it becomes our duty, in a most special manner, to entreat the Lord for the church and the land. 2. Who they are who ought to be assembled, every order, the elders and people at large; sanctified, that is, set apart from labor and common service. 3. Who shall intercede, the priests, the ministers of the Lord. 4. The special seasons, calamities threatened by God or man, feared or felt, such as sword, famine, or pestilence. 5. How we should entreat the Lord, with fasting, prayer, reading, and preaching the Word of God; confessing our sins and sorrows, and acknowledging his mercies. 6. The happy consequences of God's being entreated, he heareth and answereth, in temporal, and spiritual, and in eternal blessings.

Reads Over His Journal

MAY 19. We rode to Perry Hall, and continued there until the twenty-sixth. I was not employed. Brothers Bruce and Harper attending me, we read over my transcribed numbers of the journal. A situation so healthy and agreeable had a good influence upon my body and mind; and the kindness and company of the elders of this house were charming and cheering.

MAY 23. We rode about twenty miles to Deer Creek.

I was pleased to find here Mother Watters, aged ninety; her son Henry, sixty; and Brother Billy Watters and his wife from Virginia. But O, how many are dead! And some have fled to the woods, and some gone back to the world. The society is all gone that we had formed here more than twenty years back.

Christ Crucified

JUNE 3 (Philadelphia). I enlarged on Gal. 2. 20. It was observed: 1. That Christ crucified was the grand subject; next, in continuance, the being crucified with Christ. 2. "I live; yet not I, but Christ liveth in me," in communicated grace and life, as ministers and Christians; to live by faith, as well as to be saved by faith. "Loved me," is the feeling experience of gracious souls. I received the probable news of the near approach to, or death of my father.

JUNE 9. We had close work at the Conference which began four days ago, but good tempers abounded, and just measures were pursued. I made an attempt to ride to Germantown, but returned; and it was well I did, for I had no sooner discharged the fragments of the Conference business, and the stationing of the preachers, than the affairs of the society came in sight respecting the city. I have my difficulties with the government of the preachers; but I have some trouble with the city societies. They wish to have the connection drafted, and some of the most acceptable preachers to serve them. I made all haste to leave the city, but not until I had met the trustees of the church.

JUNE 16. Came to New York; here I received the serious confirmation of the death of my father, aged eighty-four or eighty-five.

JUNE 17 (New York). I preached in the new church on Eccl. 1. 1. At the old church, in John Street, my text was 1 Pet. 4. 10: "As good stewards of the manifold

grace of God." I now feel myself an orphan with respect to my father. Wounded memory recalls to mind what took place when I parted with him, nearly twenty-seven years next September—from a man that seldom, if ever, I saw weep; but when I came to America, overwhelmed with tears, with grief, he cried out, "I shall never see him again!" thus by prophecy or by Providence, he hath spoken what is fulfilled. For about thirty-nine years my father hath had the gospel preached in his house. The particulars of his death are not yet come to hand. I employed the remaining part of this week in visiting, reading, writing, attending preaching and love feast. Brothers Lee and Wells were officiating ministers, myself a hearer.

JULY 1. At the old church I preached from Phil. 3. 18-20; at the north church, in the afternoon, on 1 Cor. 9. 2. I live wholly upon vegetables, and wear flannel. Mr. James O'Kelly hath now published to the world what he hath been telling to his disciples for years. Mr. Hammett was moderate; Glendenning not very severe; but James hath turned the butt end of his whip, and is unanswerably abusive. The Lord judge between us! and he certainly will in that day of days.

News Concerning His Father's Last Days

JULY 9. Mr. Phillips, of Birmingham, writes thus of my father: "He kept his room six weeks previous to his death; the first month of the time he ate nothing but a little biscuit, and the last fortnight he took nothing but a little spirits and water. He died very happy."

JULY 19. James O'Kelly hath told a tale of me which I think it my duty to tell better. He writes, "Francis ordered the preachers to entitle him bishop, in directing their letters." The secret and truth of the matter was this: the preachers having had great difficulties about the appellation of the *Rev.* or *Mr.*, that is, to call a man

by one of the divine appellations, supposing Mr. to be an abbreviation of Master ("Call no man master upon earth"), it was talked over in the yearly Conference, for then we had no General Conference established. So we concluded that it would be by far the best to give each man his official title, as deacon, elder, and bishop; to this the majority agreed. James O'Kelly giveth all the good, the bad, and middling of all the order of our church to me. What can be the cause of all this ill treatment which I receive from him? Was it because I did not, I could not settle him for life in the South District of Virginia? Is this his gratitude? He was in this district for ten years, part of the time in the very best circuits in the district, and then in the district as presiding elder; and there was no peace with James, until Dr. Coke took the matter out of my hands, after we had agreed to hold a General Conference to settle the dispute; and behold, when the General Conference, by a majority, which he called for, went against him, he treated the General Conference with as much contempt almost as he had treated me; only I am the grand butt of all his spleen.

Rocks, Hills, Stones

AUG. 4. The day was excessively warm; and O! rocks, hills, and stones! I was greatly outdone; no price can pay—there is no purchase for this day's hire but souls. We frequently spend a dollar per day to feed ourselves and horses: I never received, as I recollect, any personal beneficence, no, not a farthing, in New England; and perhaps never shall unless I should be totally out of cash.

AUG. 14. We began our journey for the Province of Maine. We passed through Danvers, Salem, Beverly; thence to Hamilton, where we were kindly entertained by some aged people; dined and hastened along through Ipswich, and thence to Newburyport. Here I passed in

sight of the old prophet, dear Whitefield's tomb, under the Presbyterian meetinghouse. His sermons established me in the doctrines of the gospel more than anything I ever heard or had read at that time; so that I was remarkably prepared to meet reproach and persecution.

In the District of Maine

AUG. 23. We rode to Hopkins's, in Winthrop, where meeting was appointed in the Congregational house. As the day was damp, and myself sick, I declined; and Brother Lee preached, and the people said it was a good time. I found Father Bishop, at whose house we stayed; his son and wife exceedingly kind. We breakfasted at our Brother Prescott's. This part of the District of Maine is settled with people from the south of Massachusetts, and some from New Hampshire.

AUG. 25. We had to beat through the woods between Winthrop and Redfield, which are as bad as the Alleghany Mountains, and the Shades of Death. We have now laid by our carriage and saddle, to wait until Wednesday next for Conference; the first of the kind ever held in these parts, and it will probably draw the people from far and near.

AUG. 29. Ten of us sat in Conference. Great was our union and freedom of speech with each other.

AUG. 30. This was our great day; it was computed that from one thousand to eighteen hundred souls attended public preaching and ordination. The unfinished temporary state of the gallery was such that the plank and other parts would crack and break. We had one alarm while ordaining, owing to the people's wish to gratify their curiosity; but no person was killed or wounded. My subject was 2 Cor. 4. 1, 2. It was observed: 1, "This ministry," by way of eminence distinguished from the law—the ministry of the Spirit and power, and the word and letter of the gospel; 2, The

apostolic manner of using the ministry—renouncing the hidden things of dishonesty, not walking in craftiness, or handling the Word of God deceitfully; not seeking either worldly honor, ease, or profit; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God—to sinners of all characters, to seekers, believers, men of tender and scrupulous conscience; 3, The temptations, labors, and sufferings the faithful ministers have to meet with in the discharge of their duties; 4, The support they shall have by the mercy and power of God, and fruit of their labors; 5, *We faint not*. A person that fainteth loseth all action, is pale and dispirited; it is a near resemblance of death, and sometimes terminates in death. Unhappy the man who is dead and useless in the ministry!

Asbury now set out for New York, passing hurriedly through New Hampshire, Massachusetts, and Connecticut. He held a Conference at Granville, Massachusetts, which was the largest assemblage of Methodist preachers which had ever been convened in New England, about fifty being present. Ten new preachers were received at this Conference, among them those two remarkable men, so generally known alike for their great labors and their great eccentricities, Billy Hibbard and Lorenzo Dow. Asbury reached New York September 28, but did not stop, leaving for the South the same day.

Asbury Injured

OCT. 3. This morning the certainty of the death of John Dickins was made known to me. He was in person and affection another Thomas White to me for years past; I feared death would divide us soon. I cannot write his biography here. We came to Germantown; and Thursday, twenty-five miles to Daniel Meredith's, where we tarried for a night. Next day we reached Thomson's Mill, upon Great Elk. Within a mile of this place, while going over a desperate piece of road, my carriage turned bottom upward; I was under, and thrown down a descent of five or six feet. I thought at first I

was unhurt, but upon examination I found my ankle was skinned and a rib bone bruised.

OCT. 7. I preached in the Northeast church on Heb. 12. 15-17. The substance of my sermon was: 1. A caution against failing to obtain the repenting, converting, persevering, sanctifying grace of God; 2. How some bad principles, persons, and practices were like wormwood, gall, and poison to society; 3. How small the gain, and how great the loss of peace; 4. That some might apostatize beyond the possibility of being restored, and weep hopeless and unavailing tears. I enforced the caution; looking diligently to avoid the greatest evil and danger on the one hand, and to secure the greatest good, grace, and glory on the other.

Characteristics of John Dickins

OCT. 9. We came to Baltimore; here they have little to boast of but health and trade. The outward building of a society house is going on. I had John Dickins's son with me; we sketched out a few traits of his father's life. For piety, probity, profitable preaching, holy living, Christian education of his children, secret, closet prayer, I doubt whether his superior is to be found either in Europe or America.

OCT. 25. In company with my never-failing friend—as far as man can be so—Richard Whatcoat, I came to Roper's. My horse was taken sick, which detained me.

NOV. 5. This was a great day; many preachers, traveling and local, were present. My subject was Eph. 4. 11, 12. We had a melting time. Brother Dromgoole and myself wept. His wife and others praised the Lord.

NOV. 15. We rode from the upper branches of Rocky River, twenty miles, to Pleasant Garden. When I came to the meetinghouse I had little strength of mind or body. We lodged at Daniel Sherwood's. My aged brethren and sisters from Maryland and Delaware rejoiced to see

me, a poor, feeble man. They had seen me in better times.

DEC. 1. We have ridden since Brother Jackson hath had the command of us nearly one hundred and fifty miles, from Montgomery, in North Carolina, to Camden, in South Carolina. If I attempt my appointments that Brother Lee has gone upon, I must ride one hundred and fifty miles next week to Washington, in Georgia. I have made little or no observation on the way, I have been so ailing. The people are remarkably kind in this country. I preached in Camden on 1 Kings 8. 35, 36. Here we have a beautiful meetinghouse.

A Cooling Breeze from the North

DEC. 17. Came to Charleston. Fasting and riding through the heavy sands, cause me to feel ill. I received a *cooling breeze* in a letter from the North. For the first time I opened my mouth upon Psa. 66. 13, 14. We have peace and good prospects in Charleston; very large congregations attend the ministration of the Word.

CHRISTMAS DAY. I preached from Luke 2. 14, and at the new church on Hag. 2. 7.

JAN. 1, 1799. Our yearly Conference assembled at Charleston. We kept our seats for four days; thirty preachers present. We had great harmony and good humor. I gave a short discourse, addressed to the Conference from Heb. 13. 17: 1. Your guides—consequently governors. These how needful in the night, if there be ignorance in the traveler, and danger in the way, deep pits, wild beasts, or bad men. If it be in the morning, or noonday, how natural it is to follow a guide; how necessity and fear, upon the part of the traveler, will make him obedient; 2. People are to be led into essential truth, duty, and experience; 3. Ministers are to watch for their souls as they must give an account—the general and special accountability to God, Christ, and the

Holy Spirit, to the ministry, and to the Church, and to all men; they must give an account for the loss of the Christian traveler, if that loss be a consequence of neglect in the guide. The joy faithful ministers have in the prosperity, spirituality, and happiness of the church; their grief or groaning when, so far from gaining other souls, they lose some already partially gained; how much the interest of souls is concerned in the prosperity of the ministry. Pray for us: the great duty of the flock. The argument: We have a good conscience; that this being the case, their prayers might be answered. Live honestly, do our duty faithfully, and take what is allowed us as wages, paying our just debts to souls. I ordained three elders and seven deacons. The generosity of the people in Charleston was great. After keeping our ministry and their horses, they gave us nearly one hundred dollars for the benefit of those preachers who are in want. May they receive a hundredfold.

FEB. 3. I preached on Gal. 5. 24-26: 1. They that are Christ's in a special spiritual sense: his sheep, redeemed, sought, and saved; his children, bearing his image; 2. How they are to be distinguished: they crucify the flesh with the passions and desires thereof; the sinful love of the world, with the sinful fear and joy also; 3. Let us walk in the Spirit, as an evidence that we live in the Spirit; 4. Let us not be "desirous of vainglory"; in forms, ordinances, or any outward appearances of men and things; 5. Let us not by such mean measures "provoke one another," or envy one another. In the afternoon I preached on Isa. 66. 5.

A Visit to the Sea

FEB. 10. I paid a visit to the sea, and saw the breakers—awfully tremendous sight and sound! but how curious to see the sea gull take the clams out of the sand and bear them up into the air, and drop them down to

break them, and then eat the flesh! This I saw demonstrated; and if they fail once in breaking the shell, they will take it up again, and bear it higher, and cast it down upon a hard spot of ground, until they effect their purpose. We are now in Bladen Circuit, Brunswick County, North Carolina. I have traveled nearly four hundred miles in the Southern states in about three months.

FEB. 10. We attended at Shallotte Church; my subject was Acts 14. 22. I showed that the souls of the disciples must be confirmed in doctrine, experience, and practice, and discipline of the gospel of Christ in the church of God. It was observed how plainly these were taught in the oracles of God. I offered some arguments in favor of revelation, to induce a continuance in the substance and exercise of faith through life: through much tribulation entering the eternal kingdom of glory; an object so great is not to be gained without great trials from every enemy, in doing and suffering the will of God.

FEB. 17. Cold as the day was, and sick as I felt myself, I could not be absent from the house of God; my subject was Acts 3. 19. The slaves were not permitted to come into the house.

A Circuitous Route

MAR. 4. We had to ride a circuitous route through Halifax, which made it about thirty miles to Richard Whittaker's in Northampton. We had a bad swamp to cross, but I kept out of the water. It was well for me my carriage did not upset in the water, which it was very near doing. To travel thirty miles in such a cold day without fire, and no food, except a bit of biscuit, is serious. We were received gladly by our waiting brethren, Whatcoat, Wanner, and Lambeth. I am of opinion that we have left five hundred miles on the other side of the Roanoke, in all the ground we have ridden over from Charleston, in South, to Halifax, in North Caro-

lina. I went to Rehoboth, a new meetinghouse, and preached on 2 Cor. 2. 14.

A Rapid Journey

MAR. 14. We have ridden, since we came across Roanoke, one hundred and forty-three miles to John Russell's. We have moved rapidly through Gates, Chowan, Perquimans, and Pasquotank Counties. As we pass we have lovely levels, fine white cedar on the rivers, creeks, and swamps, for between six or seven hundred miles. From the lowlands in Georgia, to Blackwater, in Virginia, it is fine lumber land, but unhealthy in some places.

MAR. 17. I made a feeble effort to preach at Williams's Chapel, on James 1. 24, 25. Our congregation large. I returned and left Brother Lee to finish. We lodged at Brother Brunnell's. On Monday we had a violent storm of wind and snow, which lasted until ten o'clock, and we had a bitter ride of nineteen or twenty miles to James Wilson's, at Hickory Ground, in Virginia. I was exceedingly chilled on the way, the snow being from six to seven inches deep, and it blew a heavy cold wind.

MAR. 19 (Virginia). I preached at Brother Wilson's, from 1 Cor. 15. 58. I sent my carriage for James Morris, formerly with us, afterward an Episcopal minister, and now near death. He expressed great consolation in God, and love to me. He hath a pious wife, who is the mother of nine children. We lodged with John Hodge, who joined the Methodists in early life. I was pleased to find that the elderly Methodists had put their children to trades to learn to work for themselves. I am in hopes the parents will not leave them their slaves, but manumit them, by *will* at least.

APR. 16. We came to Philip Davis's, twenty miles, near Putney, New Kent. The brethren in Virginia, in

Conference, gave it me in charge not to preach until the Baltimore Conference. I was willing to obey, feeling myself utterly unable. The houses that we preach and lodge in, in this severe weather, are very open. My breast is inflamed, and I have a discharge of blood.

MAY 1 (Baltimore). We opened our Conference, which sat four days. We had preaching morning and evening. I gave a short exhortation before the sacrament.

MAY 6. We rode out to Greenwood, Mr. Rogers's country seat, who told me that when I was past labor, there was his house as my own.

Receives a Legacy

MAY 22. I borrowed a horse of Samuel Smith, and crossed Pocomoke, and rode to Littleton Long's, where I gave an exhortation to a few people. It was a very extraordinary legacy of a living friend that put \$45 into my hands. Had I not bought a coat I might have had \$50 in my pocket. It would have been a wonder for me to have as much money by me; but \$100 or more might be needful to purchase another horse.

MAY 23. We rode to Downing's, where I gave a short exhortation, and on Friday, the twenty-fourth, we came to John Purnall's; he is gone to his long home. Here I gave up my borrowed horse, and the only alternative was to put Brother Hardesty's horse in the sulky, and wedge ourselves with all our baggage together. We rode by Frederick Conner's, and made it nearly thirty miles, through excessive heat, to the widow Bowen's.

MAY 26. This day we enter the state of Delaware. I have had great dejection of mind, and awful calculations of what may be and what may never be. I have now groaned along three hundred miles from Baltimore. A wearisome journey!

JUNE 2. Dr. Anderson, Dr. Ridgely, and Dr. Neadham considered my case; they advised a total suspension

from preaching, fearing a consumption or a dropsy in the breast.

JUNE 6. We held our Conference in Philadelphia. I retired each night to *the Eagleworks, upon Schuylkill*, at Henry Foxall's solitary, social retreat.

Henry Foxall was an oldtime friend. They had been boyhood companions at Handsworth, England.

The Conference was large, and the business very important. Ezekiel Cooper was confirmed in his appointment by me as our agent in the Book Concern.

JUNE 19. We opened our Conference for New York, and all the New England states. The Conference was crowded with work; consequently I had but little rest.

There was no Conference in New England this year. The appointments for the Eastern States were made at the Conference in New York. Elijah Hedding, although his name does not appear in the Minutes until a later date, commenced traveling this year under the direction of the presiding elder.

JUNE 23. We had a charitable day at all the houses, and collected nearly \$300; but the deficiencies of the preachers were almost \$1,000. I attempted to preach a little on Phil. 4. 19, and gave an exhortation at the Bowery church. I met the society at the old church at night.

At Governor Van Cortlandt's

JUNE 26. We rode about thirty miles, and came in about ten o'clock at night to Governor Van Cortlandt's, whose wife is a Shunammite indeed.

JULY 1. I must confess I never felt so great a resolution to resign the general superintendency as I do now; and if matters do not work more to my mind, it is highly probable I shall. My prayers and counsel will be turned this way until next General Conference.

JULY 3. Breakfasted with Mrs. Montgomery at her beautiful retreat. Dined at Mrs. Livingston's, on the manor; an aged, respectable mother of many children.

The house, the garden, the river view, all might afford much painting for the pen of a Hervey. Brother Garrettson and his agreeable wife attended us.

JULY 25. We had a most dreadful time over the mountains to the Forest chapel; here we found the people much engaged in religion; this was a balm for every sore.

JULY 26. We rode twenty miles to New Holland, and had a sample of bad roads for a sulky. Here some souls have been brought to Christ. I was exceedingly spent for want of sleep and rest. After five o'clock we rode with Elder Ware toward Strasburg; night came on and left me two miles from the place in the woods, in darkling shades, a new cut road, and stumpy path. We came in about nine o'clock, having ridden twelve miles. Thank the Lord for whole bones!

Preaches in an Orchard

JULY 28. There was preaching in Thomas Ware's orchard, in Strasburg; we had the respectables of the town, and a large assembly. This place contains, I judge, between sixty and seventy dwelling houses.

JULY 29. I visited Jacob Boehm's; God hath begun to bless the children of this family. The parents have followed us nearly the space of twenty years.

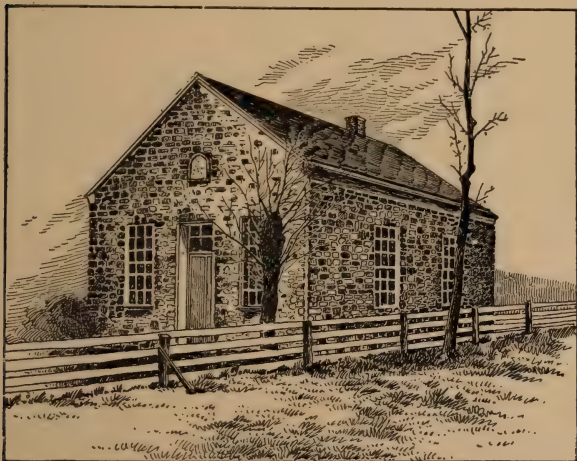
JULY 30. We had a serious earthquake at five o'clock; the earth is growing old; it groans and trembles. I visited John Miller's; thence we rode six miles to Martin Boehm's.

JULY 31. We had a comfortable meeting at Boehm's Church. Here lieth the dust of William Jessop and Michael H. R. Wilson.

Jessop was a native of Sussex County, Delaware. He was a traveling preacher for the years 1784-1795. For a time he was in Nova Scotia. Wilson was a native of Maryland, born October 27, 1770; died April 24, 1798. He preached for two years.

I feebly attempted a discourse upon Heb. 6. 12. Martin Boehm is all upon wings and springs since the Lord hath blessed his grandchildren; his son Henry is greatly led out in public exercises.

Henry Boehm, in his Reminiscences, says this was Asbury's first visit to his father's house. His venerable father, Martin Boehm, who was expelled from the "Mennonites" for his too evangelical opinions, became a bishop of the "United Brethren," a church founded by the labors of Asbury's friend, Otterbein. Henry Boehm was converted in 1793, but concealed the fact for five years. He is to enter soon upon his long and remarkable itinerant career, being assigned to a circuit by Thomas Ware in 1800. He is best known as Bishop Asbury's traveling companion.



THE OLD BOEHM CHAPEL, LANCASTER COUNTY, PENNSYLVANIA.

Built 1791, from a plan said to have been furnished by Bishop Whatcoat.

AUG. 6. We have visited six districts since the sitting of the Baltimore Conference, and in four out of the six there is a happy revival of religion—on the Eastern Shore, in Jersey, Albany, and Pennsylvania; and we hear a rumor of a revival in the Northern District of Virginia.

SEPT. 2. At Beaver Creek meetinghouse we had a lively time. I have traveled, since I came into Virginia, through Loudoun, Frederick, Shenandoah, Culpeper, Madison, Orange, Louisa, and Hanover Counties.

SEPT. 4. We came to Richmond. Since Friday week we have traveled two hundred miles; to which we may add the labor of our meetings, usually three hours long, and sometimes longer.

O'Kelly Issues Another Pamphlet

James O'Kelly hath sent out another pamphlet, and propounded terms of union himself, for the Presbyterians, Baptists, and Methodists. The Presbyterians must give up their confession of faith; the Baptists, if they open a more charitable door, adult dipping; the Methodists must give up the episcopacy and Form of Discipline, renounce the articles of their religion, and the doctrine of the Trinity. I ask in turn, what will James give up? His Unitarian errors? Did he think the Protestant Episcopalians beneath his notice? I am now more fully satisfied than ever that his book is not worthy of an answer.

SEPT. 8. I left my retreat at John Ellis's, a most agreeable, social, solitary situation, within two miles of Richmond. I would have preached within the walls of our new house at Richmond, but the excessive rain we have had of late prevented.

SEPT. 10. We rode twelve miles to Godfrey's, an aged man that stood alone when Mr. O'Kelly made a rent in the society. God hath blessed our labors here; several souls, with his own children, are now brought to God.

At Charity Chapel

I put a blister upon my breast. Brother Whatcoat preached at Charity Chapel, where we administered the sacrament. I have stretched along through Chesterfield,

Powhatan, Cumberland, Buckingham, into Prince Edward County; and this while enduring a raw and running blister upon my breast, excessive heat, and with very little rest by night or by day. I would not live away. Weary world! When will it end?

SEPT. 17. We rode twenty miles to Mount Pleasant. I put a blister in the morning to my breast; but I must go to meeting and preach. Why? because the Presbyterian minister and some of his flock came to hear me. My subject was Zech. 12. 10. Richard Whatcoat attended us through the district, with a very sore leg; and myself had a sore breast inside and out.

Rests in a Hospitable Home

SEPT. 21. I rested at my hospitable home, that hath been so these twenty years, in Colonel Bedford's day, and now in John Spencer's. These people have not turned me out of doors, by separation, defamation, or reproach; they have made no such return for my love and labors, although some have done it. I could not be quite idle. I read over one number of my journal, and wrote a few letters.

OCT. 7. We rode through Stokes County, North Carolina, and attended meeting at Love's Church, which has glass windows, and a yard fenced in. After Jesse Lee, I added a few words on Heb. 2. 1. We have ridden nearly twenty miles this day. Sitting in meeting so many hours among such a multitude of people, and frequently with a blister on my breast, with the difficulties of driving along broken paths, cause me to be variously tried and comforted.

OCT. 18. We had a very uneasy ride of fifteen miles, on the borders of Surry County, over to Dr. Brown's, in Wilkes County. I feel my mind in great peace and resignation, both as it respects the church of God and my own soul. The Presbyterians here are much more

friendly with the Methodists now than formerly. I dare not say it is policy; it may be piety.

Asbury's American Birthday

OCT. 20. This is my American birthday. I have now passed twenty-eight years upon this continent. Do I wish to live them over again? By no means; I doubt if I could mend the years that are passed in my weakness and old age. I could not come up to what I have done; I should be dispirited at what would be presented before me.

OCT. 22. We had a serious, laborious ride of thirty miles, to William White's, Esquire, upon Johns River, Burke County. In this route we had to cross the Yadkin ten times; Elk and Buffalo, each twice. Twenty miles of the path were good; ten miles uneven, with short hills, stumps, sideling banks, and deep ruts. I have renewed my acquaintance with these rivers. They afford valuable levels, with rising hills and high mountains on each side. The prospect is elegantly variegated. Here are grand heights, and there Indian corn adorns the vales. The water flows admirably clear, murmuring through the rocks, and in the rich lands, gently gliding deep and silent between its verdant banks; and to all this may be added pure air.

OCT. 23-24. Our quarterly meeting was held at William White's, Esquire, and grand patriarch of this settlement, whose family of children, grandchildren, etc., are numerous, and extensively established here. Jesse Lee sermonized each day. My discourse the first day was 1 Tim. 4. 12-16.

OCT. 28. I stayed at the house, to read, write, and plan a little. I tremble and faint under my burden, having to ride about six thousand miles annually; to preach from three to five hundred sermons a year; to write and read so many letters, and read many more; all this and

more, besides the stationing of three hundred preachers; reading many hundred pages; and spending many hours in conversation by day and by night, with preachers and people of various characters, among whom are many distressing cases.

Nov. 9. We are now at the widow Bramblet's, ten miles from the widow Frank's. Benjamin Blanton came up with us sick; his famous horse died of the staggers; he reported \$260; and he had received from the connection in four years \$250. If we do not benefit the people we have but little of their money; such is the ecclesiastical revenue of all our order.

Nash's Meetinghouse

Nov. 16. We rode ten miles to Nash's meetinghouse, in Pendleton County, where I glossed upon Col. 1. 27, 28. I was much affected with the faces and manners of this people. Mr. James Nash is not, nor any of his family, in fellowship with us, but are our most kind friends. We were used in the very best manner, and this was more abundantly acceptable; friends in need are friends indeed.

Nov. 24 (Georgia). Still at Park's Chapel; I preached upon 2 Cor. 6. 1. I doubt if there were ever twice as many crowded in so small a house; some stood upon the benches, and others upon the floor; public and private meeting held five hours. We afterward had to ride ten or twelve miles to lodge at George Christian's. We traveled through Elbert, but mostly in Franklin County. We have crossed about thirteen branches of Broad River. Three of them, which rise near the head branches of Oconee, are large. The land is not very fertile, except what lieth upon the water courses.

Nov. 25. Benjamin Blanton could go no farther, but went to bed with a high fever. I desired Jesse Lee to attend the appointments over the Oconee. We had the

appearance of the beginning of winter, and were in a cold cabin, but with kind people.

Nov. 26. We came six miles to Cornelius McCarty's. Here we had to drop anchor again. Brother Blanton could go no farther this day; and as there were three of us in company, and one who was well able to do the work, I felt it my duty to do as I would be done by, and have been done by, that is, to stay and take care of the sick man.

Nov. 27. After Brother Blanton had been very ill, and in bed most of his time, I housed him in my carriage, and we proceeded down the Oconee, twelve miles, to Burrel Pope's, after a heavy siege through the woods, from one plantation to another, on Brother Blanton's stiff-jointed horse, that I would only ride to save souls, or the health of a brother. Our accommodations compensated for all. I admire the soft soil of Georgia, and it is pleasant to see the people plowing on the last of November, as if it were the month of April.

Through a Heavy Rain

DEC. 6. We rode fifteen miles, through a heavy rain, to Hill's meetinghouse, upon Long Creek, where six or seven preachers, with a few people, attended. My subject was Heb. 10. 32. Hope Hull, Josias Randall, S. Cowles, and William Partridge came a long way to see me; we had a family meeting at Mother Hill's. It is about twenty years since I first visited this house.

DEC. 22. We came into Augusta town. I went in the morning to *hear* a sermon, and in the afternoon I *gave* one upon Heb. 2. 1. We have preached several years in this town, but with little success; we want a house of our own here.

DEC. 24 (South Carolina). We came twenty-three miles to Chester's, the best entertainment we could find; it was but for a night.

CHRISTMAS DAY. We rode twenty-three miles to a *pole* meetinghouse, near Trotty's; thence ten miles to Jacob Barr's; here I was once more at home.

JAN. 1, 1800. We began our Conference in Charleston, twenty-three members present. I had select meetings with the preachers each evening, who gave an account of the dealings of God with their own souls, and of the circuits they supplied the past year.

Death of Washington

JAN. 4. After determining by a large majority that our next meeting together should be in Camden, the Conference rose.

Eight Annual Conferences were held this year, this being the first, and the last of the series being held in Lynn, Massachusetts, July 18.

Slow moved the Northern post on the eve of New Year's Day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799—Washington, the calm, intrepid chief, the disinterested friend, first father, and temporal saviour of his country under divine protection and direction. A universal cloud sat upon the faces of the citizens of Charleston. The pulpits clothed in black, the bells muffled, the paraded soldiery, a public oration decreed to be delivered on Friday, the fourteenth of this month, a marble statue to be placed in some proper situation—these were the expressions of sorrow, and these the marks of respect paid by his feeling fellow citizens to the memory of this great man. I am disposed to lose sight of all but Washington, matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer. We believe he died not fearing death. In his will he ordered the manumission of his slaves, a true son of liberty in all points.

JAN. 5. After the burden of care was thrown off, I

again resumed the pulpit, and in order the better to suit my subject to meet the Conference, the new year, ordination of elders and deacons, and the general's death, I made choice of Isa. 61. 2: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." I divided thus: 1. The acceptable year of the Lord; 2. The day of vengeance of our God; 3. To comfort all that mourn. The congregation was large, decent, and solemn; the ordination was attended with unction from above, and the sacrament with tenderness of heart. At the new church, before the ordination of deacons, Jesse Lee discoursed upon, "The harvest truly is great," etc. After encountering many difficulties I was able to settle the plan of stations and to take in two new circuits.

Asbury Stays in Charleston

JAN. 6. The main body of the preachers left the city. I desired Jesse Lee, as my assistant, to take my horse and his own and visit, between this and the seventh of February, Coosawhatchie, Savannah, and Saint Marys, a ride of about four hundred miles, and to take John Garvin to his station. The time has been when this journey would have been my delight; but now I must lounge in Charleston.

JAN. 13. Benjamin Blanton left me to attend his charge of preachers' circuits, and to promote the sale of our books, within the limits of the Charleston Conference. I have kept no journal from Sabbath to Sabbath. I have been employed in reading and answering letters to different and distant parts of the continent.

JAN. 19. My subject was 1 Pet. 1. 6, 7. I have been very ill since Friday, but as I only attempted to labor upon Sabbath days I could not stand back from duty. At intervals Nicholas Snethen read to me those excellent sermons of Mr. James Saurin, a French Protestant min-

ister at The Hague. They are long, elaborate, learned, doctrinal, practical, historical, and explanatory.

Nicholas Snethen entered the itinerancy in 1794, filled various prominent appointments, was for a time traveling companion of Bishop Asbury, and in 1814 located. He wrote ably and warmly in defense of Asbury and the church against James O'Kelly.

FEB. 5. I began to relax my mind from writing long letters. I dined with Jesse Vaughan, and afterward visited Mr. Warnack's family, at the Orphan House. There is no institution in America equal to this. Two or three hundred orphans are taught, fed, and clothed, and then put apprentices to good trades.

FEB. 7. Jesse Lee and George Dougherty came to town. The former hath been a route of about six hundred miles; and my poor gray hath suffered for it.

Dougherty was one of the remarkable men which Methodism developed. He worked with great success in South Carolina and Georgia; was a man of universal cultivation, a fine Greek and Hebrew scholar, a fearless and eloquent preacher. To him the church owes the important law which for so long limited the pastoral term.

FEB. 14. We came to Rembert's, where at three o'clock I spoke upon Heb. 3. 3, to a few people. Brother Snethen also gave them a discourse.

Hail, Ancient Virginia

MAR. 13. We crossed Roanoke at Taylor's Ferry; the river was very full. Hail, ancient Virginia, once more! In little more than four weeks we have ridden nearly two hundred miles in South, and three hundred in North Carolina. We came to Howell Taylor's. N. Snethen preached Father Young's funeral, on Isa. 57. 1; I could only exhort. We rode home with S. Holmes, fifteen miles, and it was well we did.

MAR. 15. Was a stormy day. One of my friends wanted to borrow or beg £50 of me. He might as well have

asked me for Peru. I showed him all the money I had in the world, about twelve dollars, and gave him five. Strange, that neither my friends nor my enemies will believe that I neither have, nor seek, bags of money. Well, they shall believe by demonstration, what I have been striving to prove, that I will live and die a poor man.

APR. 2. At Craney Island Chapel. Here dreadful havoc hath been made by James O'Kelly; a peaceable society of nearly fifty souls are divided, and I fear in the end some may be destroyed. How he hath done this work we may know by reading his Apology. N. Snethen gave a great discourse on 2 Cor. 13. 5-7. It is astonishing to hear the falsehoods published against me. I lodged at James Craney's.

APR. 5. I visited the brethren in Norfolk; they presented me with a plan of a new house, fifty by seventy, and, wonder of wonders! it is to be built on the lot adjoining that on which the old Episcopal church stands. Thus the Lord orders the work.

Grace, but No Gold

APR. 8. We went on to William Blunt's. Wednesday, Thursday, and Friday we passed in close, comfortable conference. We had great accounts of the work of God in the state of Delaware, and also Franklin Circuit in Virginia. We had grace, but no gold, and we wanted \$143 of silver to pay the just demands of the preachers to their \$64 per year.

APR. 15. We rode back to York. I saw the grave where was buried the effigy of General Washington, at the probable place where Lord Cornwallis delivered up his sword to him.

APR. 26. We came to the city of Baltimore, where I found cause of joy and sorrow.

APR. 27. I attempted a discourse on James 5. 8, 9. Bishop Coke is on his way to this city.

APR. 28. I visited, and prepared for the arrangement of the preachers at the Annual Conference for another year. The great accounts of the work of God in various parts are as cordials to my soul. I am persuaded that upon an exact measurement I have traveled eleven hundred miles from the tenth of February to the twenty-seventh of April. My horse is poor, and my carriage is greatly racked.

MAY 1. We opened our Conference, and in three days we concluded our work in peace.

Whatcoat Elected General Superintendent

APR. 5. We opened our General Conference, which held until Tuesday, 20. We had much talk, but little work; two days were spent in considering about Dr. Coke's return to Europe, part of two days on Richard Whatcoat for a bishop, and one day in raising the salary of the itinerant preachers from \$64 to \$80 per year. We had one hundred and sixteen members present. It was still desired that I should continue in my station. On the eighteenth of May, 1800, Elder Whatcoat was ordained to the office of a bishop, after being elected by a majority of four votes more than Jesse Lee. The unction that attended the Word was great; more than one hundred souls, at different times and places, professed conversion during the sitting of Conference. I was weary, but sat very close in Conference.

Asbury dismisses this important General Conference with a dozen lines or so, but he gives an excellent summary of what was done. The Conference refused with hearty unanimity to allow him to resign as he desired to do. Bishop Coke preached the sermon on the occasion of the ordination of Bishop Whatcoat from Rev. 2. 8. The work of grace which took place during the Conference was a remarkable time of refreshing.

MAY 23. We came to Abingdon; the bricks are fallen down; the probability is we shall not rebuild with hewn stones. My text was Isa. 40. 10: "Behold, the Lord God

will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." This text was given me by opening my Bible at the sitting of the General Conference, when I trembled a little for the ark. The people have improved the chapel here. It was not burned with the college, although it was within twenty yards. We lodged at William Smith's; it is above twenty years since I lodged at his father's house.

JUNE 1. This was a day to be remembered. We began our love feast at half past eight; meeting was continued, except one hour's intermission, until four o'clock, and some people never left the house until nearly midnight; many souls professed to find the Lord. In the evening I rode up to Duck Creek, to meet the Conference.

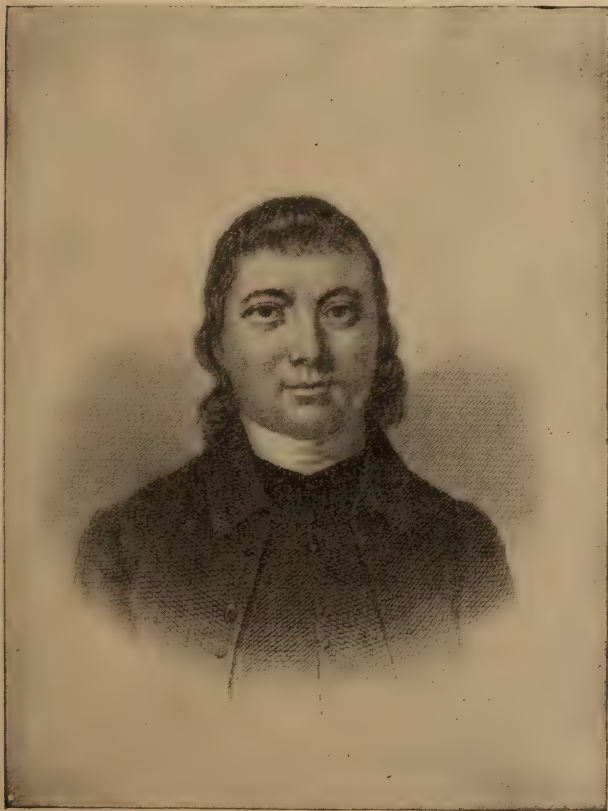
Conference at Duck Creek

JUNE 2. We had sixty-six preachers, all connected with the business of Conference. We sat closely six hours each day, until Friday, 6, when about nine o'clock the Conference rose. One hour was spent in public each day, but the people would not leave the house day nor night; in short, such a time hath been seldom known. The probability is, that above one hundred souls were converted to God. The stationing of the preachers was a subject that took my attention. It was with the greatest difficulty I could unbend my mind from this one hour, yea, many minutes, by day or night, until I read the plan.

JUNE 11. We rode to Burlington, through excessive heat and dust, in company with Richard Whatcoat and Jesse Lee; the latter wished to preach in the evening, and go on in the morning. The Baptist minister had appointed a lecture, and invited Brother Lee to take his place; he accepted, and preached an appropriate sermon on Acts 10. 25.

JUNE 18. We rode in haste to New York, and on

Thursday, 19, we opened our Conference; about forty preachers present. We had some knotty subjects to talk over, which we did in great peace, plainness, and love.



RICHARD WHATCOAT.

Friday and Saturday we were closely confined to business. Sabbath, my subject at the old church was Rom. 12. 19-21. In my introduction I observed that the text was quoted from Lev. 19. 18, and Prov. 25. 21, 22, that it might discover to us what veneration the New Testa-

ment writers had for the Old, and what was required in a believer under that dispensation. Vengeance is not in our province; we cannot in civil, much less in sacred, causes be our own judges or jurors. If we must feed an enemy, and not only forgive him an injury, but do him a favor, surely, then, we ought to love a friend, a Christian, and more abundantly a minister of Christ. This day we made a general collection for the support of the traveling ministry.

The Chartered Fund

JUNE 23. Our Conference concluded its sitting. The deficiencies amount to \$690; the moneys collected and the draft on the Chartered Fund amounted to \$405. A motion was made to move the next yearly Conference more into the center of the work, but it was lost.

JUNE 24. I have now a little rest. We have had a mighty stir in the Bowery church for two nights past, until after midnight; perhaps twenty souls have found the Lord. Bishop Whatcoat preached the ordination sermon in the afternoon at the Bowery church. I have now a little time to unbend my mind from the stations; but still my work is not done.

JULY 4. The weather is damp and very warm. We came on to New Haven, where they were celebrating the Fourth of July. I fear some of them have broken good order, and become *independent* of strict sobriety. Bishop Whatcoat preached in the Sandemanian meetinghouse purchased by the Methodists.

JULY 11. We came to Preston, and were kindly entertained at Isaac Herrick's. It was the very height of rye harvest, yet many came together. I was greatly led out on the great salvation. I was refreshed in soul and body, and rode on in the evening to Nathan Herrick's. The simplicity and frugality of New England is desirable—you see the woman a mother, mistress, maid, and wife,

and in all these characters a conversable woman; she seeth to her own house, parlor, kitchen, and dairy; here are no noisy negroes running and lounging. If you wish breakfast at six or seven o'clock there is no setting the table an hour before the provision can be produced.

New Statehouse in Boston

JULY 15. We came to Boston. It was a damp day, with an easterly wind, unfriendly to my breast. As they were about finishing our church we could not preach in it. The new statehouse here is, perhaps, one of the most simply elegant in the United States. We made our home at Edward Haynes's, late from England, where we had most agreeable accommodations after our toil.

JULY 18. We sat in Conference at Lynn, Massachusetts. There were twenty-one members present.

JULY 19. The Conference rose, after voting the session of the next yearly Conference to be held at Lynn. And now the toil of six Conferences in seven months, and the riding of thirteen hundred miles, is over. I found some difficulty in stationing the married preachers.

In Connecticut

JULY 27 (Connecticut). I preached at the new house in Thompson; my subject was Mark 8. 34.

I observed: 1. The harmony of the evangelists Matthew and Luke with Mark; 2. That our Lord had given the clusters of the grapes of the promised land in blessings and promises; 3. He had given such demonstrations of his power upon the bodies of men: the dead were raised, the hungry fed, the lepers cleansed, the lame and the blind were restored, the wind and the sea were at his command; 4. He opened the distinguishing conditions of discipleship; the denial of self in every temper and affection that is evil. They that seek to save their lives by denying Christ shall lose soul and body; if it is through

pride and shame, Christ will not dishonor himself by owning such in the day of judgment.

Funeral of Mother Livingston

AUG. 1. Freeborn Garrettson came up with us. He attended the funeral of the venerable Mother Livingston, who was suddenly and safely called home, aged seventy-eight, removed by a paralytic stroke, and probably it was apoplectic also. Perhaps it was about thirty-four years ago that this godly woman was awakened under the first sermon the Rev. Dr. Archibald Laidlie preached in the Reformed Low Dutch church in New York, as she told me; nor she alone, but six or eight other respectable women.

Dr. Laidlie was born in Kelso, Scotland, December 4, 1727. He was the first English preacher among the Reformed ministers. His ministry in New York extended from 1763-1779. His influence was not confined to his denomination.

Madame Livingston was one that gave invitation to the Methodist preachers to come to Rhinebeck, and received them into her house; and would have given them more countenance had she been under no other influence than of the Spirit of God and her own feelings. I visited her one year before her death, and spent a night at her mansion; she was sensible, conversable, and hospitable.

AUG. 4. We came on and stopped at Goshen (New York) at Captain Wright's. The people flocked together at a short warning, and I gave a discourse on Isa. 35. 3-6, after which we dined, and came on across the hills and over dreadful rocky roads to Cornwall, where Brother Whatcoat preached in the meetinghouse, on, "We know that we are of God, and the whole world lieth in wickedness."

AUG. 5. We had another tolerable siege over the Housatonic River and hills to Sharon. Here Brother Whatcoat preached on, "The Lord knoweth how to de-

liver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

AUG. 7. We came on to Freeborn Garrettson's new design, upon the Rhinebeck Flats. He hath a beautiful land and water prospect, and a good, simply elegant, useful house for God, his people, and the family. We have ridden between eighty and ninety miles since last Sabbath; not less than five hundred and fifty since we departed from New York; and one third of the roads were rocky and very uneven. I read a book of about five hundred pages, the author of which is a curious writer.

Pleasant Banks of the Hudson

AUG. 8-9. We regaled ourselves and horses upon the pleasant banks of the Hudson; where the passing and re-passing of boats and small craft, perhaps fifty in a day, is a pleasant sight.

AUG. 10. We had a sermon, and administered the sacrament at Brother Garrettson's; and notwithstanding public worship was held at the Dutch church at the same hour, we had a large congregation. Bishop Whatcoat and myself filled up the service of the day.

AUG. 12. We came through Poughkeepsie—no place for Methodism. We stopped at Elijah Morgan's; Brother Thatcher was preaching when we came in. We have ridden twenty-five miles this day, and dined in the road upon a watermelon that Mrs. Tillotson was kind enough to give us as we came by her house. I was so sick that I had but little appetite for anything else.

AUG. 16. We pushed on with great courage, toward New York; but when within six miles of the city my horse blundered twice, and then came down with great force and broke the shaft. I got out, and my horse recovered from his fall. A smith's shop being at hand, the shaft was mended in an hour; and we came into New

York and found our service was wanting in the city, there being here only two preachers, and one of them disabled.

AUG. 26. We came into Maryland. Sometimes we had no roads, and at other times old ones that the wagons had left. Thus we bolted and blundered along the rocky rivulets until we came within sight of James Fisher's. The meeting had been appointed at the widow Jolly's; the house was large, and we had no small congregation; they came, some to see and some to hear. I had walked where I feared to ride, and it was exceedingly warm; but I took courage when I saw the people. The portion which I gave them was 1 John 2. 24, 25. We had hardly time to eat and breathe before we had to beat a march over the rocks, eight miles to Henry Watters's, upon Deer Creek. Brother Whatcoat went ahead and preached, and I came on time enough to exhort a little.

AUG. 27. This evening we came with equal difficulties to Perry Hall, but the greatest trouble of all was that the elders of the house were not at home. The walls, the rooms no longer vocal, all to me appeared hung in sackcloth. I see not the pleasant countenances nor hear the cheerful voices of Mr. and Mrs. Gough! She is in ill health, and writes, "I have left home, perhaps never to return." This intelligence made me melancholy. Mrs. Gough hath been my faithful daughter; she never offended me at any time.

Wilson Lee on the Wing

AUG. 30. Wilson Lee is all upon the wing in the work. Glory! glory! glory! I will not speak of numbers or particular cases without more accurate information, which in my haste I cannot now obtain; but without doubt, some hundreds in three months have been under awakenings and conversions, upon the Western Shore, District of Maryland.

AUG. 31. Perhaps six hundred souls, in this district and in Baltimore, have been converted since the General Conference. Hartford, Baltimore, Calvert, Federal, Montgomery, and Frederick feel the flame.

SEPT. 9. We rode to Rivanna, in Fluvanna County: I have seen the hot, warm, sweet, yellow, red, and now have passed the green springs. When we came within six miles of Magruder's, Brother Whatcoat being in the carriage, the hindmost brace gave way. I took hold of a sapling by the roadside, and put it under the body of the carriage, and Brother Magruder mounted the horse, and we soon came to his house; that evening the breach was repaired. I took William McKendree's horse, and went on fourteen miles, to Richard Davenport's, in Amherst.

The Great Things of the Gospel

SEPT. 14. We rode sixteen miles to Liberty, and preached in Bedford Courthouse: I was sick in earnest. When I came up into the crowd, the people gathered around my carriage, as if I had had a cake and cider cart; this sight occasioned a kind of shock, that made me forget my sickness. After alighting I went immediately to the throng in the Courthouse, and founded a discourse upon Matt. 22. 5. What great things the gospel revealeth to mankind. 1. The love of God; 2. The sufferings, and death, and merits of Christ; 3. The gifts, extraordinary and ordinary, of the Holy Ghost. Men make light of all the blessings of God, and of all the miseries and consequences of sin; they not only think lightly of, but are opposed exceedingly to, them; "for the carnal mind is enmity against God," and the things of God.

SEPT. 29. We began our grand route to Kentucky at eight o'clock. We had to climb the steeps of Clinch about the heat of the day; walk up I could not: I rode, and rested my horse by dismounting at times. We came to Hunt's for the first night. Such roads and entertain-

ment I did not ever again expect to see, at least in so short a time.

OCT. 1 (Kentucky). We came to Logan's and fed. This low and new land is scented; I was almost sickened with the smell. I am not strong.

Cokesbury in Miniature

OCT. 4. I came to Bethel. Bishop Whatcoat and William McKendree preached. I was so dejected I could say little, but weep. Here is Cokesbury in miniature, eighty by thirty feet, three stories, with a high roof, and finished below. Now we want a fund and an income of three hundred per year to carry it on; without which it will be useless. But it is too distant from public places; its being surrounded by the river Kentucky in part, we now find to be no benefit. Thus all our excellencies are turned into defects. Perhaps Brother Poythress and myself were as much overseen with this place as Dr. Coke was with the seat of Cokesbury. But all is right that works right, and all is wrong that works wrong, and we must be blamed by men of slender sense for consequences impossible to foresee, for other people's misconduct. Sabbath day, Monday, and Tuesday we were shut up in Bethel with the traveling and local ministry and the trustees that could be called together. We ordained fourteen or fifteen local and traveling deacons. It was thought expedient to carry the first design of education into execution, and that we should employ a man of sterling qualifications, to be chosen by and under the direction of a select number of trustees and others, who should obligate themselves to see him paid, and take the profits, if any, arising from the establishment. Dr. Jennings was thought of, talked of, and written to.

Dr. Samuel K. Jennings, a local preacher of Baltimore, afterward concerned in the "Mutual Rights" controversy.

OCT. 10. We have visited Knox, Madison, Mercer,

and Washington Counties in this state. I was strongly insisted upon by preachers and people that I should say something before I left Bethel, able or unable, willing or unwilling; accordingly, on Tuesday, in the academical hall, I gave a long, temperate talk upon Heb. 10. 38, 39.

OCT. 16 (Tennessee). We came on to Lucas's. This poor woman was excessively displeased because I asked her if she prayed with her children. Next day we made thirty-five miles to Sharp's old place, where we had good entertainment; they charged twenty shillings for men and horses. We thence hasted to Mr. Dickinson's, on White Creek. I waked at four o'clock; ate but little breakfast, and rode twenty-eight miles. The poor men and horses were tired down. We fed the horses upon the path, but had no food for ourselves until we came in. I have thought, as I rode along, that in traveling nearly six hundred measured miles we have had only six appointments, and at these but small congregations. Have we wearied ourselves in vain? Our judgment is with the Lord; I can only say for myself, I have had the Lord's presence, and great support in soul and body.

First Visit to Nashville

OCT. 19. I rode to Nashville, long heard of, but never seen by me until now. Some thought the congregation would be small, but I believed it would be large. Not less than one thousand people were in and out of the stone church, which if floored, ceiled, and glazed would be a grand house. We had three hours public exercises. Mr. McKendree upon, "The wages of sin is death"; myself on Rom. 10. 14, 15; Brother Whatcoat on, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We returned the same evening. I had a feeling sight of my dear old friend Green Hill and his wife. Who would have thought we should ever meet in this distant land? I had not time, as formerly,

to go to their house to eat and sleep. We had a night meeting at Mr. Dickinson's.

OCT. 21. Yesterday, and especially during the night, were witnessed scenes of deep interest. In the intervals between preaching the people refreshed themselves and horses and returned upon the ground. The stand was in



GREEN HILL'S HOUSE.

Situated about twelve miles from Nashville, Tennessee. A Conference was held at Liberty Hill in 1808, the business of which was transacted at this house.

the open air, embosomed in a wood of lofty beech trees. The ministers of God, Methodists and Presbyterians, united their labors, and mingled with the childlike simplicity of primitive times. Fires blazing here and there dispelled the darkness, and the shouts of the redeemed

captives, and the cries of precious souls struggling into life, broke the silence of midnight. The weather was delightful; as if heaven smiled, while mercy flowed in abundant streams of salvation to perishing sinners. We suppose there were at least thirty souls converted at this meeting. I rejoice that God is visiting the sons of the Puritans, who are candid enough to acknowledge their obligations to the Methodists.

OCT. 25. I could not be content to leave the settlement without circumstantial account of the work of God, and I therefore desired John McGee to give it me. And I purpose to select such accounts annually, and to read them in the large congregations, and then to have them published.

Hospitality in the Wilderness

OCT. 29. We came to the new station at the Crab Orchard, where, although the station was not yet put in order, Mr. Sidnor received us politely, and treated us to tea. Here we found a cabin under the direction of the Cherokee nation, on land they claimed as theirs. Through damps and mud we pushed forward to Clarke's Ferry, upon Clinch, in sight of the fort at Southwest Point, at the Junction of Tennessee and Clinch Rivers. We have traveled nearly seventy miles upon land belonging to the Cherokee nation. This Indian land cuts the state of Tennessee into two parts, passing nearly through the middle, making an indent upon the state of Kentucky on Yellow Creek. We arrived at Mr. Clark's, where we received great entertainment. There was a good fire in the hall, and we were provided with a good dinner, and treated to tea. A fire was also kindled upstairs, at which we dried our clothes; to which may be added excellent lodging in two inner rooms. Thus were we within, while our horses were feeding to fullness in a grassy valley without. Our kind host rents the land from the

Indians at six hundred per annum, himself making the improvements. It is a good arrangement.

Nov. 4. Rode twenty miles up Nollichucky to Benjamin Van Pelt's, where I had left my horse and chaise. From the twenty-seventh of last month, the day on which we left the pleasant mansion of our friend Van Pelt, to the day of our return, we rode, I presume, quite-six hundred and sixty if not seven hundred miles.

Nov. 14. On the sixteenth of September we set out from Virginia, and on the fourteenth of November we were in North Carolina, at the foot of the grand mountain division of South Carolina. In this time I presume we have traveled one thousand miles, have had about twenty appointments, not many of which were large; have lodged about twenty nights under strange roofs, or at houses of entertainment; and have expended about \$50.

Four Hours of Public Exercises

Nov. 23. An extraordinary cold day at King's Chapel. I began reading at eleven o'clock, and occupied the pulpit one hour and twenty minutes; Brother Whatcoat followed for fifty minutes, and Brother Blanton succeeded him; to this followed the sacrament—making the public exercises four hours, or thereabouts, of continuance, in a very open building. It may not be amiss to mention that this house for the worship of God was named after James King, who died a martyr to the yellow fever in Charleston.

Nov. 29 (Georgia). Came twelve miles through deep sands to Augusta. We have traveled nearly one hundred miles since last Sabbath day. My soul hath been kept in great peace, but I feel the effects of riding a stiff, aged, falling horse, with a sore back, and my saddle is old and worn. Augusta is decidedly one of the most level and beautiful spots for a town I have yet seen. It is of ample extent in its plan, well begun, and when their

intention shall be fulfilled of building a courthouse, a college, episcopal churches for Methodists and others, it will do credit to its founders and inhabitants.

Corrects Transcript of Journal

DEC. 5. I humbled my soul before God. To-day I have been occupied in correcting a transcript of my journal, that one had copied for me, who did not well understand my shorthand. The original was written in my great illness, very imperfectly; but when I reflect on my situation at that time, I wonder that it is as well as it is.

DEC. 14. We had sacrament and sermon; my subject was Matt. 17. 5: "This is my beloved Son, in whom I am well pleased; hear ye him." Introduction. These words were in part spoken at his baptism (see Matt. 3. 17; Mark 1. 2; Luke 3. 22); that there were three witnesses present to hear, and four had recorded it—to wit, Matthew, Mark, Luke, and Peter. 1. The divine Father acknowledged the sacred and mysterious union—"This is my beloved Son": a relation infinitely above that of angels, of Adam in his primeval standing, and the souls of any regenerated, sanctified, or glorified soul, on earth or in heaven—coequal, coeternal, and coessential with the Father. "Well-pleased!" that is, in the whole of man's redemption by this "beloved Son"; "well-pleased"—in his preaching, living, dying—in every part of his official character. "Hear ye him"—Mark and Luke have omitted "ye." 2. The particular characters who should hear him in his word, Spirit, and operations. His ministers should hear him—this was designed in the text, by "ye": hear him all his sanctified souls; hear him all who are justified; hear him all ye seekers; hear him all ye sinners, hear his awful warnings; all ye backsliders, hear him as Peter heard him, and repent, and turn to him; hear him ye apostates, as Judas, and despair.

DEC. 21. I saw one of the members of the General

Assembly of South Carolina, who informed me that our address from the General Conference had been read and reprobated; and furthermore, that it had been the occasion of producing a law which prohibited a minister's attempting to instruct any number of blacks with the doors shut; and authorizing a peace officer to break open the door in such cases, and disperse or whip the offenders.

Keeping Christmas

CHRISTMAS DAY. At Glenn's Flat, Chester County, Sealey's meetinghouse, we kept our Christmas. Brother Whatcoat preached on, "The Son of God was manifested, that he might destroy the works of the devil." My subject was, "Glory to God in the highest, and on earth peace, good will toward men." We lodged at Robert Walker's, eighty years of age, awakened under Mr. Whitefield in Fogg's Manor, reawakened at Pipe Creek, and a member of the first Methodist society in Maryland.

DEC. 30. Came to Camden. I have received several letters from the North: they bring small consolation—"While he was yet speaking there came also another"—murmurs—complaints of partiality—and with this I may console myself in the midst of unremitted and hard traveling and labor. I was presented with a petition from about eighty male members of the society in the city of brotherly love, entreating me to do what I had no intention of doing—that was, to remove Brother Everett from the city. How, indeed, was this to be done? He and they had acquitted Robert Manley of the charges brought against him and restored him to membership; the presiding elder had also restored to office three or four elders who had been put out for murmurings and mischiefs, and had ejected the elder stationed in the city, and had filled his place by another—and they had great congregations, great shoutings; and God was with them, and nearly one hundred had joined society. To all this what

can we do but say, "Well done, thou good and faithful servant" and servants! Poor bishop! no money for my expenses. I am afflicted—my life threatened on the one hand, my brethren discontented on the other. True, I received from them a petition dipped in oil and honey; and if I approve, all will be well; but if not, drawn swords may be feared.

JAN. 1, 1801 (South Carolina). We began our Conference at Camden with the new year. Sat from nine to twelve o'clock in the forenoon, and two hours in the afternoon; the band meeting was held between the hours of seven and eight. A clerk for the minutes was appointed, and another to keep the journal. We admitted four probationers; readmitted two deacons to their standing in the traveling connection, who had left it to locate; located three, to wit, Blanton, Cole, and Evans, and re-stationed Gaines, Wiley, and West, who had all located themselves in the course of the last year. We had great union. It is true, some talked loud, but I dare not say there was any improper heat. Our sitting continued five days, and we rested one Sabbath. We were richly accommodated at Smith's and Carpenter's, and two other houses. We only failed \$48 in paying all the preachers their demands.

JAN. 12. On this day we rested, and were busily employed in looking over our books and papers. I felt deeply affected for the rising generation. Having resolved to catechise the children myself, I procured a Scripture catechism, and began with Brother Horton's; to this duty I purpose to attend in every house where leisure and opportunity may permit.

Hold's Meeting Underneath the Courthouse

JAN. 18. Came to Wadesboro after a court week. We held our meeting underneath the courthouse, within the arches. We had a most delightful day. Bishop What-

coat spoke with great ingenuity and authority upon "The wages of sin is death ; but the gift of God is eternal life." My subject was Luke 18. 27.

JAN. 23 (South Carolina). We now descended into South Carolina. Marlboro County presents many interesting views, the sawmills, the solitary, lofty, long-leaved pines, and the land, though a barren, is of the most beautiful kind, and for range for cattle and for timber is very valuable. It was my lot to be speaker. Brother Whatcoat had taken so deep a cold he could do nothing. I preached from the parable of the sower.

Murmurs of Partiality

JAN. 26. I find reasons enough in my own mind to justify myself against the low murmurs of partiality in which some have indulged. We are impartial. We spend as much time in the extremities. We know not Maryland or Delaware, after the flesh, more than Kentucky, Cumberland, Georgia, or the Carolinas. It is our duty to save the health of preachers where we can ; to make particular appointments for some important charges ; and it is our duty to embrace all parts of the continent and Union, after the example of primitive times and the first faithful preachers in America.

JAN. 29. At Sweet's Chapel I preached on Rev. 22. 14, 15. The order : 1. The city ; 2. The citizens ; 3. Their admission ; 4. The characters shut out from the city.

JAN. 30. Sure nothing could so effectually alarm and arm the citizens of South Carolina against the Methodists as the *Address of the General Conference*. The rich among the people never thought us worthy to preach to them. They did indeed give their slaves liberty to hear and join our church, but now it appears the poor Africans will no longer have this indulgence. Perhaps we shall soon be thought unfit for the company of their dogs. But who will mourn the loss of the friendship of the

world that hath so hated our Lord and Master Jesus Christ?

The most striking feature of the Journal of the General Conference of 1800 is the persistent antislavery interest of many of the most eminent men in the Conference. Many resolutions were introduced, and a very decided utterance on the subject of negro slavery was made. This action aroused great hostility in South Carolina.

FEB. 4. We crossed Little Pee Dee at the Potato Bed Ferry. Beautiful deep sands, live oaks, lofty pines, palmetto swamps, with intermingled gums and cypress, variegated by evergreens of bay and laurel, and twining jessamine flinging its odors far and wide around, lawns and savannas—such is the country, and such the charming scenes through which we have frequently passed in our late rides. We brought up at Richard Green's, near Kingston, a comfortable place to stop and rest.

Letters to the North and South

FEB. 5. Counsel and conversation with the presiding elders, several long letters to the North and South, and reading, furnished occupation for the day. I received the compilation of N. Snethen, intended as an answer to James O'Kelly; it is well done, and very correctly done, except in a few cases. There was no sharpness at all upon my side with Dr. Coke at Charleston respecting the proposed General Conference, which was afterward held.

He refers to the first General Conference, which was held in 1792.

I was fully convinced that nothing else would finish the unhappy business with O'Kelly, and that did finish it.

FEB. 14 (North Carolina). We have ridden at least five hundred and fifty, if not six hundred miles, over the hills, barrens, swamps, savannas, rivers, and creeks, of South Carolina. What a country this is!

At Gause's Manor, or more properly town, we were

pleasantly situated. I had a most solemn visit to the sea beach, which to me was a most instructive sight. The sea reminded me of its great Maker, "who stayeth the proud waves thereof," its innumerable productions, the diversified features of its shores, the sand hills, the marsh, the palmetto, tall and slender, the sheep and goats



KILLIAN'S HOUSE, BEAVER DAM VALLEY, NEAR ASHEVILLE,
NORTH CAROLINA.

Bishop Asbury preached here in 1800 and at several times in later years.

frisking in the shade or browsing in the sun; or the eye, directed to the waters, beholds the rolling porpoise; the sea gulls lifting and letting fall from high the clam, which, breaking, furnishes them with food; the eagles with hovering wings watching for their prey; the white sail of the solitary vessel tossed upon the distant wave—

how interesting a picture do all these objects make! I thought upon my friends on the other side the great waters, my voyage to this country, the little probability there was of my ever again seeing my dear mother, or my native land. God bless my mother!

Meeting at Lockwood's Folly

FEB. 22. We attended a meeting at Lockwood's Folly. I gave a sermon upon 2 Cor. 4. 5: 1. What the apostles of our Lord did *not* preach; 2. What they did preach; 3. The relation of ministers to Christ and to souls, the principles of their service. They sought not their own honor, ease, or interest, they did not make disciples for themselves, they had not wisdom, righteousness, redemption, for souls; nor grace to convict, convert, or regenerate. They preached Christ in his prophetic, priestly, and kingly offices, in his gospel, in the sacrifice, once offered, of himself, in his divinity. "Ourselves your servants for Christ's sake"—his saved, his qualified, his commissioned servants, not slaves, bound by his word, his grace, his love, not for any worldly consideration, but "for Christ's sake"; warning sinners, hypocrites, Pharisees, and backsliders; comforting mourners; strengthening believers, and urging and inciting to holiness of heart and life.

MAR. 2. I began to review for this year the preachers and stations. We may perhaps find one preacher for a circuit in the Virginia Conference. I am shocked to see how lightly the preachers esteem, and how readily they leave, the traveling plan. O Lord, by whom shall Jacob arise?

MAR. 9. We rode thirty-seven miles to Washington. At twenty-one miles we stopped to feed; high price and poor fare. We have ridden six hundred and fifty miles toward the fourth thousand since the Carolina Conference. Here Ralph Potts, a Northumbrian (Old Eng-

land), but American-made Methodist, received us as the angels of God.

MAR. 31. We came in haste to Suffolk. It was my lot to preach in the courthouse at twelve o'clock. My foundation was 1 Tim. 4, 9, 10. We have one good-hearted Methodist, and two very respectable friends here. The inhabitants, generally, are very catholic, they desire to build a house for us. This town has one grand street, about one hundred houses, and is well situated for trade in lumber, turpentine, tar, and pork, collected from Carolina and parts of this state. We lodged at Richard Yarberry's, an ancient friend of mine from Dinwiddie. He and his wife were the disciples of Mr. Jarratt. The old prophet, I hear, is dead. He was a man of genius, possessed a great deal of natural oratory, was an excellent reader, and a good writer. From 1763 to 1801, I think, he was minister of the parish of Bath, in Dinwiddie County, in this state. I have reason to presume that he was instrumentally successful in awakening hundreds of souls to some sense of religion in that dark day and time. How he died I shall probably hear and record hereafter.

Methodist Boy Goes to Princeton College

APR. 1. After meeting, we came on to Knotty-Pine, to the house of mourning for a favorite son. Marmaduke Baker was this day to have gone to Princeton College to finish his education. We hope he is gone to the college of saints and the society of heaven.

APR. 9 (Virginia). Thursday, Friday, and Monday in Conference. We had a press of business, but were peaceable and expeditious. Brother Lee preached on Saturday; I held forth on Sunday morning to an unwieldy congregations indoors, while William Ormond preached out of doors, and the poor blacks had their devotions behind the house. My subject was Rom. 1. 16: "I am not ashamed of the gospel of Christ: for it is the

power of God unto salvation to every one that believeth." The manifest excellence of the gospel of Christ in three cases: 1. As a revelation from God, by ancient, and multiplied, and sure prophecy; 2. As it proclaimeth salvation to all the world who will give it that attention and that credence which is given to the reports and to the business of the world; 3. The spiritual and glorious salvation of the gospel. The power of God displayed upon the rich, the poor, the worldly minded, the worldly wise, and worldly ignorant, and sinners of the deepest dye. Modern ministers and the people of God of the present day should not be ashamed to believe and profess the experience and obey the precepts of the gospel; not ashamed to suffer for it and support it; not ashamed to claim all its promises; contend for the truth of its doctrines, and the necessity and efficacy of its divinely appointed ordinances.

Funeral Sermon of Jarratt

APR. 19. There had been put forth a printed appointment for me to preach the funeral sermon of the late Rev. Devereux Jarratt, who had lately returned to his rest. My subject was Matt. 25. 21: "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Devereaux Jarratt was a faithful and successful preacher. He had witnessed four or five periodical revivals of religion in his parish. When he began his labors there was no other, that he knew of, evangelical minister in all the province! He traveled into several counties, and there were very few parish churches within fifty miles of his own in which he had not preached. He preached the word of life also on solitary plantations and in meetinghouses. He was the first who received our despised preachers. When strangers and unfriended, he

took them to his house, and had societies formed in his parish. Some of his people became traveling preachers among us. I have already observed that the ministry of Mr. Jarratt was successful. I verily believe that hundreds were awakened by his labors.

APR. 30. We opened Conference at Henry Willis's, on Pipe Creek.

MAY 1. We had about forty members present, and sat on Friday, Saturday, and Monday; on Tuesday morning we rose. We had great peace; and good news from several circuits—revivals of religion. On Sabbath day I preached from Matt. 28. 18-20. 1. The authority of Christ, his natural, and his divine right as the coeternal Son, his right by redemption, his right by family compact, and the delegation of the whole Trinity, to the work of redemption and salvation; 2. The branches of duty appointed to his ministers: to preach the gospel in all its essential points; to administer the ordinances; and to rule the church of Christ; 3. "I am with you," at all times, and in all places, to support and to give you success as Christians and as ministers. We had six elders present, to wit, William Watters, John Phillips, Solomon Harris, Joseph Stone, John Cullison, and Alexander McCaine. There was preaching every day and every night. Our own people and our friends in the settlement were equally kind, and we had rich entertainment. This settlement of Pipe Creek is the richest in the state. Here Mr. Strawbridge formed the first society in Maryland—and America.

This statement conflicts with one made previously in the Discipline by both Asbury and Coke, in which the priority is given to the New York society.

MAY 13. I preached once more at Joseph W. Dallam's. I could speak with more faith than usual upon Acts 2. 37, for, behold! Henry Waters' son, many years insensible to the things of God, was converted! When we parted

with Godfrey he looked after us with wishful, willing eyes and heart. That the dear soul should sit nearly thirty years under the gospel, unconverted and almost unconcerned, how strange! and should be at last visited and converted, how merciful!

Three Thousand Souls

MAY 15. We hope that nearly three thousand souls have been added since last Conference in the peninsula of Delaware, Maryland, and Virginia.

MAY 23. I formed a plan for another year, allowing only about twenty days to visit every circuit but Caroline, by one appointment in a circuit and county.

MAY 25. Arrived in Dover, we found the people collected at the meetinghouse so numerous that they could not be well accommodated. We therefore adjourned to the statehouse, where I spoke to them from Hag. 2. 5-9. Brother Whatcoat preached at the chapel, and I gave an exhortation; and so ended the great meeting in Dover with us. I went to Dr. Cook's to see Thomas White's only surviving daughter, and Sarah Cook. I preached at Duck Creek Crossroads, upon 1 Thess. 1. 7-12. In the afternoon I must needs go to attend an examination of the children of a school partly under the Methodist direction. I could not have thought the scholars would so greatly improve in so short a time. Their improvement reflects honor upon their teacher, a Mr. Hughes, a Methodist from Ireland. The master had provided a medal, but the committee judged it proper to keep it for a future examination. Indeed, the master himself was best entitled to an honorary reward; and this being the general sentiment, a subscription was undertaken for money, to furnish the children each with a small silver piece, and so make them equal, in a free country.

MAY 31 (Philadelphia). On Monday, Tuesday, Wednesday, Thursday, and Friday I attended the session

of Conference, but on Saturday I remained in my lodgings, and ministered to my sore foot. Our Conference was a gracious one. It appeared as if the preachers were unwilling to elevate their voices lest there should be an appearance of heat or anger; yet with the greatest plainness would they differ from each other, calmly, and in love. How beautiful to dwell together in unity!

A Satisfactory Conference

JUNE 7. I took up my cross, and stayed quietly in the house with a blister to my foot. We shall see if another operation will be necessary. Minutes and letters took up my attention. We elected and ordained eight deacons, and the same number of elders; on account of my lameness it was done at my lodgings. We were well satisfied in the stationing of the preachers. We received one from Canada, and sent three thither. My soul hath great peace, and although there has been a formidable division threatened, we humbly hope God will overrule it all to his glory.

JUNE 16. I wrote to Dr. Coke. My mind is greatly supported under my own troubles, and the afflictions of the church; nevertheless, the Lord appears glorious upon our continent, and my soul exults in Zion's prosperity. Our Conference meets this day in New York, and here am I in Philadelphia, and here must I remain in patience and in pain.

JULY 5. I attended at Fourth Street; sermon and sacrament. I spoke from 1 Cor. 11. 27-29. I stood upon one knee and one foot, about an hour and a half. Letters received from the Carolinas advise of a revival of religion. Glory to God! The work prospers.

This year was marked by a widespread revival. Asbury frequently refers to it. Ezekiel Cooper, writing from Philadelphia under date of July 12, says: "We have it in our power, by the blessing of God, to send you good and great news from our country. Since the General Conference there appears to

have been a general revival almost throughout the United States. On what we call the Peninsula, lying between the Delaware and Chesapeake Bays, there has been an addition of about three thousand souls to our societies the last year. In some circuits on the Eastern Shore there has been an addition of about one thousand members. In this city we have had the greatest revival I ever knew. Since last November about five hundred have joined us." A little later he writes: "The work goes on in a glorious manner in many parts of the United States. In Brother Ware's district there have joined us about one thousand since Conference; and he writes that there is a prospect of greater harvest this year than they had last."

JULY 27. Why should I continue my journal while here? What would it be but a tale of woe?—the society divided, and I, perforce, shut up in Sodom, without any communication with the connection at large. I have been reading my papers, for a second volume of a journal. June and July of this year are almost blanks with me. I have had my own bodily and soul sufferings; and some violent men have divided the body of Christ in the city of Philadelphia. Let such answer for it in this, and the world to come.

JULY 31. After a serious confinement in Philadelphia of two months of trouble and affliction I took my departure and rode to the Wheatsheaf, where we breakfasted, and thence proceeded to Wilmington, Delaware.

At Perry Hall

AUG. 3. I came on to Perry Hall. Here were things to arrest my attention. Out of sixty or seventy servants, many shouting and praising God. My dear Mr. Gough was somewhat ailing. Mrs. Carroll seriously ill, and her mother absent in attendance on old Mrs. Carroll, at the Mount.

I continued at Perry Hall to Saturday, the fifteenth. An intermittent fever came upon me every morning. It was with difficulty I could attend to the performance of religious duties, even being much unfitted for reading or

writing. I got through a part of Doddridge's Rise and Progress, and some of Young's Night Thoughts.

AUG. 16. I spent this day in Baltimore. My indisposition of body was amply compensated by the consolation I felt while holding forth upon Matt. 5. 8: "Blessed are the pure in heart: for they shall see God." 1. The character of those who by justification are, in a special manner, called to be pure in heart; called by promise, by privilege, by duty; 2. The purity of the gospel in authority, in example, precept, and spirit; in its operative influence on the understanding, conscience, intentions, will, hopes, fears, joys, sorrows, and affections, producing the sanctification of the soul in a deliverance from all sin; 3. The visions: in what manner the pure in heart should see God; they shall see him in his perfections, in his providence, in his works of nature, and the operations of his grace, and they shall see him in his glory. I had a desire to preach in the markethouse upon Howard's Hill. I spoke to hundreds, perhaps thousands, upon Luke 14. 21: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." I thought it my duty, and I felt it a delight to sanction what the preachers do in preaching abroad. I wished to do it in Philadelphia, and had appointed it, but some of my brethren made strong objections, and it was abandoned. We have peace, health, and union in Baltimore.

Great and Good News

AUG. 19. I came from Baltimore to Robert Carman's, near the stone chapel. This was a day of great and good news. I heard that eight souls professed to find the Lord at a prayer meeting in the city; twelve souls at Callison's, in the Barrens, about fifteen days past; and by letters from Thomas Wilkerson, and advices from William McKendree, forty souls were happily made subjects of con-

verting grace at a late meeting held in Cumberland, Tennessee.

AUG. 28. At Fredericktown I spoke on Matt. 11. 5, 6. Here I met with Bishop Whatcoat and Sylvester Hutchinson. We formed a plan for our future journeys and labors: they, to visit Maryland by the way of Baltimore and Annapolis, and thence on to Richmond and the towns on the route to Camden, in South Carolina, and southward to Georgia; I, in company with Nicholas Snethen, go out to the Western Conference in Nollchucky, then afterward cross over to the South.

A Request Refused

SEPT. 2. I received an Address from the most respectable citizens of Winchester, praying the continuance of Mr. Snethen to officiate in the ministry among them, but it could not be. He was appointed at Baltimore to travel with me, and I could not get another at this time and place to answer as well.

SEPT. 17. We held a meeting at Pepper's Chapel, N. Snethen spoke upon 2 Pet. 1. 10. As I was called upon by recommendation to ordain Edward Morgan to the office of a deacon, my subject was 2 Tim. 4. 1, 2.

SEPT. 20. We came over the mountains to Saltsburg, and preached at the widow Russell's. N. Snethen was greatly enlarged, upon Luke 11. 3, 4. I was so feeble I had but little to say, upon, "Behold, now is the day of salvation." I was pleased to see our local brethren come forty and fifty miles to visit me. We met with joy, and parted in tears.

SEPT. 30. I spoke on Heb. 2. 1, and hasted on to Ebenezer to attend the Conference. Our brethren in Kentucky did not attend; they pleaded the greatness of the work of God. Twelve of us sat in Conference three days, and we had not an unpleasant countenance, nor did we hear an angry word. And why should it not

always be thus? Are we not the ministers of the meek and lowly, the humble and holy Jesus? N. Snethen gave us two sermons. We ordained on Friday, Saturday, and Sabbath day, and upon each day I improved a little on the duties of ministers. On the Lord's Day we assembled in the woods, and made a large congregation. My subject was Isa. 62. 1. On Friday and Saturday evenings, and on Sabbath morning, there was the noise of praise and shouting in the meetinghouse. It is thought there are twenty-five souls who have found the Lord. They are chiefly the children of Methodists, the children of faith and of many prayers, and of great hopes.

Cotton Sells High!

OCT. 24. We had to attend a meeting appointed at Broad River Circuit. N. Snethen spoke from 2 Tim. 2. 8. I only exhorted, and read a letter giving an account of the Word of God in Kentucky. We have been working this week from Saluda to Reedy River, down the Enoree, crossing and recrossing through Pendleton, Greenville, Laurens, Spartanburg, and Newberry District Counties in South Carolina. I cannot record great things upon religion in this quarter, *but cotton sells high*. I fear there is more gold than grace, more of silver than of "that wisdom that cometh from above."

OCT. 30. We came in haste to Daniel Baugh's: here we met Bishop Whatcoat, and Sylvester Hutchinson, who had come along rapidly. Now we formed a plan for future labors and travel; it was concluded that Bishop Whatcoat should go from the center east to Savannah and Saint Marys, while I go west, in Georgia.

Nov. 8 (Georgia). At Thompson's meetinghouse N. Snethen preached from Matt. 18. 19, 20. I suppose we have now traveled twelve hundred miles since leaving Philadelphia. I often have it whispered in my ear what certain folks are pleased to say of my being an English-

man. How can I help that? I am not ashamed of it. But I am seeking souls, and Zion's glory; heaven is my country.

“There is my house and portion fair;
My treasure and my heart are there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.”

Nov. 14. We came to Park's meetinghouse. Brother Blanton spoke on John 12. 35; my subject was Heb. 6. 11, 12. We have traveled about one hundred miles since our entrance into Georgia, passing through parts of Richmond, Columbia, Lincoln, Elbert, and Franklin Counties. The people are extremely kind. In my ministry I have been greatly assisted, but unless I am more temperate in my talk, in tone and time, I shall not be able to manage more than every other day. In a serious conference with Bishop Whatcoat, N. Snethen, Lyle, Hutchinson, and myself it plainly appeared that the best way in future would be to meet at the Virginia Conference, and thence continue together to the New York Conference; after which, one might go to the East, and the other to the Western Conference: the bishop who went East would then visit the Eastern states and the lake country, and thence onward to Pittsburg and the Virginia Districts; the bishop who goeth West will visit over the Blue Ridge, Holston, Kentucky, Tennessee, Georgia, South and North Carolina, to the Conferences in the center of the work, where both will meet again. In this we all agreed. It was also determined that each bishop should always have an elder as a traveling companion.

Asbury's Hardships

Nov. 19. We found at Tidwell's a very open house in the woods. I spoke from Acts 3. 26. At Freeman's,

next day, we had another open house lately put up, where Brother Blanton held forth upon, "The whole head is sick, and the whole heart faint." My subject was Isa. 35. 3-6. We started, hungry and cold, crossing at Malone's mill a branch of Oconee, and came to Henry Pope's, in Oglethorpe. We have ridden about eighty miles this week of short and cold days. Why should a living man complain?—but to be three months together upon the frontiers, where, generally, you have but one room and fireplace, and half a dozen folks about you, strangers perhaps, and their family certainly—and they are not usually small in these plentiful new countries—making a crowd. And this is not all; for here you may meditate if you can, and here you must preach, read, write, pray, talk, eat, drink, and sleep—or fly into the woods. Well! I cheer myself as well as I may with songs in the night—with Wesley's, Watts's, and Stennett's sight of Canaan, in four hymns. In this country are seen evident traces of a great population, which has some time existed before the present discoveries and settlers of America.

DEC. 12. We came to Augusta, and arrived while N. Snethen was preaching. Riding in the cold and writing in the night have occasioned a weakness in my eye.

Ordains Deacons

DEC. 13. Ordaining Brothers Joshua Moore and Gilmore to the office of deacons, and assisting at the sacrament, made all my labors for this day. We had an excellent discourse from N. Snethen on Rev. 2. 4, 5. The Lord hath made windows in heaven, and he can do it again, and souls may be converted in Augusta. Here I leave the state of Georgia.

DEC. 14 (South Carolina). I found Weatherly meetinghouse much neater than I expected. My subject here was 2 Cor. 5. 14: "For the love of Christ constraineth

us." I know not what beside should move a Christian minister to travel and labor in this country.

Growing in Grace

DEC. 24. The Four Hole is a name given to a river because there are four sinks or holes upon the banks. Here, at the White meetinghouse, I preached on 2 Pet. 3. 18: "But grow in grace." 1. We should have grace planted or sown in our souls; 2. Grow in the habits and exercises of grace; 3. Rules by which we should grow in grace; 4. By what rules we may judge of our growth in grace.

DEC. 26. I have made a *proper* visit through Edisto, which I had not before done. I find the truth of an observation made by dear John Wesley to Dr. Coke, upon his going to Nova Scotia. The doctor said he did not think highly of the place. "That is because you have never been there," replied Wesley; "when you are there you will think and feel for the people." I have now ridden about seventeen hundred miles upon this tour.

JAN. 1, 1802 (Camden, South Carolina). We opened Conference. I gave a discourse upon Isa. 66. 1-3. We conducted our business in great peace, and upon the Sabbath day were ready for the ordination of seven elders and seven deacons. The members of our Conference, with a few others, made up our congregations, to whom we preached at noon and at night each day. Our finances were low. The married and the single preachers were paid up; but there was no surplus for the children. On Tuesday, the fifth, we concluded our labors in the greatest harmony. It was thought best to divide South Carolina into two districts, one called Saluda, the other Camden. They were placed under the presiding eldership of two natives of the State, James Jenkins and George Dougherty.

JAN. 9. We reached Georgetown. I shall put our

pleasures and our pains in a small compass. We were but four days riding one hundred and twenty miles. I have now made one thousand nine hundred miles. My soul hath been surprisingly stayed upon, and devoted to, Jehovah. What South Carolina was, as to Methodism, when I came first to Georgetown, I know; and what it is now, I know; but what may it be thirty years hence?

JAN. 24. N. Snethen spoke upon Rom. 8. 6, 7. I gave an exhortation upon John 5. 39, 40. It was not at all agreeable to me to see nearly a hundred slaves standing outside, and peeping in at the door, while the house was half empty. They were not worthy to come in because they were black! Farewell to that house forever!

MAR. 1 (Salem). We began and held close Conference four days, and had preaching each day. Bruce, Lee, Jackson, and Snethen were our preachers. Seven deacons and one elder were ordained. There was great strictness observed in the examination of the preachers' characters. Some were reprov'd before the Conference for their lightness and other follies.

Funeral Sermon

MAR. 19. By appointment, I preached John Lee's funeral sermon. My text was Phil. 2. 22: "But ye know the proof of him, that, as a son with the father, hath he served with me in the gospel": 1. The excellency of the gospel; 2. The service of the gospel; 3. The proof of Timothy, his pious parents, his education, conviction, call, and ordination, his ministry, his obedience as a son with a father, in mutual love, in mutual confidence, and mutual services. I showed the excellency of a patriarchal or fatherly government in the church. I paralleled John Lee's character with Timothy's, in his manner of living, laboring, and death. N. Snethen came up and preached at night. The next day we arrived at Richmond, and the following day N. Snethen preached upon

the epistle to the church of Ephesus. I spoke in the afternoon upon Phil. 2. 12, 13. I had a great crowd of the most impolite, spiritually impolite hearers I have seen for many months; so much for the capital of Virginia, be it said to its shame.

The Watchtower in Light Street

MAR. 28 (Baltimore). I had uncomfortable feelings, occasioned by a cold I had taken. Upon my watchtower in Light Street I stood and delivered a message on James 5. 19, 20. I wrote, and rested until Thursday, the first day of April, when our yearly Conference commenced. We went on with our business smoothly and rapidly, and had preaching each noon and evening in every Methodist house for public worship in the city.

APR. 4. I administered the Word in Light Street from Matt. 5. 12; in the new chapel at Fells Point on Isa. 56. 7. This is the neatest house, within and without, that we have in Baltimore. Alexander McKain hath been very attentive to the temporal and spiritual interests of the house and society.

APR. 5. We had a day of fasting and humiliation for the Conference, the continent, and the Church of God. I improved the occasion, and spoke from Acts 14. 23. I was presented with a new impression of my journal. It is very incorrect. Had I had an opportunity before it was put to press, I should have altered and expunged many things. The inaccuracies of grammar, and imperfections of composition incident to the hasty notices of a manuscript journal, are preserved in the printed copy. On Monday evening the Conference rose. All the demands of the preachers were answered. Money was advanced toward the purchase of horses. To those who had distant circuits and far to go, donations were made, and nearly \$200 very liberally sent to the Monmouth Conference, which is to meet in July next. Within the

circling lines of this Conference we report to this sitting an addition to the society of three thousand souls and upward, besides those who may have died within the last eleven months. John Pawson's letter and fifty copies of a volume of sermons came safely to hand. His and other letters concerning the work of God I read to my brethren, who were both edified and comforted thereby.

Asbury's Tribute to His Mother

While in Baltimore I received an account of the death of my mother, which I fear is true. And here I may speak safely concerning my very dear mother; her character to me is well known. Her paternal descent was Welsh, from a family ancient and respectable, of the name of Rogers. She lived a woman of the world until the death of her first and only daughter, Sarah Asbury. How would the bereaved mother weep and tell of the beauties and excellencies of her lost and lovely child, pondering on the past in the silent suffering of hopeless grief. This afflictive providence graciously terminated in the mother's conversion. When she saw herself a lost and wretched sinner she sought religious people, but "in the times of this ignorance" few were "sound in the faith," or "faithful to the grace given." Many were the days she spent chiefly in reading and prayer. At length she found justifying grace and pardoning mercy. So dim was the light of truth around her, from the assurance she found, she was at times inclined to believe in the final perseverance of the saints. For fifty years her hands, her house, her heart, were open to receive the people of God and ministers of Christ, and thus a lamp was lighted up in a dark place called Great Barre, in Great Britain. She was an afflicted, yet most active woman, of quick bodily powers, and masculine understanding. Nevertheless, "so kindly all the elements were mixed in her," her strong mind quickly felt the subduing influ-

ences of that Christian sympathy which "weeps with those who weep," and "rejoices with those who do rejoice." As a woman and a wife she was chaste, modest, blameless; as a mother (above all the women in the world would I claim her for my own) ardently affectionate; as a "mother in Israel" few of her sex have done more by a holy walk to live, and by personal labor to support, the gospel, and to wash the saints' feet; as a friend, she was generous, true, and constant. Elizabeth Asbury died January 6, 1802, aged eighty-seven or eighty-eight years. There is now, after fifty years, a chapel within two or three hundred yards of her dwelling. I am now often drawn out in thankfulness to God, who hath saved a mother of mine, and, I trust, a father also, who are already in glory, where I hope to meet them both, after time and cares and sorrows shall have ceased with me, and where glory shall not only beam, but open on my soul forever. Amen, and amen.

Asbury's Fidelity to the Poor

APR. 7. I came to Perry Hall. We cannot spend more time with the rich than with the poor; so, being warned by a very fine day, we started, stopped to dine with the widow Stump, at Bush, and in the evening reached Northeast.

APR. 13. We had a rainy day, but we attended the house of God, noon and night. Our brethren in this town (Chester) are about to build. By a train of strange persons, providences, and things, they have a place in the public square, where the market house stood. The chapel will be in a line with the Episcopal church.

APR. 17. At Henry Ennall's I spoke on Psa. 145. 8-10. I have now ridden, I suppose, three thousand miles since my departure from Philadelphia on the last of July, 1801.

MAY 1 (Philadelphia). Our Conference opened. We had an increase of probationers. In two sittings we did

not get through the first question, Who are admitted upon trial? We appointed a committee of five to manage the temporal concerns, and recommended a day of fast-



THE GERMAN CHURCH, BALTIMORE.

Where Asbury's friend, Rev. Philip Otterbein, ministered, and where Pilmoor "joined together" the first Methodist class in Baltimore, June 22, 1772.

ing and prayer to be observed on the fourth of May, for the Conference, the church in general, and the continent at large. By a hasty calculation I find I have ridden three thousand three hundred and three miles, from and returning to Philadelphia. To my happy surprise, George Roberts and John McClaskey came forward and moved that the brethren of the city who had bought the academy should have the offer of a preacher. The Conference at once agreed that the superintendents of the Methodists of the United States should make them an overture upon the best terms: there was but one dissenting voice. We had great peace throughout the sitting, although there were many things to occupy our thoughts: my mind was taken up in entering the minutes, and in making needful changes. After voting the next sitting

of our Conference at Duck Creek we rose on Thursday, the sixth instant.

MAY 11. We rode to Henry Frith's and dined, after which we attended our appointment at Salem. My mind here was overruled on my subject. I made a sudden choice, while I was singing a hymn, of 1 Cor. 7. 29-31. We had many serious people at Salem. We returned to Henry Frith's, and lodged there.

Varied Experiences

MAY 17. Through heavy, continued rain we came on to Cross Weeks. We dined with Mr. Lovell, and, after drying our clothes, about two o'clock went to the meetinghouse. Here we found a fire and a stove, and warmth and comfort. How different this from visiting an open house in the woods, with wind and rain beating upon you, and sitting in your damp dress and a damp house for three hours, after which you are to ride five or ten miles to a bad lodging, where you are to dry yourself and find comfort if you can!

MAY 22. We came upon Staten Island at the old Blazing Star. I called at the mansion of Justice Wright, where I had been entertained, and where I had preached almost thirty-one years past. I was thankful to find Mrs. Wright happy in God, although afflicted in body. Here I saw the third generation rising into accountability: we prayed, and were comforted together. We housed for the night with Joseph Totten, upon the south side.

MAY 23. N. Snethen, who had been on a visit home, came up with us to-day. I had an opportunity of reading his answer to Mr. O'Kelly's Rejoinder to his, N. Snethen's, Reply. While at Milford I read the inscription on the gravestone of Ann Hutchinson, whose maiden name was Simpson. She was born upon Long Island, and married in the County of Middlesex, state of New Jersey. She was the mother of thirteen children, and

the great-great-grandmother of upward of three hundred children; she died, aged a hundred and one years, nine months, and seven days, in January, 1801. About eighty she in a great degree lost her sight—about ninety it returned; her hair changed a few years ago from white to a dark brown. I have seen her, and conversed with her; at this advanced age she did not appear to be weary of the world. At the longest life is short.

Thomas Morrell Marries

MAY 24 (Elizabethtown). Wonders will never cease. Nothing would serve but I must marry Thomas Morrell to a young woman. Such a solitary wedding, I suppose, has been but seldom seen. Behold Father Morrell, seventy-five; Father Whatcoat, sixty-six; Francis Asbury, fifty-seven, and the ceremony performed, solemnly, at the solemn hour of ten at night!

MAY 25 (New York). We came to New York, and took up our lodging at Mr. Suckley's. We advanced toward the completion of four thousand miles for the present year. I have had great exercises in going through rain and continual labor, but have been blessed with great peace by my good and gracious God. My first public exercise in the city was in an African church, a very neat wooden house, but by far too small. My text was Eph. 2. 11-14.

Death of Sarah Hutchinson

MAY 30. After Bishop Whatcoat had preached I read letters respecting the great revival of religion, westward and southward. The death of Sarah Hutchinson gave occasion to my preaching her funeral sermon at the Bowery church in the afternoon. The deceased was the daughter of Frederick Deveau, whose house and family, in New Rochelle, were the first to receive and welcome the Methodist preachers; and thus became the gate by

which we have had such an abundant and permanent entrance into the state of New York. After sitting under the ministry of the gospel above thirty years, the saint, as I was informed by her sister, Hester Wilson, died very happy in God.

JUNE 1. We opened our yearly Conference in John Street meetinghouse, and continued our labors in great peace and union. We have a large admission of preachers upon trial as travelers. At this Conference there are twenty-two, and in six Conferences sixty-three.

JUNE 5. We had a day of solemn fasting and prayer for the church, the Conference, the continent, and for the world; upon the eve of which I preached from 2 Cor. 2. 14, 15, with great plainness, and so much fire as made my earthly tabernacle very restless through the night.

Collection for the Preachers

JUNE 6. We had a love feast at eight o'clock, preaching at ten o'clock, and sacrament at twelve o'clock. Some good shakings went through the house, but there was nothing very signal. The collection for the preachers gave occasion to a sermon, which I must needs preach; it was done upon 1 Cor. 16. 14. I attended, and read a letter at the Bowery church, where a collection for the same purpose was also made. At six o'clock I preached in the North River church, on Luke 11. 13, and so we closed our labors in the city. But instead of a page it would require a volume to tell the restless tossings I have had, the difficulties and anxieties I have felt about preachers and people, here and elsewhere, alternate joy and sorrow, but I have been supported. I am done; I am gone. New York, once more, farewell!

Asbury's Love of Nature

JUNE 7. As it appeared to be the wish and will of this Conference that I should be at that of Monmouth, I

desired N. Snethen to go upon my appointments. How sweet to me are all the moving and still-life scenes which now surround me on every side! The quiet country houses, the fields and orchards, bearing the promise of the fruitful year, the flocks and herds, the hills and vales, and dewy meads, the gliding streams and murmuring brooks! And thou, too, solitude, with thy attendants, silence and meditation, how dost thou solace my pensive mind after the tempest of fear, and care, and tumult,



DUANE STREET CHURCH AND PARSONAGE, NEW YORK, 1797.

Corner-stone laid by the Rev. George Roberts, June 29, 1797. Originally called "North River" or "Hudson" Church.

and talk, experienced in the noisy, bustling city! "Where will they send me? To Hampshire, to Rhode Island, to Connecticut, to Canada?" One preacher wishes to go where another dreads to be sent, and smiles at the fears of his more timid brother. "But," say the citizens, "how shall we be supplied? Such a one will be too strict, and may put us out of order: a second will not keep the congregations together, and our collections will not be made;

a third will not please, because he is not a lively preacher, and we want a revival of religion." Ah! the half is not told of the passions, parties, hopes, and fears among the best of men, through ignorance and mistake. This, at least, may be said of the Methodists of New York, they are righteous overmuch in their kindness to their friends.

Yale Students Under Conviction

JUNE 12. With the kind family of Mr. Jocelin we rested two hours in New Haven. I was pleased to hear that the students of Yale College, as many as ninety or one hundred, had been under gracious impressions. They would come to hear the Methodists, and like other very genteel people, mock and deride; but God struck some of the vilest of them by the ministry of Samuel Merwin. This may be denied, but it is known to God, and to their own consciences.

JUNE 17. We had a pleasant ride to Norwich. Behold, the temple hath been burnt down, and more elegantly rebuilt since I was here. Thus have they made a benefit of a calamity. Bishop Whatcoat preached upon "Christ's love for the church."

JUNE 20 (Rhode Island). I opened the meeting at half past ten o'clock: then followed the ordination, then the sacrament; after which Brother Whatcoat preached upon Eph. 3. 8. My subject was 2 Cor. 3. 11, 12. In my improvement I showed the character and offices of Moses compared with Christ; the glory of Moses and the superior glory of Christ; the letter and spirit of the law, the letter and spirit of the gospel; and I dwelt largely upon the latter. Plainness of speech, simple and searching; pointed to every case and character. My work was imperfect; I had not time, and perhaps not skill, to finish and properly apply so great a subject.

JUNE 21. We dined at Mr. Turpin's, in Providence,

and came on to Joseph Guild's, in Attleboro, making a journey of about twenty-six miles. Next day, after a heavy, hungry, weary, dusty ride, we reached Boston. I closed the labors of the day by a sermon from First Peter, and had two Baptist and three Methodist preachers to hear me. We had a moving time together.

Prejudices of the People

JUNE 27. We had a love feast at Jemima Eaton's, a sermon at the meetinghouse, and administered the sacrament. I spoke on Zech. 12. 10, Brother Whatcoat in the afternoon from 2 Cor. 5. 20. Joshua Taylor preached in the evening. It was hard labor, and by no means agreeable to me to preach in other people's houses; to which I may add that I was under bodily and spiritual infirmity. It is our duty to suffer and to serve. We feel the prejudices of the people. They may think we wish to invade their rights, but they are mistaken, for I would rather preach under a tree.

JUNE 28. We came away in haste to Greenland, breakfasted, resumed our journey, passing through Berwick, and brought up at Deacon Clarke's, in Wells. And thus one day's ride of fifty-one miles brought us across the state of New Hampshire.

JUNE 29. We stopped at Falmouth, in the District of Maine, and within sight of Portland. Although we rode thirty miles I was obliged to preach, my subject being 2 Tim. 4. 7.

JULY 1. Our Conference continued three days. We held it in the upper room of Sewell Prescott's house. We had fifteen members and nine probationers. The married preachers who came deficient to our Conference received about \$120, the single brethren about \$62, and the probationers a small donation of \$2 each, which came from far. We had three sermons. The whole of my doing was to read two letters, exhort a little, and exam-

ine the deacons, Samuel Hillman, John Gove, Gilman Moody, and Joseph Baker, whom Brother Whatcoat ordained. The business of our Conference was conducted in great peace and order. I can rejoice that by supplies from Baltimore and New York Conferences, added to those of the District of Maine and of Boston, we have a goodly number of faithful, zealous young men. In seven Conferences we have taken upon trial sixty-seven probationers, which is a hopeful token.

Ordination of Elders

JULY 4. We concluded with a love feast, sacrament, and the ordination of five elders, to wit: Comfort Smith, Epaphras Kibby, Daniel Webb, Asa Heath, and Reuben Hubbard. They kneeled outside at the door of the house, and received the imposition of hands from myself and the elders present. May they open the door of the church of God in discipline, and the way to heaven, by preaching the gospel! Five sermons were preached through the day. The women chiefly occupied the inside, while the men stood without. Of the multitude congregated on the occasion, allowed to be between two and three thousand, we hope many went away profited.

JULY 11. I feel that fasting at my time of life, if only once a month, brings on such a dejection of spirits I can hardly bear up under it. I have had lately two official cordials, ironically speaking. They know how to come at me, although four or five hundred miles distant. Why will they thus seek me out?

JULY 12. We came through Needham. George Pickering stopped to demand the church rates taken from the Methodists, amounting to \$100 or upward. This is to pay the Independent ministers, whose forefathers fled from Episcopal tyranny; yet, be it known unto all men, their children's children are risen up and glory in supporting the gospel according to law. Happy the de-

scendants who condemn not themselves by doing that which their ancestors disallowed! We lodged at Mr. Sterne's, at Milford.

JULY 13. We came upon the turnpike road through to Thompson. I was told that Mr. Dow, an Independent minister, had relinquished his legal claim of salary, trusting to the willing minds of the public, who gave him more by voluntary subscription.

JULY 19. From the eastern to the western line of Connecticut, that is, from Thompson to Sharon, I calculate the distance to be one hundred and thirty miles. At Rhinebeck I make up four thousand miles, and have one hundred in advance toward the fifth thousand I shall have made since the last of July, 1801. Of the little time we have, may be judged by the length of our rides, day after day; yet, at this speed must I go to meet the Conferences, and visit the principal societies.

Traveler's Rest

JULY 20. We rested at Traveler's Rest, upon the solitary banks of Hudson, with my dear friends Freeborn Garrettson and his prudent, pious wife.

JULY 21. I preached upon 2 Cor. 4. 7. It was an ordination sermon at the setting apart of Billy Hibbard to the office of an elder. It is exceeding warm, and the zenith of harvest, yet we had a congregation.

"Here I saw for the first time the excellent but eccentric Billy Hibbard. When the roll was called the secretary read the name 'William Hibbard.' There was no response, and Bishop McKendree said, 'Brother Hibbard, why don't you answer to your name and not keep the Conference waiting?' 'I will,' said Mr. Hibbard, 'when he calls my name.' 'Is not your name William?' 'No, sir.' 'What is it?' said the bishop. 'Billy,' was the answer. 'Billy!' said the bishop, with great emphasis; 'that is a little boy's name.' 'I know it is,' said Mr. Hibbard; 'I was a very little boy when my father gave it me.' Then the Conference was convulsed with laughter."—*Boehm*.

JULY 22. I had to tear myself away from these precious souls. I do believe God dwells in this house (Traveler's Rest). After feeding at Brother Warren's, we made another push over the hills to Peekskill, and came to Governor Van Cortlandt's. I have received great kindness from this family.

JULY 24. I came into New York about two o'clock. I have received a confirmation of the death of my mother, who died January 6, 1802. Of the particulars of her last moments I have received no certain account; but I learn that a certain Mr. Emery has taken all her property.

AUG. 4. I crossed the Susquehanna, dined with Mr. Smith, and reached Perry Hall in the evening. I have one day I can call my own. I write, I read, I think, and refit for the mountains. My trials, which come from almost every point of the compass, shall be as various winds to waft me to the haven of rest.

AUG. 15. At Fredericktown I once more spoke. My subject was 1 Cor. i. 23, 24. Here then, at last, after more than thirty years' labor, we have a house of worship, and thirty souls, or upward, in fellowship.

AUG. 17. We came through heat, and over the hills, to Sheppards, Virginia. After thirty years' occasional preaching in this place, we have a small society; and by the purchase of an old academy, a church, with two chimneys in it, and other good features.

Asbury's Calls on O'Kelly

AUG. 22. Mr. O'Kelly having been taken ill in town (Winchester, Virginia), I sent two of our brethren, Reed and Walls, to see him, by whom I signified to him that if he wished to see me I would wait on him. He desired a visit, which I made him the next day. We met in peace, asked of each other's welfare, talked of persons and things indifferently, prayed, and parted in peace.

Not a word was said of the troubles of former times. Perhaps this is the last interview we shall have upon earth.

SEPT. 1. We lodged at David McNare's; and next day came over the hills, crossing the branches of the Shenandoah, to Brownsburg. Night coming upon us, we turned aside to lodge at Andrew Weir's, and were kindly and comfortably entertained.

Visits the Natural Bridge

SEPT. 3. We passed through Lexington, and being so near I was willing to gratify my curiosity by a view of the Natural Bridge. I walked down the hill to look at the arch thrown, in a regular ellipsis, about one hundred and sixty feet above a stream, which, in the rainy season, foams and roars beneath. The breadth of the bridge may be sixty feet, and the distance one hundred and sixty feet across. On one side of the road, at the south-east end, large trees are growing. Should I live two years longer I may preach under the arch.

SEPT. 5. I preached upon Matt. 25. 34-37. My meaning upon the text was to show: 1. The blessedness of the people of God, as subjects of the kingdom of grace and glory; 2. The evidences of their being blessed to others, in feeding the hungry, clothing the naked, in a hospitable reception of the stranger, visiting prisoners and the sick, doing good to their souls as well as their bodies; and when the subjects of this love and mercy and benevolence are pious, persecuted saints, the children of God would not hesitate to take them into their houses, or visit them in their distress, although this labor of love might subject themselves to persecution and death. It was observed that it was not national fellow-feeling, the hospitality of politeness, nor family attachments, no, nor yet the more pure, though too partial affection which one religious society may feel for another, which may be the

motive; it is because they are the suffering members of their common Lord—"Ye have done it unto me." The meeting continued four hours. I lodged at Edward Mitchell's. I drew a plan of a house forty feet long, thirty feet wide, and two stories high, of brick, to be built in Fincastle. Two thirds of the money must be collected before we begin. This, like many more of my good designs, may come to naught.

SEPT. 11. I rode to the Salt Works, perhaps for the last time. Alas! there is little salt here, and when Sister Russell is gone, will there be any left? But, a few miles from the works, up the middle ridge, they have built a meetinghouse, and there is a revival of religion. I make my calculation upon four thousand nine hundred miles, from July 30, 1801, to this day. If a living man and a Christian might dare to complain—.

OCT. 2. We rode forward to Station Camp, and found the Conference seated. By this time my stomach and speech were pretty well gone. I applied to Mr. William Hodge, and to Mr. William McGee, Presbyterian ministers, to supply my lack of public service, which they did with great fervency and fidelity. I was able to ordain, by employing Brother McKendree to examine those who were presented, and to station the preachers, I hope for the glory of God, the benefit of the people, and the advantage of the preachers.

An Extraordinary Accident

OCT. 19. After riding fifty miles, a part of ninety-three miles in two days, we came about eight o'clock to West Point. An accident, extraordinary in the manner, and desperate in the effect, happened to me. At a rocky run, in attempting to dismount, my horse gave a sudden turn, and swung me against the rocks in the stream. The rude shock to my tender feet made me roar bitterly. My horse was low before, tender-footed, and tired, the hills

were steep and rugged, and I was sore by riding. These circumstances combined caused so much pain that when we came on Wednesday to the Grassy Valley I cast anchor, with a determination to give up Georgia, and go by a straight line to Camden Conference, to be held January 1, 1803. I sent word to James Douthet to explain to the elders of Georgia and South Carolina my situation. I also dispatched John Watson to meet Brother Snethen, and give him my plan to fulfill the appointments in Georgia; but, behold, Brother Snethen had had a fall from his horse, and was left lame upon the road! I have been sick for twenty-three days; ah! the tale of woe I might relate. My dear McKendree had to lift me up and down from my horse, like a helpless child. For my sickness and sufferings I conceive I am indebted to sleeping uncovered in the wilderness. I passed so quickly along that many people scarcely more than beheld me with their eyes, yet these were witness to my groans. I could not have slept but for the aid of laudanum. Meantime, my spirits and patience were wonderfully preserved in general, although I was sometimes hardly restrained from crying, "Lord, let me die!" for death hath no terrors, and I could not but reflect upon my escape from the toil and sufferings of another year. I had no sad forebodings of the ills which might befall the church—it is the Lord's, not mine; nor was I anxious about father or mother—they, I trust, are in the paradise of God; nor did I say to myself, what will become of wife and children—these I have not. But what am I to learn from these ills and aches?—"these are counselors that feelingly persuade me what I am." I am no longer young; I cannot go out as at other times. I must take the advice of friends who say, "Spare thyself." I have ridden about five thousand five hundred miles; and in the midst of all I am comforted with the prospects of the Western Conference. We have added three thousand

members this year, have formed Cumberland into a district, and have sent a missionary to Natchez.

Sermon on Baptism

Nov. 20. I gave a sermon at John Wilson's, in which I treated largely on the right of persons who were awakened to receive baptism, and also upon the claim of infants to this holy rite of the church.

Nov. 21. At Salem, upon the Saluda, I preached upon Matt. 28. 19, 20. It was considered, 1. Who were to be taught—all, of all nations; what these were to be taught—to experience, to do, and to suffer; 2. Who were to be baptized—men, women, children, and infants; the form of the rite—in the name of the Father, and of the Son, and of the Holy Ghost; the reasons why, it might be presumed, this form of words was given—because in this solemn exposition of the eternal Trinity in eternal unity is shown the relations which the Godhead in the three persons bear to our creation, redemption, and spiritual baptism, of which the rite is only the outward and visible sign. The claim of children, it was stated, arose out of the general love and benevolence of God, and the general and universal influences of the Spirit. Baptism, it was observed, was taken from the apostles, and practiced in all the primitive and in all the first reformed churches throughout the world. 3. I tried to explain the nature and the importance of the precious promise, "Lo, I am with you alway, even unto the end of the world."

Ordination Sermon

DEC. 12. I was called upon by recommendation to ordain Stephen Shell, John Wallis, and David Owen to the office of deacons. There were seven of us present who minister in holy things. My subject was 2 Tim. 4. 1, 2: "I charge thee therefore before God, and the

Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

DEC. 14. I preached at Robert Walker's, upon Phil. 2. 12, 13. I inverted the order of the text: 1. It is God who worketh in the hearts of sinners, seekers, and believers, "to will and to do of his own good pleasure," which is their personal, present, future, and eternal salvation (see Ezek. 33. 2; Luke 12. 32; Heb. 10. 38); 2. That all who desire this salvation should be active in penitence, faith, and regeneration, using every means of grace, and performing every duty connected with holiness here, and preparatory to heaven hereafter.

Seeks Solitude

DEC. 20. I rode down to James Rembert's upon the head of Black River. I came here that I might enjoy a little solitude, and find time to answer my Northern letters. Until Friday evening I was pretty well occupied in writing.

CHRISTMAS DAY. I preached at Rembert's Chapel, and on Sunday James Patterson spoke on, "Enoch walked with God." There is a great change in this settlement. Whenever our preachers gain the confidence of the lowland planters, if indeed that time shall ever be, so that the masters will give us all the liberty we ought to have, there will be thousands of the poor slaves converted to God. The patient must be personally visited by the physician before advice and medicine will be proper; and so it is, and must ever be, with the sin-sick soul and the spiritual physician. Letters from the North announce very pleasing intelligence of a great work of God in Maryland and in parts of Virginia.

DEC. 30. Rode to Camden. On Friday I read in public some letters narrative of the work of God.

JAN. 6, 1803. I wrote three large letters to the North, and put myself in order for traveling. From Saturday until Wednesday the time was spent in Conference, and in public exercises. We had preaching every noon and evening. Seven elders and four deacons were ordained. Of preachers, two were admitted, one had located, none had died, and none was expelled. We had great peace and union in our labors, two days of which were directed to the explanation and recommendation of discipline, as it respects the order of the church. We have added, in this Conference, three thousand three hundred and seventy-one to our number.

FEB. 1 (North Carolina). I preached upon the glorious subject of Christian perfection. My text I found in Heb. 6. 1. Next day we had a rainy ride of fifteen miles to Lumberton, which I had not visited for some years. I was present at its foundation and nomination. There are now, I suppose, about twenty families, and a hundred buildings; an academy, which serves also as a church; a very good prison, and a courthouse. Its property is much owing to the navigation of Drowning Creek, down which lumber and other articles are conveyed to Georgetown, and thence frequently the merchandise is sent to Charleston. N. Snethen preached, I only exhorted. Presbyterian ministers, Brown and McNare, attended. I had a Christian interview with them, and I learned, with pleasure, that their labors had been owned and blessed among the Scotch Presbyterians.

More Laborers Needed

FEB. 8. I sometimes smile at the simplicity of our friends. They would love us to death, in company and in labors. They cannot do too much, it would seem, to express their kindness, and in return, we are to be such immortal men as never to be weary, and never to complain. I feel for this circuit, having ridden through it.

They have need of three preachers at least. At the Lake chapel N. Snethen preached: we concluded with prayer. On Friday we had a long ride to Livingston Creek, crossing several swamps whose waters supply the lake. My subject at Union Chapel was 1 Pet. 5. 8. The day was cold, but we had a full house, and a feeling season. We lodged at Mr. Browning's. Next day we rode twelve miles to the ferry, crossing in a storm, and landing where we could on the deep bank, out of which my mare struggled with difficulty. At Wilmington another ferry and another storm in crossing made our journey for the day unpleasant enough. We arrived, however, at our own house in proper time. We found the church ceiled, and the dwelling improved. I met the people of color, leaders and stewards. We have eight hundred and seventy-eight Africans, and a few whites in fellowship. The Africans hire their time of their masters, labor and grow wealthy; they have built houses on the church lots. I hope to be able to establish a school for their children. They must be properly taught. It is our duty.

FEB. 23. We rode twenty-two miles, to Williamston, Martin County. I had not been at this place since January, 1792. I find here now about twenty families, and about forty buildings. My subject at the courthouse was Titus. I was somewhat surprised to see so many called together by twenty-four hours' notice, and I admired the patience of the people, many of whom were obliged to stand in the lobby of the courthouse.

Heavy Storms

FEB. 25. It rained and hailed; and through the night snowed heavily, and continued to fall on us after we set out until we came to Prospect Hill. We fed, and went on to Henry Bradford's, twenty-five miles. The snow in places was from eight to twelve inches deep; and as my horse was newly shod he clogged, and kept me in

continual fear. On Saturday I preached at our host's from 2 Pet. 1. 4.

FEB. 27. We came to Halifax. The rich had the gospel preached to them by N. Snethen, from 2 Cor. 5. 15-17; I had to speak a little, and then baptized the children. The respectable sisterhood were very attentive; in short, a more decent, well-bred congregation need not be. We dined at D. Fisher's, who treated us in a most serious and friendly manner. By guess, I should say there were forty families in Halifax. We were impressed, as if by magic, that the river would rise rapidly; so we crossed at four o'clock, and rode twenty miles, to Seth Peeble's, whom we called from his downy bed to take in poor benighted travelers.

MAR. 5. Ended our most amicable Conference, which began on Tuesday. We had preaching each day by McCaine, Hull, Lee, Snethen, and myself on the last day. We ordained the traveling and local deacons upon Friday, and the elders upon Saturday.

MAR. 6. N. Snethen preached upon 2 Cor. 4. 17, 18, and I followed with an exhortation, and Brother Whatcoat after me. Our stand was in the woods. Our congregation consisted of about two thousand souls. I was exceedingly pleased with our Conference love feast, with its order, solemnity, and life. The testimonies borne appeared to be all given under the immediate impulse of the Spirit of God, both in ministers and members. Bishop Whatcoat being ill, the burden of the Conference labors fell upon me.

MAR. 11 (Virginia). I was surprised to hear that some who had separated from us should have reported that the new meetinghouses would belong to the bishops, and that they might sell them. These reports were offered by some, not of the connection, as reasons which prevented their subscribing, and our brethren have therefore determined to build without the aid of others. What

our enemies accuse us of intending to do, they have already done in some cases, and attempted in others.

Methodist Pioneers

MAR. 13 (Norfolk). I preached in the new house, the best in Virginia belonging to our society. The pulpit is high *with a witness*, like that awkward thing in Baltimore, calculated for the gallery, and too high for that. My subject was Titus 2. 13, 14. At Portsmouth, in the afternoon, I spoke on 2 Cor. 6. 2. N. Snethen preached at Denby's. We had a good passage over the river at Sleepy Hole Ferry, and came to Benjamin Powell's. The parents had gone to rest, but some of the children were yet up, and took us in. I felt solemn while I looked upon this young race, who make the third generation whom I have served. I ordained their father to the office of deacon, and have preached to their grandfathers, Pinner and Powell, who, with the Collinses, were the three first families that opened their houses to the Methodist preachers in this part of the state.

MAR. 29. We reached Baltimore, forty-five miles, stopping an hour on our way at the widow Turner's. We have traveled about three hundred miles toward eight thousand miles.

APR. 12. The last few days in March were occupied in reading and answering letters, and in making preparations for the Conference. Its sitting commenced on the first, continuing and ending in great peace. There were sixty-four preachers appointed to their several stations, most of whom were present at the session. Except four hours a day for the transaction of our own business, our time was given to the duties of prayer, and the pulpit. We were between the mount and the multitude, and the Conference and the congregations large, lively, and serious, to whom we dispensed the Word of life at eleven o'clock, at three o'clock, and at night, and we

hope and trust much good was done in the name of the Lord Jesus. My subjects were: on the first Sabbath, Col. 4. 2, 3; on the second, Titus 3. 9; at Fell's Point, Luke 24. 46. The reasons why I did not speak oftener were: First, because there were many zealous, acceptable preachers present; secondly, because I wished to be a man of one business, and to have my mind free; and, thirdly, because I had neither bodily nor mental strength to preside in the Conference, and to take so great a part in my particular duties, as its head; to receive the continual applications of so many preachers on so many subjects presented to me at this time; and to fill my place regularly in the pulpit. I paid no visits but to the sick. It is sufficiently proved that upon our present plan, unless the preachers exert themselves, every Conference in the Union, except that of Baltimore, will be insolvent in its finances. In the late and last year's Conferences they have had a surplus here; they have supported wives, widows, and children, and in the present instance have supplied the contingencies of those preachers who have gone to distant parts, besides giving \$100 to the Philadelphia, and as much, each, to the Conferences of New York and Boston. I can say, hitherto the Lord hath helped us through deeps, deserts, dangers, and distresses. I have told but a small part of our labors and sufferings; let the great day of eternity reveal the rest! Glory be to the Father, and to the Son, and to the Holy Ghost, forever! Amen.

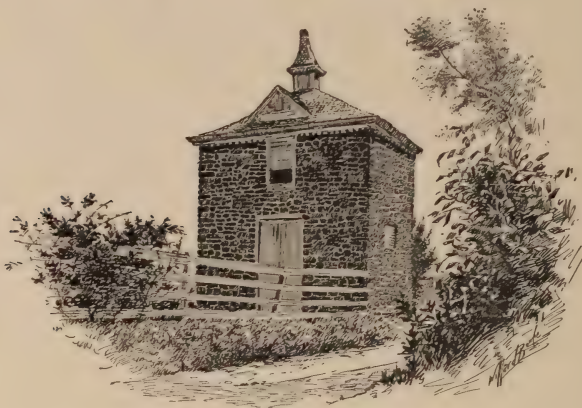
A Calm Follows Tumult

APR. 13. We parted with the elders at Perry Hall. I had preached on 2 Cor. 12. 9, 10. We rode on to Deer Creek, and halted for the night with Harry Watters. My mind is in a great calm after the tumult of a Baltimore Conference, and the continual concourse of visitors and people to which my duty subjected me. I have felt

deeply engaged, and much self-possession; indeed, age, grace, and the weight and responsibility of one of the greatest charges upon earth ought to make me serious. In addition to this charge of the superintendent, to preach, to feel, and to live perfect love! The promise of the year is great, in the fruits of the earth, and in the church of God. Glory and honor be unto the Lord.

Hatred of Parade and Pretense

APR. 20. Our brethren from Chester came to meet us, and to convey us forward with more ease. Save me



THE SLAVE JAIL, PERRY HALL.

Erected in 1770 by Henry Dorsey Gough. Tradition says that the prayer of the slave who led Gough to Christ was offered in this building.

from parade! The greatest good-will, and the kindest intentions, will never make it acceptable to me. I choose rather to go on in my own way, though I suffer for it.

APR. 23. My subjects for the past week have been generally prayer, and preaching the Word. On the Sabbath day we had a love feast. Our exercises were closed by my reading the extraordinary accounts I had received of the work of God in the South and West of our con-

continent. Preaching began on Heb. 6. 1, at eleven o'clock, and a more solemn assembly I think I never saw. Brother Whatcoat spoke in the afternoon, and James Moore exhorted, clothed with power, and full of love. Never was preacher more respected in Talbot than our Brother Moore. Dr. Allen's was our lodging place for three nights. It seems as if the whole Peninsula must be methodized. Twenty-five years of faithful labors, and the consistent lives of our brethren, generally, have worn down prejudice, so that many who will not *live*, will when they are sick send for the preachers that they may *die*, Christians.

APR. 28. I sat in our Conference at Duck Creek, Maryland, held in the Friends' meetinghouse, four days. We had nearly one hundred preachers, traveling and local, present for the transaction of business. Twelve elders and twelve deacons were ordained.

MAY 20 (New York). I did a little in writing, talking, planning, and thinking. I can hear, see, or feel no more of religion here than there was last year. I signed a memorial for the obtaining in the court a legal claim to £300 left by Miss De Peyster, for the bishops and clergy of the Methodist Church, to be appropriated in the best manner for the good of the society.

In Connecticut Again

MAY 24 (Connecticut). On the morrow we reached Redding, passing through Ridgefield, and I preached in Aaron Hunt's house upon Col. 3. 12, 13. The text itself is a sermon.

MAY 27. The Baptists of Connecticut have sent their petition from the Assembly to the Legislature of Connecticut to the bishops of the Methodist Church, that they may have their aid in obtaining toleration. What can we do, and how is it our business? We are neither popes nor politicians. Let our brethren assert their own

liberties. Besides, who may now be trusted with power? The Baptists are avowed enemies to episcopacy, be the form of church government as mild as it may. Now, it seems, popes, as they would otherwise term us, may be useful to them, nor are they too proud to ask for help; but our people will not be pushed into their measures; their bishops have no coercive power of this sort. If the Baptists know not what to do we cannot tell them.

MAY 29. We came to Middletown. As it was the hour of devotion, we stepped into the Separate meeting-house, and heard a certain Mr. Greaves preach. At five o'clock Brother Whatcoat, after some demurring, was permitted to preach. When he was done the old woman controverted his doctrine of sanctification.

Through the Dust to Boston

JUNE 8. We came through the dust to Boston, and as eighteen members were present we opened the Conference in our chapel. We sat six hours a day for dispatch of business; there was preaching at eleven and five o'clock, and in the evening. It was all new, but nothing special appeared.

JUNE 11. We ordained Joshua Soule and Nathan Emory elders, and Edward Whittle deacon.

Joshua Soule had begun to travel sometime before this. He was converted in 1797, and encouraged by Joshua Taylor entered immediately upon his ministerial labors, being about seventeen years of age. His career was a long and notable one. In the division of the church in 1844 he attached himself to the party formed by the representatives of the South and labored with distinction in that branch of the church until his death in 1867.

As our work was done, and we were feeble, we came away to Waltham. It is no time to journalize, but I may remark that we had great peace in our Conference, and that we have an increase of five hundred members. I lodged at Mrs. Woodard's, and was kindly and com-

fortably entertained. The great wants of Boston are good religion and good water. How can this city and Massachusetts be in any other than a melancholy state?

JUNE 12. I will not mention names, but I could tell of a congregation that sold their priest to another congregation in Boston for the sum of \$1,000, and hired out the money at the unlawful interest of twenty-five or thirty per cent. Lord, have mercy upon the priest and people



RESIDENCE OF REV. GEORGE PICKERING.

The Benjamin Bemis homestead, Waltham, Massachusetts, Asbury, Whatcoat, Lee, Hedding, Roberts, and many others were entertained here.

that can think of buying the kingdom of heaven with money! How would it tell to the South, that priests were among the notions of Yankee traffic?

Conference at Ashgrove

JULY 1 (Ashgrove, New York). We opened our Conference at John Baker's, in the Holloway, prettily environed with hills, a carpet of green spread beneath, and

here and there around us fields clothed with the promise of an abundant harvest. We finished our business on Tuesday, public and private. There were nearly seventy preachers and fifty members. On the Sabbath day, perhaps, we had two thousand hearers; the house was filled with women, and the men stood without; I stood in the door, and spoke to them from 1 Tim. 4. 11, 12; but I had been overcome by twelve hours' a day constant attention to business in the Conference, and spoke with pain.

Ashgrove, where this Conference was held, was a Methodist center, being the neighborhood to which Philip Embury and his friends removed when they left New York. It is now included in the city of Albany. The name of the place is preserved in the name of the church.

Occasion for Patience

JULY 6. We came to Pittstown, dined with Mr. Follitt, and came on to the Half Moon, thirty miles, and lodged at John Barber's. On Thursday we came through Albany, and stopped to dine at Dole's tavern, three miles beyond. Here Brother Whatcoat discovered that he had left my coat and my cloak behind. I bore the loss with some patience. Finding we had two hundred miles to reach Trenton, and only six days to accomplish the distance in, we continued on to Coeyman's Landing. Reflecting on this, and the journey of fourteen hundred miles still to Kentucky, and Brother Whatcoat's indisposition withal, I felt somewhat moved. On Friday we came to John Crawford's, near the Catskill Mountains, making thirty-five miles without food for man or beast. On Saturday we reached Cole's, at Hurley, on Esopus Creek. The drought and heat and dust, in nine hundred and ninety miles from Baltimore to this place, made us suffer, but my mind was supported, and my health preserved.

JULY 11. We came on to New Windsor, through Newburgh, to John Ellis's, making forty miles. Were

I to listen to the murmurs of people, I might bring myself into dreadful business. Feeling my unworthiness, I the more readily forgive their complaints. Indeed, their censure is far more safe for me than their praise. I have traveled about two hundred miles through the state of New York. By a fair and accurate computation I judge that we have added, exclusive of the dead, the removed, and the expelled, and withdrawn, 17,300. Our total for the year 1803 are 104,070 members. In 1771 there were about 300 Methodists in New York, 250 in Philadelphia, and a few in Jersey. I then longed for 100,000; now I want 200,000—nay, thousands upon thousands.

JULY 18. I must here, in Philadelphia, labor with the pen, and answer letters, and refit for the Western Conference.

AUG. 2. At four o'clock we set out to scale the mountains. We passed a little town called Strasburg, and another called Emmetsburg. Here we stopped, and I laid myself down upon the floor to rest. I feel, and have felt thirty-two years, for Pennsylvania, the most wealthy, and the most careless about God, and the things of God; but I hope God will shake the state and the churches. There are now upward of twenty German preachers somehow connected with Mr. Otterbein and Martin Boehm, but they want authority, and the church wants discipline.

AUG. 9. I feel wholly given up to do or suffer the will of God, to be sick or well, and to live or die at any time and in any place—the fields, the woods, the house, or the wilderness. Glory be to God for such resignation! I have little to leave, except a journey of five thousand miles a year, the care of more than a hundred thousand souls, and the arrangement of about four hundred preachers yearly, to which I may add the murmurs and discontent of ministers and people. Who wants this legacy? Those who do are welcome to it for me!

AUG. 11. I dined with Colonel Mason, one of the great men of the West. Next day I came to Uniontown, and returned to Jacob Murphy's. On Saturday I came to the quarterly meeting. I preached, and we had an open time. At the night meeting it was a shouting time, and our meetings, I believe, were warning times to Uniontown. I believe God will yet work in the Redstone settlement.

Camp Meeting Near Fort on the Monongahela

AUG. 19. Our camp meeting begins to-day. The ground chosen was William Jackson's, near the old fort upon the Monongahela. It was upon a beautiful eminence the great stand was erected, and a second one to the left, concealed by the trees. On Saturday I preached to about one thousand hearers. My text was Isa. 55. 12. The Sabbath was wet in the morning, but, clearing away, both stands were occupied, and there might be in the two congregations nearly four thousand people.

AUG. 29. I came down, and crossed at the old fort, the point of confluence of the rivers Monongahela and Allegheny, whence these united waters flow under the appropriate name of Ohio, *beautiful*. Riding up the road, I met an aged Presbyterian, who told me that religion was at a great height in Mr. Wood's congregation; that yesterday under preaching several fell down. He asked my opinion of the work; I replied that in my judgment any person who could not give an account of the convincing and converting power of God might be mistaken; falling down would not do.

Pulpit Between Two Sugar-Maples

SEPT. 2. We found a spot and made a pulpit between two sugar-maple trees. I was in great pain, so that I did not attend quarterly meeting, which began on Saturday, continued until midnight, recommenced on the

Sabbath with love feast and sacrament, and at eleven o'clock I preached on Eph. 6. 18-20: 1. "The ministry of the gospel," in redemption and salvation; in what Christ hath done for us, and in what is wrought in us by his Spirit; 2. The duty, nature, and exercise of prayer, for saints, for the ministry, and for the success of the gospel; 3. That the apostle might be bold as a prisoner and a martyr. Many things were said of the mysteries of God—creation, the winds, and our own existence in embryo. We have demonstration of these mysteries, and such we also have of redemption, conviction, conversion, sanctification, and the adorable Trinity, and frequent and obvious demonstrations of the power of God and his Word instantaneously manifested. We do not know how these things are, but we know that they do exist.

Exploration of the Mississippi

SEPT. 7. Came to Charlestown, the capital of Brooke County, situated at the mouth of Buffalo, eighty miles from Pittsburg. We found the Ohio so low that the boat of Colonel Lewis, who is going to explore the Mississippi, would not float over the flats.

SEPT. 9. At Charlestown I preached in Brooke Courthouse, on Josh. 24. 19. We came to Nicholas Pomfrey's to lodge in the evening. On Saturday we crossed at Pomfrey's Ferry, and attended West Wheeling quarterly meeting at Hopewell Chapel. I ordained Brother Wrenshall to the office of deacon, and then came to the stand, and preached on the Sabbath day on 1 Pet. 5. 10. We had love feast and sacrament. There was a cry raised very soon, and it was with difficulty I could keep the thread of my discourse while they were singing and shouting upon the top of the hill. At candlelight the cry began again, and continued until the break of day on Monday morning. It is judged there were twenty souls converted to God. I came away, keeping up Indian Short

Creek to Isaac Meek's, ten miles; on this stream are some of as fine lands as any in America.

SEPT. 13. We came to Morrison's tavern, twenty miles, our route lying along upon the branches of Short Creek, Wheeling, and Stillwater—the land still fertile. Next day we reached Will's Creek, after riding thirty-seven miles; we were richly entertained at Mr. Beatty's. On Thursday morning it rained about two hours; I was damped, and felt a touch of inflammation in my throat. We stopped at Zanesville, and found good entertainment at Mrs. Morrison's, who showed us much kindness.

Fertile Lands

SEPT. 16. In three days we have ridden one hundred and twenty miles, over successive and excessively steep hills. Daniel and Benjamin Hitt have been my companions. The levels, and on the water courses the lands, in this state are exceedingly rich, with all the appearances which alluvial soils present. I frequently see the *tumuli* or barrows, such as are seen in the west of Georgia, most probably graves of the aborigines. We are, I judge, six hundred miles from Philadelphia.

SEPT. 24. I rode to Chillicothe, fifteen miles, through lands generally rich. We passed some of those mounds and intrenchments which still astonish all who visit this country, and give rise to many conjectures respecting their origin: "Shadows, clouds, and darkness rest" and will rest "upon them." In the statehouse, which also answers for a courthouse, I preached to about five hundred hearers, and would have had more had not the rain prevented. Chillicothe stands upon the point of confluence of the Scioto River and Paint Creek. On Monday we came away from Governor Edward Tiffin's across the flat lands of the Paint. At the end of thirty miles we stopped at Brancker's, and had the common fare of travelers, with other travelers.

SEPT. 28 (Kentucky). We crossed the Ohio into the state of Kentucky, Fleming County, stopping at Salathiel Fitch's. It is wonderful to contemplate the effects



GOVERNOR TIFFIN.

Dr. Edward P. Tiffin (1766-1829) was a distinguished figure in early Methodism west of the Alleghanies. He was the first governor of Ohio, 1803 and 1805; United States Senator, 1807; United States Commissioner of Public Lands, 1812; Surveyor General of the Northwest, 1813-1828. His life, by Colonel W. E. Gilmore, was published in 1897.

of American enterprise exhibited in the state of Ohio. It is but four years since Zane opened the road for the general government through the wilderness so lately called, and now there are the towns of Marietta at the mouth of the Muskingum, of about one thousand houses; Cincinnati, containing as many; Hamilton, of five hundred houses; and others whose names are scarcely fixed.

Divine Institution of the Sabbath

OCT. 1 (Mount Gerizim). Barnabas McHenry preached upon the divine institution of the Sabbath. On Sunday I had to preach from a stand in the woods to about two thousand people. My subject was 1 Thess. 3. 1.

OCT. 3. We entered fully upon our Conference work, but I had to preach nevertheless. We had preaching every day, and the people continued singing and prayer, night and day, with little intermission. On Wednesday the meeting closed. We hope there were twenty souls converted to God, besides five who are reported to have been converted at a family meeting. Our Conference ended on Thursday. Next day I rose sick, and continued my route through Paris, the capital of Bourbon County, a growing place of about four hundred houses, some of brick, and a stone meetinghouse belonging to the Presbyterians. The day was excessively warm, but I made twenty miles to Dr. Hinde's, Clark County. Brothers McKendree, Garrett, Douthet, and Grenade were with me.

Dr. Hinde, once a surgeon under General Wolfe and an infidel, the grandfather of Bishop Kavanaugh, of the Methodist Episcopal Church, South, had married into a Virginia family. When his wife awakened under Methodist preaching he had blistered her head to cure her of her madness. But later he also was converted and was now a Methodist.

OCT. 8. I felt my mind devoutly fixed on God. I accomplished two things in Conference, namely: 1. Forming the Ohio circuits into a district; 2. Sending

two missionaries to Natchez, and one to Illinois, as the minutes of the present year will show.

At Wood's, in the Woods

OCT. 11. We stopped at Wood's, in the woods. His house being unfinished, there were masons, and carpenters, and gentlemen, and riflemen, and whisky toppers, besides the gnats and bats, which, ever and anon, flew in and out. We quitted our purgatory upon paying two and a half dollars for three of us.

The Sorrows of an Itinerant Bishop

OCT. 14. (Tennessee). What a road have we passed! Certainly the worst on the whole continent, even in the best weather. Yet, bad as it was, there were four or five hundred crossing the rude hills while we were. I was powerfully struck with the consideration that there were at least as many thousand emigrants annually from East to West. We must take care to send preachers after these people. We have made one thousand and eighty miles from Philadelphia; and now, what a detail of sufferings might I give, fatiguing to me to write, and perhaps to my friends to read. A man who is well mounted will scorn to complain of the roads when he sees men, women, and children, almost naked, paddling barefoot and barelegged along, or laboring up the rocky hills, while those who are best off have only a horse for two or three children to ride at once. If these adventurers have little or nothing to eat, it is no extraordinary circumstance, and not uncommon, to encamp in the wet woods after night—in the mountains it does not rain, but pours. I too have my sufferings, perhaps peculiar to myself—no room to retire to; that in which you sit common to all, crowded with women and children, the fire occupied by cooking, much and long-loved solitude not to be found, unless you choose to run out into the

rain, in the woods. Six months in the year I have had, for thirty-two years, occasionally, to submit to what will never be agreeable to me; but the people, it must be confessed, are among the kindest souls in the world. But kindness will not make a crowded log cabin, twelve feet by ten, agreeable; without are cold and rain, and within six adults, and as many children, one of which is all motion; the dogs, too, must sometimes be admitted. On Saturday I found that among my other trials I had taken an uncomfortable skin disease; and, considering the filthy houses and filthy beds I have met with, in coming from Kentucky Conference, it is perhaps strange that I have not caught it twenty times. I do not see that there is any security against it, but by sleeping in a brimstone shirt. Poor bishop! But we must bear it for the elects' sake. I wrote some letters to our local brethren, and read the book of Daniel while in this house.

Doers of the Word

OCT. 23. My soul is tranquil, the air is pure, and the house of God is near; and Jehovah is nearer. At Ebenezer, I preached on James 1. 22: "But be ye doers of the word, and not hearers only, deceiving your own selves." By introduction, I collected the words of our Lord and those of the apostle Paul upon the same subject, and brought them to one point. In opening the subject I observed, 1. What we are taught in the preaching of the gospel: (1) Christian experience; (2) Christian tempers; (3) Christian perfection; (4) Christian duties. 2. How people should hear the Word: (1) constantly, seriously; (2) in faith, in prayer; (3) as believing it promises all that is good, and threatens the most dreadful evil. 3. To be doers of the Word is to seek for the immediate experience and practice of the Word.

OCT. 28. I walked down the mountain, after riding sixteen or eighteen miles before breakfast, and came in

about twelve o'clock to Father John Douthet's. Once more I have escaped from filth, fleas, rattlesnakes, hills, mountains, rocks, and rivers. Farewell, Western world, for a while! We are twelve hundred and seventy miles from Philadelphia.

Nov. 10 (South Carolina). We met people coming from the militia muster, drunk, and staggering along the lanes and paths. These unhappy souls have had their camp meeting, and shout forth the praises of the god of strong drink. Glory be to God, we have our camp meetings, too, of longer continuance, and more and louder shouting of glory, and honor, and praises to the God of the armies of the earth.

Nov. 15. I entered Columbia like an Indian chief; it rained, and I had cast a blanket round me. John Harper came to meet us and welcome us to his house, where, although the weather was stormy, we held a family meeting, and the rooms were filled with respectable hearers. My choice of a text was singular; it was our Lord's most affectionate words to his broken-hearted disciples when giving notice of his departure, John 14. 18.

In a New Parsonage

Nov. 19. Reached Charleston, after riding thirty miles without rest or food for man or beast. I took possession of the new house built for the preachers, near the new chapel. I continued a week in Charleston, lodging in our own house at Bethel, receiving my visitors, ministers, and people—white, black, and yellow. It was a paradise to me, and to some others.

This little parsonage, the first in the South Carolina Conference, is described by Bishop Andrew, of the Church, South, in his *Reminiscences*: "The old, odd-shaped house defying all sorts of architectural style, was a house of shreds and patches, and stood almost touching Bethel Church. Below stairs was the dining room stuck up in one corner; at the other you went into the yard, from a little cuddy in which was the water pail;

but the grand room of the lower story was the Conference room. In this was transacted all the business of the session. Here you met every week either stewards or leaders, white or black; and here the preachers had to have all cases of complaints or trial, especially among the blacks; and to this room also came, at stated intervals, all who wished to join on trial. Here Asbury had prayer at sunrise for all who came."

DEC. 2 (Augusta, Georgia). We reached our place of destination. I have ridden one thousand six hundred and fifty-four miles by computation since I left Philadelphia. By letter from Philip Bruce I learn that the work of God has promising appearances in the Eastern and Western Districts of North Carolina, but abundantly more so in the South District of Virginia. At a kind of camp meeting held at Woolsey Barn, but now Ellis's Chapel more properly, there have been, report says, one hundred whites and a number of blacks converted to God; at Guilford quarterly meeting, thirty, and as many within a short space at Norfolk, brought to Christ; but still larger accounts are received of the work of the Lord in this state. This, however, may be more fully known by reference to Stith Mead's narrative letters on the subject. My lodging in Augusta is with Peter Cantalou, a friend from France.

Asbury spent the month before the session of the Conference, which was held here at the house of his host, in an extensive tour through all the settled portions of the state.

Defends Methodist Church Polity

DEC. 15. I will make a few observations upon the ignorance of foolish men who will rail against our church government. The Methodists acknowledge no superiority but what is founded on seniority, election, and long and faithful services. For myself, I pity those who cannot distinguish between a Pope of Rome and an old, worn man of about sixty years who has the power given him of riding five thousand miles a year, at a salary of \$80, through summer's heat and winter's cold,

traveling in all weather, preaching in all places, his best covering from rain often but a blanket; the surest sharpener of his wit, hunger; his best fare, for six months of the twelve, coarse kindness; and his reward, suspicion, envy, and murmurings all the year round.

DEC. 31. We had an appointment at a new chapel, but it rained, and we had few hearers. There being several preachers present, I chose for my text Rom. 2. 21. After meeting we rode thirteen miles to Mr. Beal's, near Augusta. To my surprise I find Bishop Coke is in Augusta before me. I have received letters of consequence from the North.

Preachers Easily Stationed

JAN. 4, 1804. We met for Conference. Bishop Coke preached in the morning. We conducted our business in great harmony, and did it hastily. There was preaching every evening; and the bishops bore their share of ministerial labors. Elders and deacons were ordained. I found little difficulty in stationing the preachers. The Conference rose at eleven o'clock on Thursday, and I took the road to Swearengia, eighteen miles. I gave Bishop Coke a plan for a journey as far as Boston, before the General Conference. I mark this year, 1804, as the greatest that has ever yet been known in this land for religion.

JAN. 22. I preached at Rembert's Chapel from Luke 10. 21: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." 1. What things they are that are hidden from the wise and prudent: the things of the gospel, the great things, and the deep things of the Spirit of God, in the divine operations, and sensations, and affections, and fruits of the Spirit of

grace; 2. Why are they hidden from the "wise and prudent"? (1) Because they seek the knowledge of them by their own wisdom; (2) Because they will not submit to the rules of discipleship that they may learn; (3) Because they have chosen the world for their portion, with its riches, honors, and pleasures; and thus living, they cannot learn; (4) Because they will not, cannot part with their darling passions and besetting sins; (5) Because they will not submit to suffer reproach.

JAN. 23. Reading, writing, and planning a route and Sabbath labors from now until January, 1805. The ninth volume of Mr. Wesley's Sermons engaged a part of my time. What an excellent preacher he is.

Why Asbury Never Married

JAN. 27. If I should die in celibacy, which I think quite probable, I give the following reasons for what can scarcely be called my choice: I was called in my fourteenth year. I began my public exercises between sixteen and seventeen; at twenty-one I traveled; at twenty-six I came to America: thus far I had reasons enough for a single life. It had been my intention of returning to Europe at thirty years of age, but the war continued, and it was ten years before we had a settled, lasting peace. This was no time to marry or be given in marriage. At forty-nine I was ordained superintendent bishop in America. Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of the fifty-two with her husband. Besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of the marriage state, by separating those whom neither God, nature, nor the requirements of civil society permit to be put asunder? It is neither

just nor generous. I may add to this, that I had little money, and with this little administered to the necessities of a beloved mother until I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is my duty now to bestow the pittance I may have to spare upon the widows and fatherless girls, and poor married men.

JAN. 29. I rested at Georgetown. I preached in Mr. Hammett's house, now fallen into our hands. The Baptists have built an elegant church, planned for a steeple and organ. They take the rich, and the commonality and the slaves fall to us. This is well. We have about twenty whites, and between three and four hundred blacks in society here. My mind has been deeply tried by my friends who wished me to derange appointments made in two circuits, that one station might be supplied. I do not sport with preachers or people. I judge for the Lord and his churches. I stand in the order of God, as well as the appointment of men.

A Ministry of Love

FEB. 26. I spoke at Washington on 2 Cor. 5. 11-15. I collected three propositions from the whole: 1. The gospel is a universal ministration of grace and truth; "we persuade men," all men, everywhere. This position is proved by the general love of God, the general commission given the ambassadors of Christ, the general atonement, general offers of grace, the general judgment; 2. That, consequently, the gospel must be, in all its administrations, applicable to the cases, consciences, and characters of all; and thus does it behoove the ministers of the gospel to preach it; 3. It is a ministry of terror; "the terror of the Lord, we persuade men." It is a ministry of love; the "love of Christ constraineth us."

FEB. 28. "I groan, being burdened," seven Conferences to appoint the stations in, to officiate in the Gen-

eral Conference of this year, seventeen states to visit, requiring a ride of five thousand miles at the rate of twenty, thirty, forty miles a day. O Lord, give me support! for every day, every hour, and every moment is a time of need with me!

MAR. 14. I spoke on 1 John 3. 1-3, at Nixonton Chapel. In my subject I showed, 1. The effects manifested by divine "love" in the fruits produced by it, and the consolations flowing from it; 2. The progress of becoming, and the privilege of being, the "sons of God"; 3. The evidences furnished by the "sons of God" of their claim to sonship; they "purify themselves" from all sin by humble faith and holy obedience; 4. The "world," blind and wretched, "knowing not God," nor the real character of the Eternal Son of God, and mainly ignorant of the hearts, the exercises, the sufferings, the trials, and the heavenly consolations of the "sons of God."

Charitable Society Formed

MAR. 24 (Norfolk). At a meeting of the women we laid the foundation of a female charitable society at Norfolk, similar in plan to those of New York and Baltimore, but more liberal. May this live, grow, and flourish when I am cold and forgotten!

APR. 8 (Virginia). I spoke on 2 Pet. 3. 7-11, at the Olive Branch chapel. I am taking leave of the people every visit. I have made up one thousand miles, from Augusta, Georgia, to Brunswick County, Virginia. In old Virginia I have administered the Word thirty years. There is a great mortality among the aged; our old members drop off surprisingly, but they all, by account, die in the Lord, and, in general, triumphantly. Now I have finished my awful tour of duty for the past month. To ride twenty and thirty miles a day, to preach, baptize, and administer the Lord's Supper, to write and answer letters, and plan for myself and four hundred preach-

ers—O Lord, I have not desired this awful day, thou knowest! I refused to travel as long as I could, and I lived long before I took upon me the superintendency of the Methodist Church in America, and now I bear it as a heavy load. I hardly bear it, and yet dare not cast it down, for fear God and my brethren should cast me down for such an abandonment of duty. True it is, my wages are great—precious souls here, and glory hereafter.

APR. 10. Our Virginia Conference began in Salem. We sat six hours a day, and wrought with great application. We had an addition of fifteen preachers; two died, seven located, one had been expelled; so there was a gain of eight. I liked what was done; only, the preachers' experiences, the state of the work, and the circuits were not given. So we concluded to recommend a session of six days for the next yearly Conference, appointed to be held at Edmund Taylor's, North Carolina, March 1, 1805. We have added, after great mortality, one thousand members to the Virginia Conference bounds.

APR. 27. Our Conference began in Alexandria. On Saturday I preached in the new chapel. The business of Conference was taken up on Monday and Tuesday, and conducted in great peace. On Wednesday we came to Georgetown, and I visited Wilson Lee, ill with a bleeding of the lungs. On Thursday we came to Baltimore.

General Conference of 1804

MAY 7 (Maryland). Our General Conference began. What was done, the revised Form of Discipline will show. There were attempts made upon the ruling eldership. We had a great talk. I talked little upon any subject. I preached but twice.

This General Conference continued for seventeen days. Bishop Coke, as senior bishop, presided. One hundred and seven voting members were present. The Discipline was

revised, section by section. The "Book Concern" was ordered removed from Philadelphia to New York. By vote Methodism deliberately and in its constitutional law, declared that the republic of the United States was no longer a confederacy, but a nation, and as such supreme and sovereign over all its states. The subject of slavery was as usual discussed.

The Lord did not own the ministerial labors of the General Conference. It was a doubt if any souls were converted. I prayed for hundreds, but God did not answer my prayer.

MAY 28 (Soudersburg). The Conference opened. We had great order. We sat five days and a half. There were one hundred and twenty-five preachers present, whose characters and experiences were brought before us. I preached twice.

JUNE 2. I rode through the rain to the Valley, twenty-eight miles. On the Sabbath I reached Radnor. Here my little Jane was horned by a cow, and lamed. She is done, perhaps, forever for me, but it may be for the best.

Purchases a New Horse

JUNE 4. I desired Isaac James to ride thirty miles, going and coming, and purchase me another little Jane, at \$80. He did so, with great good will. I came to Philadelphia, and found that Richard Allen had bought me a horse for \$90; so I had two, one to sell for \$60. So much for my haste.

JUNE 11. We spent some time in social conference with the preachers. To-day, Mr. Thomas Lyell spoke out in a letter to me, saying that he wished to be located. I thought that I had discovered his designs, and those of Mr. Dashiell, during the sitting of the General Conference in Baltimore. I am willing that he should belong to the Church people. I believe they have more need of him than the Methodists have. I answered Mr. Lyell, telling him that I would do what I could to procure him a location at the Boston Conference. He is worthy.

Lyell was one of the forty-eight preachers who located this year. He joined the Protestant Episcopal Church, succeeding the Rev. Joseph Pilmoor, in New York, and long maintained a reputable standing in that church, retaining always his affection for his Methodist brethren.

It may suffice to say that our present Conference was a happy one, and a Conference of great business. We had sermons every day at noon. Fourteen deacons and eight elders were ordained; these last at the Bowery church, where I preached upon 2 Tim. 4. 1-4. By hard labor I read off the stations on Saturday night, and our Conference sat on Monday. We proclaimed a fast, with prayer, for the Methodists, the health of the city, the general church, and the continent. N. Snethen gave us a melting, nervous discourse on the occasion. Hearts were strangely moved by the truth. It is said there is a special call for learned men to the ministry. Some may think so, but I presume a simple man can speak and write for simple, plain people, upon simple truths.

Little Leisure for Writing

JUNE 24. I have little leisure to journalize. My soul has constant peace and joy, notwithstanding my labors and trials and reproach; which I heed not, though it come, as it sometimes does, from the good, when they are not gratified in all their wishes. People unacquainted with the causes and motives of my conduct will always, more or less, judge of me improperly. Six months ago a man could write to me in the most adulatory terms, to tell me of the unshaken confidence reposed in me by preachers and people. Behold, his station is changed, and certain measures are pursued which do not comport with his views and feelings. O, then I am menaced with the downfall of Methodism, and my influence, character, and reputation are all to find a grave in the ruins. First, my hill is made so strong that I shall never be moved; anon, O man, thou hidest thy face and changest thy voice,

and I must be troubled, forsooth! But I am just as secure as ever, as to what man can do or say. Should



OLD SAINT DAVID'S EPISCOPAL CHURCH,
CHERAW, SOUTH CAROLINA.

Where Jesse Lee's attention was called to the spiritual dearth of New England.

this Journal ever see the light, those who read it when I am gone may, perhaps, wonder that ever I should have received such letters, or had such friends. Yes, gentle

reader, both have been. Whom shall I believe, and whom shall I trust? Why, whom but a good and true and never-failing God?

JUNE 26. We passed through Middletown, and found that our brethren were about to purchase a lot on which to build a chapel on a small scale. We rode on to Hebron. I have made four hundred and twenty miles since I took my departure from Baltimore. At Canterbury we lodged at Captain Lyons's. The day's ride brought us through Windham and Scotland.

JULY 1. I preached to a few people at General Lipsett's chapel. My subject was 1 John 1. 3-7. It was a gracious season to the speaker and the hearers. Sylvester Hutchinson, my traveling companion, gave them a sermon in the afternoon. I came this way only to hear how the preachers had conducted their work.

Through Two States

JULY 24 (Vermont). We came in haste to Westminster, to breakfast. This is another pleasant little town; it may have fifty houses. At Putney we found a stream, mills, a store, and a tavern. Passing over a slate ridge, and through Dummerston, we came to Brattleboro, which we found a pleasant place, with the advantage of a stream, well employed as a mill power. At Guilford we rested with Mr. Jacobs, from three o'clock in the evening until the next morning, when we took our departure from our host, and from the state of Vermont. At Greenfield, in Massachusetts, we breakfasted, having passed Bernardston, the first village we entered in the state. We started away again to Deerfield, and Conway, and Ashfield, and Plainfield, and Cummington, and Windsor, and Dalton, and Pittsfield, and Richmond, and so out of the state; but I was glad to stop fifteen miles short of Pittsfield, after riding over dreadful hills and rocks forty-five miles. We lodged at a tavern, weary, weary

enough! We took our breakfast with Robert Green, in Pittsfield. Here we crossed the head branch of the Housatonic River.

JULY 26. We lodged at David Wager's, in the state of New York. Next day we directed our course through Claverack, and came in to Robert Sands's, Rhinebeck, about five o'clock. I suffered from hunger, and was skinned several times. Since I left New York I have spent \$15, feeding man and beast by the way, and my companions were also obliged to do so. I have seen the sufferings of our preachers, and they have awakened all my sympathies. Seventeen times we dined, fed, or supped at taverns; and well it was we had these to go to, else we had been starved. We have crossed the east and west ends of Massachusetts and New Hampshire, and have ridden about three hundred miles in the state of New York, a hard but satisfactory journey.

A Feast of Charity

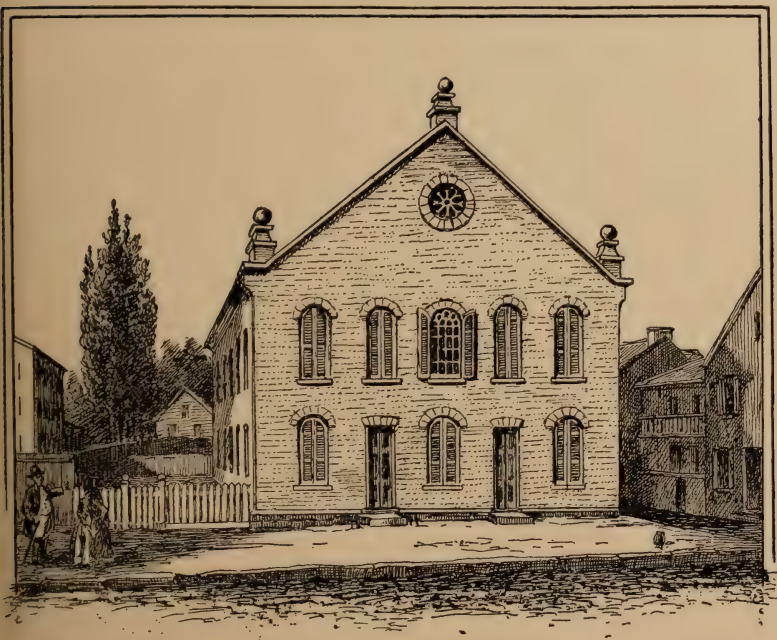
JULY 29. We had our feast of charity, and the Lord's Supper followed. I preached in an orchard, upon Matt. 11. 3-6. We had about one thousand hearers. I rested at Brother Garrettson's.

AUG. 1. We have ridden fifty miles to-day, over a path so rough and uneven we could not get along fast. I have made, I judge, one thousand and fifty miles since I left Baltimore; and there still remain one thousand miles between me and Mount Gerizim, the seat of our Conference for the first of October next.

AUG. 19 (Baltimore). I preached in Light Street Church. My subject was Luke 14. 25-27. At three o'clock I preached at Mr. Otterbein's, on 1 Tim. 6. 6-10. I am inclined to think preaching must be in the lanes and streets of the cities. I advised the preachers to go out to the churchyards. To the sisters I recommended more frequent prayer meetings. I revised the Revised Form

of the spiritual part of our Discipline. I had long wished to separate the most excellent from the excellent.

AUG. 20. I began my Western tour, bending my course up to Cornelius Howard's. Lodged with Alexander Warfield, upon Sam's Creek. My appointment at Linganou Chapel the next day was not generally known.



OLD LIGHT STREET CHURCH, BALTIMORE.

I preached to a few, and went to dine with Ephraim Howard. We reach friend Shalmudine's in the evening.

AUG. 24. Breakfasted with Mrs. Gough, at Bath. I found Mr. Lyell here, his mind deeply engaged with his new design. He was very attentive to me. After resting three hours I came away.

AUG. 25. Starting at six o'clock, I made fourteen

miles to Clarke's tavern, to breakfast, through mountain rain and over mountain roads. After a long absence I came once more to John Jacobs's. From him I had the awful account of the awful end of Joseph Cromwell. He had walked backward, according to his own account: three days he lost in drunkenness; three days he lay sick in darkness, no manifestations of God to his soul; and thus he died! We can only hope that God had mercy on him. Compare this with what I have recorded of his labors and his faithfulness in another part of my journal. Brother Jacobs preached his funeral sermon, and gave a brief sketch of his life, his fall, and his death. His text was, "Tell it not in Gath, publish it not in the streets of Askelon." How appropriate the choice!

Companionship of Local Preachers

AUG. 27. We crossed the North Branch of the Potomac three times, and climbed over the mountain, but not without rain. Now I have left the traveling preachers to mind their own work, and I only make my appointments when I come to the places. The local preachers are my guides, and good guides, and good aids, and good companions they are.

SEPT. 4. I ordained Andrew Hemphill a deacon, at family prayer, at Brother Murphy's. We came in company to the widow Hawthorn's. Out of eight children, here are seven subjects of grace. News came after me that Bishop Whatcoat had appeared at Connellsville. As I had failed to come along by Carlisle, he thought I might be sick, or lame, or dead, and that it was time for him to bestir himself.

OCT. 9. After thirty-four days of afflictive illness I recommence my Journal. I have been, during my sickness, at Harry Stevens's; kinder souls than this family I could not wish, but there were many of them and others continually coming and going. I had two doctors, but

at last was happily left to myself and Charles Conway. The fever subsided and left a cough. I have not had a more severe attack since I have been in America. The doctor was seldom right, and medicines were not to be had, nor, indeed, the comfort and alleviations which surround a sick bed in the cities. But the best of all was, God was with us. God, the glorious Lord, appeared. I was led into the visions of God; I shouted his praise.

OCT. 14. I preached. Riding brought on a daily fever, and an inveterate cough. Brother Whatcoat being unable to ride at a greater speed than a walk, I exchanged my mare for his horse. We made more speed by this arrangement, but his great beast jolted me in such a manner as I could not have borne in health. I was pressed above measure, so that I despaired of life, or health, or making our journey in this manner. We have lost the Kentucky Conference, and have about eleven weeks for our trip of fifteen hundred miles to Charleston. We were compelled to spend a week at John Beck's.

"Westward, Ho"

Nov. 3. It is wonderful to see how Braddock's Road is crowded with wagons and packhorses carrying families and their household stuff westward—to the new state of Ohio, no doubt. I saw the death of Wilson Lee confirmed in the Frederick Gazette. He was born near Lewes, Delaware; he was of a slender habit of body, but active, diligent, and upright in his walk, a pattern of neatness in his habits and attire, and full of gentleness, meekness, and love. His presence commanded respect; his zeal for God was great, and his labors successful, and continually so. Few excelled him in the duties of a presiding elder; it is not impossible that the toils of this important office have been too great for his feeble frame. He had been twenty years and ten months in the Methodist connection.

Nov. 4. I spoke in Cresap's mill, upon Heb. 2. 2, 3. After sermon we rode to James Cresap's. Notwithstanding what had passed at Cokesbury, he received me as a father; that matter might have been managed better. We were to have the boys become all angels.

The discipline at Cokesbury was severe. Punishments were frequent. Asbury had now come to realize this. His students, however, always regarded him with marked esteem and affection.

Nov. 11. I preached, feebly, upon John 1. 50. The superintendent bishop of the Methodist Church in America being reduced to two dollars, he was obliged to make his wants known.

Memoirs of Watters and Gibson

DEC. 17. I came to James Rembert's, upon Black River, twenty miles. I wish I could be more solitary this week. On Tuesday I kept close, that I might finish the short memoirs of Nicholas Watters and Tobias Gibson, both deceased this year.

Asbury was greatly bereaved this year. Three of his most efficient preachers had died. His opinion of Wilson Lee appears in his Journal under date of November 3. Nicholas Watters was the brother of William Watters, who was the first American-born Methodist preacher, and like his brother preached with great acceptance in several states. Tobias Gibson was the pioneer itinerant in the Southern Mississippi Valley, a man of unsullied reputation and ceaseless labors.

CHRISTMAS DAY. I gave them a sermon upon Isa. 9. 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." A "child," after his human nature; a "son"—of God. "The government shall be upon his shoulder"—upon the shoulder it was that ancient temporal governors carried their badge of office. His "shoulder" shall be strong

enough for the thousands of his faithful ministers, and the millions of his faithful ministers, and the millions of his faithful people in his church militant, who shall confide in his strength. "His name shall be called"—that is, he shall in reality be what he is called. "Wonderful"—that is, a mysterious and miraculous person in his manifestations—in his birth, spiritual and holy; and in his miracles, notable, perfect, and undeniable. "Counselor" this may refer to his ministry—his prophetic, priestly, and kingly offices. "Mighty God"—mighty in the power of his grace. "The Everlasting Father"—as such, giving life, and life eternal. "Prince of Peace"—giving and preserving peace in his kingdom; and thus contradistinguished from temporal princes, who are so generally promoters of war.

Good News from Many Places

DEC. 29. Many letters came from various parts, which I answered. Daniel Hall made me glad by his account of the Suffolk camp meeting: in four days they calculate there having been as many hundred converted to God. Two letters from Philadelphia announce to me that nearly one hundred souls have been converted in the different congregations since October. I have a pleasing account also of the success of a camp meeting in New York State.

JAN. 1, 1805 (Charleston). We opened our Conference. I preached upon Col. 4. 5: "Walk in wisdom toward them that are without, redeeming the time." To "walk in wisdom toward them that are without" is to purchase the present and future time, both of which are in our power. The highest "wisdom" of ministers is to propound and set forth faithfully the end and motive of thus "walking." Christians "walk in wisdom" when they earnestly seek perfection by the best and only means; and in the highest "wisdom," when in the possession of

all the communicable fullness of perfect love. The intendant of the city has forbidden our prayer meetings with the blacks before the rising sun; nor must the evening meetings be held later than nine o'clock. The preachers are seriously occupied with the work of the Conference; and they are countrymen, and do not speak boldly as they ought to speak; but I believe real good has been and will be consequent upon the sitting of this Conference. I will here observe, that we have admitted upon trial eighteen preachers in the Western, and eleven in the Southern, Conference; and added two thousand members within the bounds of each, notwithstanding a great mortality, and the constant removal to new lands.

Home is Home

JAN. 14. I was invited to preach in the statehouse at Fayetteville, but it did not suit my mind at all; the object of our visit was a Methodist congregation and society. Home is home; ours is plain, to be sure, but it is our duty to condescend to men of low estate, and therefore I felt justified in declining the polite invitation of the Rev. Mr. Flinn, to officiate in his meetinghouse. I must take the road again. O, what sweetness I feel as I steal along through the solitary woods! I am sometimes ready to shout aloud, and make all vocal with the praises of His grace who died, and lives, and intercedes for me.

FEB. 10. At Portsmouth I preached upon Luke 3. 6: "All flesh shall see the salvation of God:" 1. The excellencies of this salvation; it is a common salvation, a great salvation, the salvation of God; 2. The nature of this salvation: in its degrees of justification, sanctification, and glorification; 3. The present subjects of salvation—infants and believers. The ample means furnished to all, that they may see this salvation—faithful ministers, faithful, consistent, praying professors, and all the holy ordinances of the church,

Asbury uses this text for the ordination sermon at the Philadelphia Conference this year, entered in his Journal under date of May 1. He treats it somewhat differently, however.

FEB. 13. General Wells and family have returned to us: Willis Wells is coming back from following O'Kelly, besides twenty other members who had been drawn away; they profess to have had enough of him. Mr. O'Kelly has come down with great zeal, and preaches three hours at a time upon government, monarchy, and episcopacy; occasionally varying the subject by abuse of the Methodists, calling them aristocrats and Tories; a people who, if they had the power, would force the government at the sword's point. Poor man! The Methodists have but two of their very numerous society members of Congress; and until these democratic times we never had one. I question if, in all the public legislative bodies in the seventeen United States, there are more than twenty members Methodists. No; our people are a very independent people, who think for themselves; and are as apt to differ in politics (so do the preachers), and divide at the hustings, as those of any other denomination; and surely they are not seekers of the offices of this world's profit or honor. If they were, what might they not gain in many parts of the United States? While one rails at us, others, who are always fond of fishing in troubled waters, take those who are already in our net, or, hunting on forbidden ground, pick up our crippled game.

Asbury's Appreciation of Ira Ellis

FEB. 22. I gave a letter of recommendation to our beloved brother Ira Ellis, who having labored for fourteen years located in 1795. As Brother Ellis is about to travel extensively upon business of consequence to himself, the letter was addressed to "the Ministers, Members, and Friends of the Methodist Episcopal Church in the United States," and was signed by Richard Whatcoat

also. I desire to render to all their due. Ira Ellis is a man of quick and solid parts. I have often thought that had fortune given him the same advantages of education he would have displayed abilities not inferior to a Jefferson or a Madison. But he has, in an eminent degree, something better than learning, he has undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon power of reasoning. His English schooling has been good: he is a good arithmetician, and expeditious and ready with his pen. In the Conferences and elsewhere, as my secretary, he has been of signal service to me. He is a good man, of most even temper, whom I never saw angry, but often in heaviness through manifold temptations. He is a good preacher too. Ira Ellis is married to an agreeable woman, who has made him the father of three beautiful, serious little children.

FEB. 25. We rode to John Seward's through the rain. William and Sterling are among the rich—so called. They had been deistical in their notions, but appear to be sincere and zealous now. Bishop Coke had been made a blessing to William and his lady.

FEB. 27. Rode twenty miles to Edmund Taylor's, the seat of the Virginia Conference. We felt a little serious, thinking our elder children and strong sons would leave us by location; and that we should have none but old tottering men, and green, unpracticed boys, to take care of the plantation; but we have a great husbandman, Jesus, and a good God.

MAR. 1. We opened our yearly Conference for Virginia at Edmund Taylor's, Granville County, North Carolina. We closed our sitting on Friday evening, following. I have so frequently noticed the affairs of Conferences, and they are so common, that I will only observe of this that we added fourteen preachers, and located four. Our business we conducted in great peace,

and we had preaching as usual. Our increase is one thousand nine hundred members. The work prospers.

A Living Sacrifice

MAR. 25. We stopped at Front Royal, or League-town. I preached at three o'clock, and Brother Whatcoat at night. My subject was Rom. 12. 1, 2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It was observed that the apostle's form of address was excellent, and particularly directed to the Christian believers, the subjects of grace; that the people of the "world" who lived in conformity to its manners and maxims lived in their proper element; "but ye," said our Lord in addressing believers, "are not of the world, as I am not of the world, because I have called you out of the world." The apostle had in view one thing, in two parts, namely, the devotion of the whole man, body and soul, to God; without which the man cannot be a Christian, perfect and entire. "Present your bodies a living sacrifice;" this can only be done by abstaining from all things sinful in practice. We must not only live in the use of unlawful things, but we must not indulge in the unlawful use of lawful things: it is lawful to eat, but not to gluttony; it is lawful to drink, but not to drunkenness; it is lawful to be married, but it is unlawful for either husband or wife to idolize the other. We ought to make the faculties of our bodies subservient to the worship and service of God—our eyes to see for God, our ears to hear, our hands to be liberal, our feet to move for God so as to do or suffer—this is "reasonable service"; and thus occupied, the "mercies of God" excite us properly, and we are

“not conformed to this world.” That we be “renewed in our minds”—that all the powers of the soul be given in love and service to the Lord; in conviction for indwelling sin, the repentance of believers; in sanctification, persevering grace, perfect love, and the fruition—perfect and eternal glory. We “prove the will of God” by this—to be good, to be “acceptable” to our own souls,



LOVELY LANE PREACHING HOUSE, BALTIMORE.

The first house built and occupied for Methodist preaching in Baltimore.

and to be “perfect” in our Christian perfection, holiness, and happiness eternal.

A Preacher Refuses His Station

APR. 1. We opened the Baltimore Conference, sitting five days in very great order and peace. We had seventy-four preachers present. I have made, I calculate, three thousand eight hundred and fifty miles from the first of June, 1804, to the tenth of April, 1805. L. McCombs refused to take his station; after some alterations were made he consented to go to Philadelphia.

APR. 16. At Perry Hall I spent a night. The house,

spacious and splendid, was newly painted, and the little grandchildren were gay and playful, but I and the elders of the house felt that it was evening with us.

Conference Sermon

MAY 1 (Chestertown, Maryland). Our Conference began. One day was occupied with the appeal of Caleb Kendall. On the Sabbath I was called to duty; I spoke on Luke 3. 6: "All flesh shall see the salvation of God:"

1. The perception; the sense in which this object is seen;
2. By whom? "By all;"
3. The provision made for this, and the cause of its operation; the love of God, the general atonement, the general influences of the Spirit, the number of ministers, and the general commission to "preach the gospel to every creature," the number of Christians and praying souls; the hindrances that obstruct the universal and efficacious spread of the gospel; they were diabolical and human. We ordained elders Boehm, Aikins, Polhemus, Wiltbank, Asa Smith, and Benjamin Iliff.

Henry Boehm, who became Bishop Asbury's traveling companion, says many years after in his *Reminiscences*: "I can almost feel the hands of the sainted Asbury as well as of the elders still resting on my head, and hear the echoes of his voice. My parchments I have preserved as carefully as if diamonds."

MAY 10. We reached Philadelphia, eighty miles in two days. Sarah Williams has left £200 to the disposal of Bishop Whatcoat and myself. We ordered its application to the Chartered Fund. Thank the Lord! I am happy in the midst of the murmurs of many who are disappointed because I do not meet their strange expectations. O, what a wonder if I walk officially straight, when so many would wish me to incline a little to the right or left, as their whims and fancies would lead!

MAY 22 (New York). In this state the subjects of succession, rebaptizing, are much agitated. I will tell the world what I rest my authority upon: 1. Divine au-

thority; 2. Seniority in America; 3. The election of the General Conference; 4. My ordination by Thomas Coke, William Philip Otterbein, German Presbyterian minister, Richard Whatcoat, and Thomas Vasey; 5. Because the signs of an apostle have been seen in me.

Wesley's Labors

MAY 31. I read the latter part of Mr. Wesley's Journal. How great and unceasing were his labors; how various, comprehensive, and just are his observations on men, women, modes, manners, doctrines, opinions, authors, and things! I have felt myself strongly urged to pray after every meal, where the families are in the habit of prayer; but I believe there are Methodist households that sometimes fall in my way who never pray in this way: and is this our poor success, after eighteen years of faithful labors?

JUNE 2. I spoke at Rhinebeck Chapel, on Joel 2. 28, 29: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." The preacher's mind was somewhat clouded, or he might have better shown: 1. What are the common and extraordinary operations of the Spirit; 2. The subjects of this operation—the children of God, and their children; the "servants" of God, and their servants and slaves; the "old men" of the first generation living, down to the third and fourth; "young men," gay and forgetful; "young women," giddy and thoughtless; rich and poor; 3. The provision that is made for this—in the love of God, in the death of Christ, in the general grace of God, dispensed by men and means.

JUNE 7. We opened our camp-meeting exercises in the pine woods at Stillwater. It continued four days

and three nights. Preachers were present from Canada, Vermont, Massachusetts, Connecticut, New York, and New Jersey. There were many people, many sermons, many prayers, many sinners, many saints, and little intermission, night or day, of labors and praises. The particulars may be printed.

JUNE 11. We came twenty-five miles to Ashgrove, and next day opened Conference. On the eighteenth the Conference rose at noon. We had blessed harmony and order, and I never heard less murmuring about the stations, of which there were sixty-two upon the list, and two having no appointments, because of debility. The committee of business and the committee of addresses were very attentive to the affairs brought before them, and their labors were highly approved. By allowing the usual provision for married preachers and their wives (no supplies given for the children) the Conference was insolvent \$1,700. There were about \$800 in money, and other things, given to, and given away by, the Conference.

JUNE 20. We came through Pownal, in Vermont, to Williamstown, Massachusetts, the seat of the college, containing two houses, one probably sixty by forty feet; the other, one hundred by fifty feet, four stories, of brick.

JULY 8. We took the turnpike for Lynn, passing over a bridge three quarters of a mile long, said to have cost \$40,000. It is rather a causeway, thrown over a marsh—plenty of flies and mosquitoes. I found Peter Jayne in the new house built for the accommodation of the stationed preacher at Lynn. God is moving among the people here; they are prepared for the Conference.

Marriage of Bishop Coke

JULY 9. At Marblehead I spoke on Gal. 4. 20: "I desire to be present with you now, and to change my voice; for I stand in doubt of you." 1. Evangelical men,

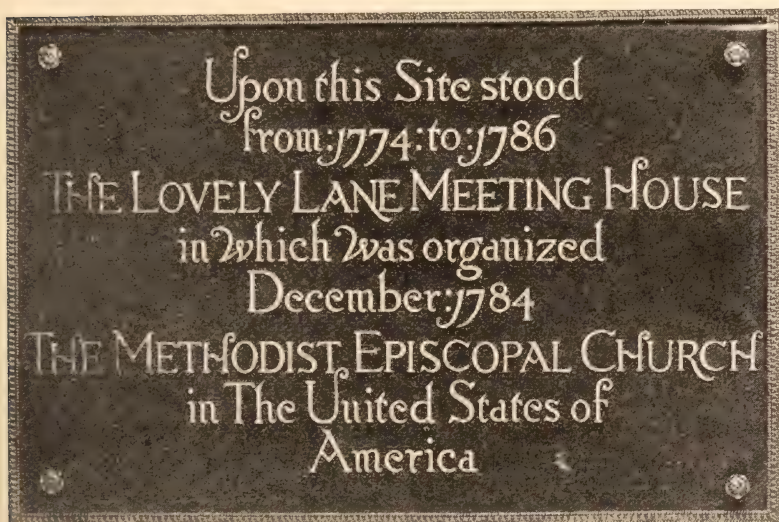
or apostolic witnesses, may feel a desire to be present with societies at particular times when it is in their power; they will, where this cannot be done, write; 2. That there may be very alarming and doubtful cases and characters in the congregation and church, such as open sinners, hypocrites, half-awakened souls, backsliders, slothful believers; 3. Changing the voice, using a different method, as to matter and manner of preaching or writing, pointing at the cases and characters which are doubtful. I received a letter from Dr. Coke, announcing to me his marriage; and advising me that he did not intend to visit America again as a visitor, but rather as a sojourner, if at all, could work be appointed him to do. Marriage is honorable in all, but to me it is a ceremony awful as death. Well may it be so, when I calculate we have lost the traveling labors of two hundred of the best men in America, or the world, by marriage and consequent location.

JULY 12. We had a full Conference. Preaching at five, at eleven, and at eight o'clock. Sitting of Conference from half past eight o'clock until eleven, in the forenoon, and from two until six o'clock, in the afternoon. We had great order, and harmony, and strict discipline withal. Sixteen deacons and eight elders were ordained.

JULY 14. We held our meeting in a grove belonging to Benjamin Johnson, a beautiful and sequestered spot, though near the meetinghouse. My subject was 1 Thess. 2. 6-9. 1. The system of imparting the "Gospel of God," which is preaching Christ; 2. The doctrines, privileges, precepts, and power of this "Gospel"; 3. Apostolical purity of intention, disinterestedness, tempers, manners, labors, and travels.

JULY 21. At Wilbraham I spoke on 2 Tim. 4. 5-8: "But watch thou in all things," etc. Introduction, the special relation of a spiritual father and son; the time and circumstances peculiar to Paul and Timothy;

"Watch, in all things," as a Christian, as a Christian minister or bishop. Endure afflictions of mind and body, as a Christian and a minister, endure heat, cold, hunger, thirst, labor, persecution, temptations; "do the work of an evangelist," spread the gospel where it is not, support it where it is. Paul knew he was going by martyrdom; he had "fought a good fight of faith," and by faith he



MEMORIAL TABLET, MARKING THE SITE OF THE LOVELY LANE MEETINGHOUSE, BALTIMORE, MARYLAND.

had "kept" justifying "faith," which some had made shipwreck of; the "crown" of justifying and sanctifying and practical righteousness was waiting to encircle his triumphant brows, a "crown" thrice radiant with the three degrees of glory. In conclusion I said many things, and with great plainness, urging the necessity of being civilized, moralized, and spiritualized by the gospel in the plenitude of its divine operation.

JULY 26. I lodged under the hospitable roof of the

widow Sherwood. On my road hither I thought I saw what would make a good campground; I wrote to the presiding elder, advising him of this circumstance. I am still bent on great designs for God, for Christ, for souls.

Buys a Jersey Wagon

AUG. 1. We found ourselves proclaimed at Philadelphia as at New York. We directed our course to Mr. Manley's seat, in the neighborhood of the city. I received several letters, from which I learn that there was great order preserved at Duckcreek camp meeting, and that great good was done; three hundred souls were blessed. I have bought, for \$100, a neat little Jersey wagon. Remained several days waiting for the Minutes of Conference, and my little wagon, then away to the West.

AUG. 19. We reached Bedford. At night we had fiddle and flute to enliven our prayers, and assist our meditations. I had but little rest. On Tuesday we rode sixteen miles to breakfast. We stopped at Berlin, and I gave them a sermon. Wednesday brought us over awful roads to Connellsville, forty-two miles. We were nearly wrecked. I am indebted to a kind Providence for my good little wagon, and my excellent and active driver—and good preacher too. I am resolved to quit this mountainous, rocky, rugged, stumpy route. It was a mercy of God we were not—men, horses, and wagon—broken in pieces. I praise God now, but I hardly had time to pray then. I have ridden, by computation, sixteen hundred and eighty miles since I left Baltimore.

At Governor Tiffin's

SEPT. 2 (Ohio). I preached at Richland Chapel, on 1 Pet. 5. 10. I find here the children of Methodists, according to the flesh, known elsewhere, and long ago. Jonathan Jackson is married. O, thou pattern of celib-

acy, art thou caught? Who can resist? Our married man was forty years of age; he has taken to wife a Mrs. Roberts, a poor, pious widow. Joseph Crawford is very ill. I cannot go on. I have sent sixteen miles for a bottle of wine for him. We started away on Tuesday, and came to Judge Van Meter's, at the Muddy Prairie, and dined and prayed; Brother Crawford still ill. We stopped at Crouse's mill for the evening. Edward Tiffin brought us up on Wednesday. Thursday and Friday Brother Crawford could not move on. Dr. Tiffin, the present governor of the state, administered some relief. I was happily employed in reading the Portrait of Saint Paul, by the divine Fletcher.

SEPT. 12. We have made one hundred miles in four days. I was made glad to hear of the revival of the work of God in the new settlements: the local ministry have shared in this labor with the traveling preachers. On Friday we came down the east branch of the Little Miami, to Judge Gatch's. On Saturday we rested, and I read and wrote. On the Sabbath we held a meeting of four hours at Philip Gatch's. Brother Whatcoat's subject was, "Repent and be converted"; Joseph Crawford's, "I am not ashamed of the gospel of Christ"; and F. Asbury's, "I have no greater joy than this, that my children walk in the truth."

Philip Gatch, one of his old preachers in Maryland and his opponent in the sacramental controversy in 1779, was now living in Ohio, one of the leading men in the state. He was still a devoted Methodist and rendered valuable service in establishing Methodism in Ohio. Many of Asbury's Maryland friends had moved to this state and many of his Virginia friends to Kentucky, and he found himself often now in the homes of children whose parents he had received into societies in the East.

SEPT. 21. At Benjamin Coleman's. On the Sabbath Brother Crawford and myself had a warm time of it at Mount Gerizim, where we have already held our Con-

ference twice. We both preached. We visited Daniel Grigg. I found several of my old friends at this place, among them Colonel Barratt, of Alleghany, and his wife; some from Baltimore, and some from Delaware. Thus our people are scattered abroad, but thank the Lord! they are still in the fold, and on their way to glory.

OCT. 2 (Gerizim, Kentucky). We opened our Conference in great peace; there were about twenty-five members present. Six hours a day were steadily occupied with business. The committees of claims and of addresses did much work, and it was done well. I completed my plan for the coming year, and submitted it to the presiding elders, who suggested but two alterations.

The March to the West

OCT. 15. We meet crowds of people directing their march to the fertile West. Their sufferings for the present are great, but they are going to present abundance, and future wealth for their children. In ten years, I think, the new state will be one of the most flourishing in the Union.

OCT. 27 (South Carolina). At Salem I preached upon Hos. 10. 12: "Sow to yourselves in righteousness," etc.: 1. The great and glorious end of the coming of the Lord: "to rain righteousness," to impart his grace in all its plenitude, to give a right state of heart in justifying, sanctifying, experimental, and practical holiness. "Reap in mercy:" when God gives, do you give, do all the good in your power; 2. The means of obtaining this grace, and the blessings consequent to its reception and improvement; "Break up your fallow ground," seek deep conviction; "Seek the Lord," by repentance and faith in the Lord Jesus Christ; "Rain righteousness upon you," by justifying grace; humble, holy obedience. The end, everlasting life.

NOV. 1 (Georgia). I preached at eleven o'clock on

1 Cor. 6. 19, 20. Instead of building a small convenient house (Petersburg), they have bought an old house, and fitted up a room for everybody. This did not please me. I have, for the first time, seen Judge Marshall's *Life of Washington*; I have read four hundred pages in it. Critics may, for aught I know, find fault (especially on the other side of the water) with the style and general execution of this work; I like both. The early history of the country very properly precedes, and is connected with the life of the great man who has been so justly styled the father (politically) of his country. There is nothing in the work beneath the man of honor. There are no malevolent sentiments, or bitter expressions, derogatory to the character of a Christian. The author deserves credit for the pains he has taken to furnish authorities and authentic record in the notes to his work. If any author has, in America, done better than Marshall, it is Belknap, perhaps.

Jeremy Belknap, *American Biography*, two vols., Boston, 1794-1798.

Nov. 11. I feel very serious about the supplies of preachers for the South Carolina Conference. Some are sick, some are settling in life—men of feeble minds. But let the Head of the church see to his own work; it is not mine. Why should I despond? What was the work thirty-seven years ago, when there were but two local preachers, one in New York and one in Maryland? Now there are two thousand local and four hundred traveling preachers.

Asbury's Eyes Begin to Fail

Nov. 27. We reached Mr. Perry's, the next day came into Charleston. From Augusta one hundred and fifty miles—heavy rides, and weary men and horses. I have lately read the *Life of David Brainerd*, a man of my make, such a constitution, and of great labors. His reli-

gion was all gold, the purest gold. My eyes fail; I must keep them for the Bible and the Conferences.

Nov. 29 (South Carolina). Engaged in closest exercises. I do not find matters as I wish: one preacher has deserted his station, and there are contentions among the Africans.

DEC. 1. "Still heavy in my heart; still sink my spirits down." At Cumberland Street Church I spoke upon Rev. 7. 13-17. My two general heads were: 1. The gracious although afflicted state of God's people in this world; 2. The glorious state of the righteous in heaven. Our lower floor was nearly filled with communicants, white and black. Do they all indeed "discern the Lord's body"? It will never do for me to record all I fear, hear, and think. At Bethel Church I took for my text Rom. 12. 9-12. I observed that the text contained evangelical Christian duties, privileges, promises, and marks by which we might judge of ourselves as Christians; that if these marks, and this experience, were not upon us and in us we could not be Christians. Within twenty years I have visited this place, going and returning, at least thirty times.

DEC. 7. From Monday to Saturday, among other occupations, I have been employed in reading a thousand pages of Mr. Atmore's Memorial and Mr. Wesley's Journal. These books suit me best; I see there the rise and progress of Methodism.

DEC. 8. I preached in Cumberland Street in the morning, and at Bethel in the afternoon. I fear, sometimes, that my commission will wear out among one description of people here. Religion of a certain kind must be very valuable, since we spend so much to support it. There must be a prodigious revival in the Independent society, a building of theirs will cost fifty, or, perhaps, one hundred thousand dollars. There is a holy strife between its members and the Episcopalians, who shall have the

highest steeple; but I believe there is no contention about who shall have the most souls converted to God.

At Rembert Hall

DEC. 13. We reached Rembert Hall. Some of my Northern letters have come in. They bring good news; camp meetings at Albany, New York, at Lebanon, Vermont, in the New Hampshire districts, all successful.

CHRISTMAS DAY. I preached at Rembert's Chapel; my subject, 1 Tim. 3. 16: "Without controversy great is the mystery of godliness," etc.: 1. I gave a pastoral introduction; 2. A brief explanation of godliness, the knowledge of God in Christ Jesus, confidence in God, love to him, fear of offending him. To this were added a few thoughts on the six cases in the text. It was not a pleasant season. Christmas Day is the worst in the whole year on which to preach Christ, at least to me. I am now in the fortieth year of my labors in the ministry; thirty-four years of this time have been spent in America.

JAN. 4, 1806. We closed our Conference in great peace and order, no murmurs about the stations from preachers or people. Since we came here we have had twenty-six sermons; one of which I preached upon, 1 Tim. 4. 12: "Let no man despise thy youth." Brother Whatcoat ordained the deacons. We see no immediate fruit of our labors, but doubtless we shall hear of it, following our many prayers night and day.

JAN. 11. I was busy answering letters. Joseph Crawford, that he might not be idle, preached to the Africans in the evenings.

JAN. 19. I preached on that great subject, Col. 1. 27, 28. We had about fifteen hundred hearers in our house of worship, sixty-six by thirty-three feet, galleried all around. There may be five thousand souls in Wilmington, one fourth of which number, probably, were present.

Joseph Crawford preached in the afternoon and at night. I gave order for the completion of the tabernacle and dwelling house, according to the charge left me by William Meredith.

Manifestation of Divine Providence

JAN. 23. The providence of God was manifested in our preservation to-day. Our horses took fright while in the wagon, and went off like fire. They happily struck, and locked a wheel on a poplar; the swingletree snapped, no more; less damage, if any, could scarcely have been done.

FEB. 1. We came twenty miles to the widow Williams's, near Taylor's Ferry. On the Sabbath I preached on Acts 17. 30, 31: "Now he commandeth all men everywhere to repent:" 1. The nature of repentance; 2. The universality of repentance—all orders, stations, characters, must *repent*; 3. The possibility of, and the provision made for, repentance, the gift of Christ, the death of Christ, the agency of the Spirit, the preaching of the Gospel, the means of grace; 4. Necessity of repentance, from the considerations of the fall and our own actual transgressions, a future state and general judgment; 5. The time for repentance, *now*, this gospel day of grace.

FEB. 14. Virginia Conference began in Norfolk. One member opposed all petitions from the people for Conference sittings; he also condemned all epistles from the sister Conferences, as being too long and pompous, and as likely to make innovations. He dictated an epistle himself by way of sample, to show how epistles ought to be written; the committee of addresses wrote one, too, but it was rejected, as being too much like that of the objecting member, whose epistle was rejected as being too much like himself. The Conference voted that none should be sent. Strange, that such an affair should occupy the time of so many good men! Religion will do great things;

but it does not make Solomons. We had preaching morn, noon, and night; large congregations, and many souls engaged. We have reason to hope that nearly one hundred souls were under the operations of grace. I ordained two elders, and Brother Whatcoat twelve deacons. We have a rich supply of preachers for every circuit, and an addition of two thousand three hundred and ninety-eight in numbers, exclusive of the dead, expelled, withdrawn, and removed.

MAR. 5 (Maryland). I was employed in writing to the missionaries in the Mississippi Territory. Company does not amuse, Congress does not interest me. I am a man of another world, in mind and calling; I am Christ's, and for the service of his church.

MAR. 11. My mind is wholly for God. What hath the Lord wrought, and what is he still doing! Scarcely a letter from anyone that does not tell us good news of the work of God, as our yearly letter-book will testify.

Reply to Bishop Coke

MAR. 21. The stations were read off, and all concluded in great peace. Never had we a better Conference in Baltimore. An answer was given to Dr. Coke's letter, I fear, in a manner that will not please him. An order was passed that the answer should be presented to all the Annual Conferences. It was also recommended to the Annual Conferences to consider on the propriety of having a select, delegated Conference. The Eastern, Western, and Southern Conferences were counseled to take such measures as they, in their wisdom, might see best, to produce a more equal representation from their several bodies to the General Conference.

Bishop Coke had written expressing his willingness to return to America to remain permanently. This Conference, and others which took subsequent action, did not recall him. Doubtless this was in accord with Bishop Asbury's desire in the matter.

APR. 2 (Delaware). At Brown's Chapel I spoke on 2 Cor. 6. 1: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain:" 1. The gospel dispensation; 2. The revival of religion; 3. The operations of grace in enabling believers to make advances in the divine life; this was the great point urged, to wit, that God giveth grace to prepare for more, grace for grace, convictions for sin that they may repent, repentance that they may believe, justification that they may be convinced of indwelling sin, this convincement will evidence to believers the necessity of sanctification; from whence follow faithfulness unto death, and the crown of glory. The work of God revives; the chapel will soon be neatly finished. The second generation are filling the house, and joining their labors to what myself and their fathers did in the days of their fathers.

Conference in Philadelphia

APR. 13 (Philadelphia). I preached at Saint George's upon 2. Pet. 1. 12-14; at the Academy I spoke on James 5. 7, 8. Many of the preachers were already in the city for Conference. In the sitting of Conference we had so much irregular, desultory work that we went on slowly. We had sixty-three members present for traveling, besides those to be received in locations, and as supernumerary and worn out. Dr. Coke's letter was answered by a committee of ten preachers.

APR. 21. Conference rose. Of seventy-six preachers stationed, all appeared to be pleased but two or three; but they, nor anyone else, can know the difficulties I had to encounter in the arrangement of the stations. Brother Whatcoat was very ill at Dover, perhaps he is dead. Eight deacons and six elders were ordained. I preached three times. I hope many souls will be converted in consequence of the coming together of this Conference.

MAY 3. I crossed Long Ferry to Staten Island. It is

like winter here, but what cannot the God of nature and of grace do physically and spiritually? I viewed the spot where I first landed on the island in October, 1771. I am alive, and about my Master's work still. Glory! glory!

A Great Camp Meeting

MAY 11. I preached at Philipse Manor, the place selected for our camp meeting. It was an open season; companies here and there dispersed kept up the exercise of singing and prayer through the day, and far into the night; the Brooklyn tent was all prayer the greater part of the time. A marquee had been fixed for the preachers. Provisions came in from both town and country, the brethren from both delightfully meeting in worship and affections. On Monday the people of the world seemed to make a surrender; there was no longer a necessity for guards. There were between eighty and one hundred official members present, about one thousand Methodists; and some presumed about six thousand souls were on the ground at different times. The people were so dispersed, and there was such a continual coming and going, I had no means of judging. We had great order and great power from the beginning to the end. I judge two hundred souls were made the subjects of grace in its various operations of conviction, conversion, sanctification, and reclamation.

Five Thousand Miles in a Year

MAY 16 (New York). The Conference commenced its sitting, and continued a week. We sat seven hours in each day, in great love, order, and peace. A paper was read, setting forth the uncertain state of the superintendency, and proposing the election of seven elders, from each of the seven Conferences, to meet at Baltimore July 4, 1807, for the sole purpose of establishing the American superintendency on a surer foundation.

This subject will be submitted to the consideration of all the Conferences. The answer to Dr. Coke's letter by the Conference of New York was read, to be submitted to all the Conferences. I preached three times, and ordained three African deacons. Since April 16, 1805, I have, according to my reckoning, traveled five thousand miles. We had preaching in the Park as well as regularly in the meetinghouses, and a day of fasting and prayer for the health of the city, the success of our Conference labors, and the prosperity of Zion. The preachers were, perhaps, never better satisfied with their stations.

This proposition for a select number to elect another bishop before the General Conference of 1808 was ultimately defeated.

JUNE 1. I preached in Boston. As usual with me in this place, it was an open season; some souls were powerfully moved, myself for one.

JUNE 2. I took a walk to West Boston to see the new chapel, eighty-four by sixty-four feet. The upper window frames were put in. We came to Lynn at two o'clock. I preached at two o'clock, on Hag. 2. 8. After meeting we rode as far as Marblehead; here Joseph Crawford preached. I find that David Batchelor has been useful in this town; a revival has taken place.

New England Conference

JUNE 12 (New Hampshire). We opened the New England Conference, and went through our business with haste and peace, sitting seven hours a day. The New York Conference address respecting the superintendency was concurred in, and the seven elders for this Conference elected accordingly. We did not, to my grief, tell our experiences, nor make observations as to what we had known of the work of God; the members were impatient to be gone, particularly the married townsmen, so we made great haste.

JUNE 21. After dinner we rattled along to Burlington, on Lake Champlain. Here I saw a grand college, equal, in exterior, to that of New Haven, a statehouse, meetinghouse, and other elegant buildings. We have made forty miles to-day. I am resolved to be in every part of the work, while I live to preside. It will be the best plan to bring on the sessions of all the Conferences as early as possible, that there may be time given to all the preachers to go to work in the dawn of spring. The New England Conference should meet about the middle of April, and thus be ready for General Conference. Why did I not visit this country sooner? By moving the Conferences to an earlier period in the year it might have been done, and may yet be done. What appeared to me to be impossible I see now is very practicable.

The Sweetness of Toil for Christ

What is the toil of beating over rocks, hills, mountains, deserts, five thousand miles a year! Nothing, when we reflect it is done for God, for Christ, for the Holy Spirit, the church of God, the souls of poor sinners, the preachers of the gospel in the seven Conferences, one hundred and thirty thousand members, and one or two millions, who congregate with us in the solemn worship of God. O, it is nothing! We have sustained more damage than I can tell, by the absence of the preachers, two or three months, at every Conference. This is an evil that must be remedied. Were it not for the aid we receive from the local and official members, the suspensions of the traveling preachers would ruin us. What is to be done? 1. Meet the Conferences early; 2. Engage the official members to more engagedness and labor; 3. Let prayer meetings be more frequent; 4. Let all the probationers stay on the circuits; and let all who are recommended stay on the circuits also, until they can be admitted into the connection.

JULY 8. I was on the road at five o'clock. The bridge over the Delaware is said to have cost three or four hundred thousand dollars. I reached Manly Hall about four o'clock. From New Haven to Philadelphia, I judge I have made one thousand sixty-five miles, going and returning, and about one thousand eight hundred miles since I left the Philadelphia Conference. After writing some letters I preached at Kingston at five o'clock, on Acts 20. 24. On my return I found a letter from Dr. Chandler, declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years, a man of solid parts, a self-denying man of God. Who ever heard him speak an idle word? When was guile found in his mouth? He had been thirty-eight years in the ministry—sixteen years in England, Wales, and Ireland, and twenty-two years in America; twelve years as presiding elder, four of this time he was stationed in the cities, or traveling with me, and six years in the superintendency. A man so uniformly good I have not known in Europe or America. He had long been afflicted; suffering untold pain, nevertheless, he traveled a great deal, three thousand miles the last year. He bore in the last three months excessively painful illness, with most exemplary patience. He died in Dover on the fifth of July, and his mortal remains were interred under the altar of the Wesley Dover church. At his taking leave of the South Carolina Conference I thought his time was short. I changed my route to visit him, but only reached within a hundred and thirty miles. Death was too quick for me.

AUG. 6 (Virginia). I came to Winchester. Report says that a copy of Dr. Coke's letter was taken by stealth; the British are irritated, and the Americans are not pleased; but they were calm in counsel.

AUG. 30 (Tennessee). I preached at the widow Russell's; my hostess is as happy and cheerful as ever.

AUG. 31. I preached at the Manaham meetinghouse. I once thought we should scarcely ever have a tabernacle of our own in these parts. We have now three in a triangle of eight miles' extent.

Through a Wild Country

SEPT. 7. We crossed Holston at the mouth of Watauga. The Sabbath I do not often employ in travel-



MEMORIAL TABLET IN WALL OF ENGINEERING BUILDING,
VANDERBILT UNIVERSITY.

Commemorating the founding of Bethel School by Bishop Asbury in
Kentucky, 1790.

ing; sometimes when I fall in with the circuit preachers, I lodged at William Nelson's, an ancient home and stand for Methodists and Methodist preaching. I have gone over rough roads, and a wild country, rocks, ruts, and sidelong difficult ways; traveled twenty miles farther than I needed.

Asbury's Great Generosity

SEPT. 20. The Western Conference commenced its sitting. The Mississippi missionary preachers could not

be spared, they thought, from their work, and therefore did not come. There are fourteen hundred added within the bounds of this Conference. Of the fifty-five preachers stationed, all were pleased. In unison with the preceding Conferences, an answer was given to Dr. Coke's letter. We had preaching at noon and night, and good was done. The brethren were in want, and could not provide clothes for themselves, so I parted with my watch, my coat, and my shirt. By order of the Conference, I preached a funeral discourse on the death of our dear friend Whatcoat, from John 1. 47-50. There were not far from two thousand people present.

OCT. 1 (North Carolina). Now I know what Mills Gap is, between Buncombe and Rutherford. One of the descents is like the roof of a house for nearly a mile. I rode, I walked, I sweat, I trembled, and my old knees failed; here are gullies and rocks and precipices.

Abstinence and Prayer

OCT. 21. At Rembert Hall for several days. Reading closely the eighth and ninth volumes of Wesley's Sermons. They wake the powers of my soul. Abstinence and prayer. I feel my mind in great peace, and a stayed trust that the Lord will provide for the South Carolina Conference. Let the preachers go, as they have done, to their farms and their merchandise, yet I am greatly confident of the success of the cause of God.

OCT. 26. At Rembert's Chapel I preached on 1 John 3. 1-3: 1. The manner of love, not that of a master, a father, a mother, or a Christian, but love of a peculiar character, the love of God, demonstrated in Christ for our redemption and salvation; 2. A view of the past, present, future, and eternal state of believers: (1) The low estate; (2) Adoption, and regeneration, and sanctification; (3) Glorification of soul and body; (3) The men of the world know not the Father, how then should

they know the children of God the Father? "These things I command you, that ye love one another."

Nov. 3 (Charleston). Neither unemployed, nor trifling. If we call for social prayer seven times a day, there are none to complain. The house is our own, and profane people board not with us. My time is spent in reading, writing, and receiving all who come, whites and Africans. I am sometimes called away in the midst of a letter. I am happy that we have finished our new church, and bought an acre of ground. On Tuesday I wrote a letter to Dr. Coke, giving a general statement of the work.

Nov. 16 (Augusta, Georgia). I wrote to Daniel Hitt on things sacred. I am grieved to have to do with boys. Hugh Porter had written to this town about a station, and added to the mischief he had formerly done. I shall take care of these youngsters. And behold here is a bell over the gallery, and cracked, too. May it break! It is the first I ever saw in a house of ours in America; I hope it will be the last.

Nov. 25. Rained. I kept close; read, wrote, and prayed. A thought struck me that I would take the names and numbers of our congregations in Georgia. This I effected with the assistance of Josias Randall, and found them to be one hundred and thirty, which I calculate to consist of one hundred thousand souls each; so that we preach to one hundred and thirty thousand souls in Georgia—to some of these once in a year, others once in a quarter, others in four, some in two, and by the labors of the traveling and local ministry, to some every week. The return of members for this state will be about five thousand for the present year. It is quite probable we congregate two hundred thousand in each state, on an average; and if to these we add those who hear us in the two Canadian Provinces, in the Mississippi and Indiana Territories, it will perhaps be found that we preach to four millions of people. What a charge!

DEC. 7. At Tait's meetinghouse I preached upon Luke 12. 40. It was a very cold day, and the house was so open we had little satisfaction. I visited Charles Tait, a judge. I did not present myself in the character of a gentleman, but as a Christian, and a Christian minister. I would visit the President of the United States in no other character; true, I would be innocently polite and respectful, no more. As to the Presbyterian ministers, and all ministers of the gospel, I will treat them with great respect, but I shall ask no favors of them. To humble ourselves before those who think themselves so much above the Methodist preachers by worldly honors, by learning, and especially by salary, will do them no good.

CHRISTMAS DAY. Our new chapel at Liberty is thirty by fifty feet. I gave them a sermon in it on 1 Pet. 4. 3-5.

More Good News

DEC. 26. After meeting I came on to Sparta. I received a dozen letters from the North. More good news from Dr. Chandler. The work of God is wonderful in Delaware. But what a rumpus is raised! We are subverters of government, disturbers of society, movers of insurrections. Grand juries in Delaware and Virginia have presented the noisy preachers, lawyers and doctors are in arms, the lives of the poor Methodists are threatened. Poor, crazy sinners, see ye not that the Lord is with us?

DEC. 29. We began our Conference. The subject of the delegated Conference was adopted, with only two dissenting voices. These members, however, cheerfully submitted, and one of the dissentients was elected a member. All was peace respecting the stations. I was called upon to deliver a funeral discourse for Bishop Whatcoat. On the Sabbath morning we had a band meeting in the Conference, and I preached in the open air at eleven

o'clock; my subject, Mark 16. 19, 20. From Philadelphia to Augusta I count it one thousand eight hundred and twenty miles, the route we have made. We have fifty traveling preachers in this Conference this year, and an increase of one thousand members.

Almost too Cold to Pray

JAN. 1, 1807. We set out for Columbia, South Carolina, dining in the woods on our route; it was excessively cold. Next day we came to Camden. Saturday brought us to Rembert Hall. We have been redeeming time by riding two hundred and twenty miles in five days. It has been so cold I have not been able to pray and meditate as I wished. I must now answer thirteen letters in two days.

FEB. 4. We have used great diligence in our Conference labors, and have been faithful to the pulpit. Much might be said; I will only observe that we have sixty-seven preachers, and have added three thousand one hundred and fifty-nine to this Conference bounds. We have, since our sitting here, known that there are twenty whites converted, and as many blacks. These blessings on our labors pay all expenses, reward all toils in the midst of suffering and excessively cold weather.

FEB. 12. Came to Murfreesboro. I preached upon 1 John 3. 10, 11. It was the day after the celebration of Washington's funeral. Many of the respectables had come to town on this occasion, and still remained; these attended. I lodged at Dr. Key's.

FEB. 21. A long ride of forty-two miles brought us to Fredericksburg. We got a little fodder for our horses, and took a cut of dry bread on the cold ground ourselves. My mind enjoys great peace, and yet there are subjects that might disturb it, but I pass them over; I am not fond of hurting the feelings of people.

MAR. 7 (Baltimore). Our Conference rose this even-

ing. There were a hundred and one members upon the list, eighteen of which were additions. We sat six hours a day, and did much work in great peace. In the multiplicity of things that necessarily came before me, much must be left in shades. There were few complaints about stations. The increase within the bounds of the Baltimore Conference is two thousand eight hundred and seventeen members. Glory to God!

With Old Friends

MAR. 10. I left Baltimore for Perry Hall. I spent one night with the elders of the house and my old friends Jesse Hollingsworth and Daniel Hitt, the faithful companion of my travels for three thousand miles.

MAR. 16. Came to Centerville, and I preached. After dining with Thomas Wright, the brother of the present governor of Maryland, we came to Easton, and lodged with Mr. Lockerman.

MAR. 27. At Milford Bishop Whatcoat preached his last sermon, and as I preached here upon 2 Tim. 4. 7, 8, it came as a matter of course to make some observations on his character, labors, piety, and death.

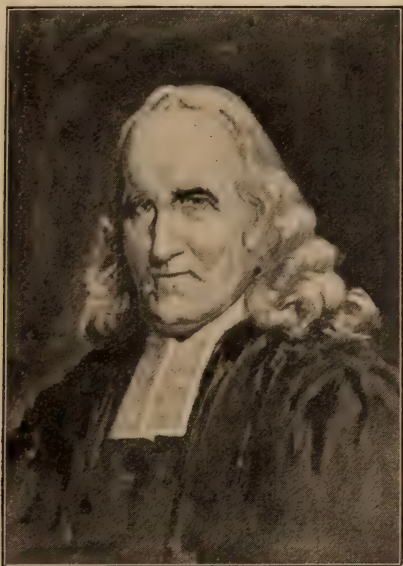
MAR. 28. I preached in Dover, and the numbers present were so great that I stood up outside to speak; the wind was cold, and I stood uncovered. I preached the same day at Smyrna, at four o'clock. I hear many things of the weal and woe of the work of God.

APR. 10 (Philadelphia). Our Conference commenced its session on Thursday, the second, and finished to-day. We progressed and finished in great peace. The impeachment, trial, and examination of R. Lyon took up most of a whole day; the affair was managed with prudence and impartiality, and, after a patient investigation of the case, it was determined not to give him the charge of a circuit this year. The preachers took their stations very willingly. Seven deacons and four

elders were ordained. I may mention that a short reply was given to Dr. Coke's long letter.

MAY 3 (Coeyman's Patent, New York). I preached once more on the subject of the death of our dear departed Brother Whatcoat.

MAY 9. We concluded our Conference labors. The preachers took their stations with the simple-heartedness



REV. JOSEPH PILMOOR.

One of the pioneer Methodist missionaries in America, afterward a minister in the Protestant Episcopal Church in Philadelphia.

of little children. I find two thousand and one added to the bounds of this Conference. I had more rest than I should have had, had we convened in a city.

Through Many Dangers Safely

MAY 14. We boldly engaged the Green Mountain, of which we had heard awful accounts. I match it with

rude Clinch, or rough Alleghany. We found snow in the gap. A tree was lying across the path; in leading the carriage over, it was upset, but sustained little damage. When we came to White's River we were obliged to lead the horses as they dragged the carriage up the heights, over rocks, logs, and cavings-in of the earth. At the Narrows we found that the bank had given way. I proposed to work the carriage along over by hand, while Daniel Hitt led the horses. He preferred my leading them, so on we went; but I was weak, and not enough attentive, perhaps, and the mare ran me upon a rock; up went the wheel, hanging balanced over a precipice of fifty feet—rocks, trees, and the river between us. I felt lame by the mare's treading on my foot. We unhitched the beast and righted the carriage, after unloading the baggage, and so got over the danger and difficulty. But never in my life have I been in such apparent danger. We gladly stopped at Royalton at Brother Ayres's. In every house, tavern and private, I have prayed and talked; this is part of my mission.

JUNE 1. Came to Boston. Next day we opened our Conference, ninety-two preachers being on the list.

JUNE 6. Our Conference rose. There were \$800 paid; and we were nearly \$3,000 insolvent. It kept us busy to preach five times a day, ordain fifty-nine to office, and inquire and examine into characters, graces, and gifts, and appoint the numerous stations. I preached on Wednesday, and an ordination sermon on Thursday, and on Saturday evening came away to the town of Lynn. And must I walk through the seven Conferences and travel six thousand miles in ten months?

Along the Mohawk Valley

JUNE 15 (New York). I made twenty miles to Schenectady, and was entertained at Isaac Johnson's. I rejoiced to hear that Robert Dillon preached in the market

house at Troy. We came to Elwood's on Thursday, crossing Schoharie Creek. O fruitful banks of lovely Mohawk! On Friday we rode ten miles out of our way, and made a long journey of forty-five miles. We came in at nine o'clock at night to Elijah Davis's. We have traveled one hundred miles up the Mohawk. My feet are much swelled, and I am on crutches, but I have been supported among strangers. We need two Low Dutch missionaries for Jersey and York west of the Hudson!

Through Central New York

JUNE 21. After Ebenezer White had preached in the meetinghouse, I went into a beautiful grove, where I spoke to about fifteen hundred people, on Col. 1. 28, 29. I ordained three deacons, namely, Stebbens, Parker, and Trueman, and rode to Westmoreland. In Vernon, Monday, I preached on Rom. 10. 13. Next day I rode to Silas Bliss's, in Cazenovia. On Wednesday, on 1 John 5. 14, 15; the Lord is with the people. I spoke at Brother Nichols's, in Manlius, on Thursday. My text was chosen from John 21. 15-17. I ordained Ebenezer White an elder. Friday we came fourteen miles to Onondaga Courthouse. Truly we saw gapers enough; my text was John 13. 17. After taking a cup of tea we rode to Skaneateles Lake, about sixteen miles in length, and three in breadth, at its widest part.

JULY 2. We dined at Geneva, on Seneca Lake. The lake is about forty miles in length, and from one to five miles wide. Our entertainer, Mr. Hagley, was exceedingly kind. We rode on to Daniel Dorsey's, late of Liberty, Maryland, now an inhabitant of Lyons. This is a great land for wheat, rye, and grass; and the lakes, with their navigation of vessels and boats, and moving scenes, make the prospects beautiful.

JULY 4. We were greatly crowded in a small house in Lyons. My subject was Matt. 17. 5. After meet-

ing and dinner we rode on to the sulphur springs, near Canandaigua, and lodged at the widow Ferguson's.

Asbury's Characterization of His Preaching

JULY 5. I preached to about one thousand souls assembled in White's barn. My subject was 2 Tim. 4. 2: "Preach the Word:" 1. The primitive qualification, the call and commission to "preach the Word," the gospel; 2. The right use of the gospel, to convince, to reclaim the backslidden and disorderly; 3. "Exhort" all characters, "with longsuffering and doctrine;" "Hear ye him;" observe the dignity, eloquence, and power of the speaker; "Doctrine," hear him on this point; hear him all men, of all grades and characters. Now that my mind is in a great measure lightened of its load of thought and labor for the Conferences, I feel uncommon light and energy in preaching. I am not prolix, neither am I tame; I am rapid, and nothing freezes from my lips. I suppose we shall preach to more than ten thousand souls in this district.

JULY 11. Brought us to the camp meeting on Squire Light's ground. I preached from Matt. 18. 2. Some sots were a little disorderly, but the greater part of the congregation were very attentive. Weak as I was, I did not spare myself, my subject, or my hearers. It may be, I spoke to one thousand people. Since the last Sabbath we have traveled one hundred and twenty miles. The heights of the Susquehanna are stupendous, the bottom lands very fertile, but this river runs through a country of unpleasing aspect. I am now on my first journey of toil and suffering through Genesee and Tioga.

Serious Disturbance at a Meeting

JULY 12. In the afternoon there was an uproar among the people. Some intoxicated young men seated themselves by the women, and refused to remove until com-

pelled. They fought those men who came to take them away, and when the presiding elder interfered they struck at him, and one of the guards also, who was helping by order of the constable. The Owego gentry fled away cackling falsehood like wild geese. One Kemp, chief bully, arrested A. Owen, on Monday morning, for the Sabbath-breaking, drunkenness, and fighting of this Kemp and his crew. The presiding elder was charged with having struck Kemp, and then running away. Nor was the poor bishop spared. He too had been fighting. It was well for him that he was not on the ground at the time. I was quiet in my room.

Royal Entertainment

JULY 17. To Sutton's, ten miles. The house was as neat as a palace, and we were entertained like kings, by a king and queen. It was no small consolation to lie down on a clean floor after all we had suffered from dirt and all its consequences. Once more I am at Wyoming. We have wearied through and clambered over one hundred miles of the rough roads of wild Susquehanna. O, the precipitous banks, wedging narrows, rocks, sideling hills, obstructed paths, and fords scarcely fordable, roots, stumps, and gullies!

JULY 21. I took a look at the Moravian town of Nazareth. It may contain forty houses built in the German taste and style. The brethren's house is a large building of, possibly, one hundred and forty feet in length, and fifty feet in width, with a Dutchified tower like a cupola in the center. The whole edifice has the exterior appearance of a college. Seventeen miles farther brought us to far-famed Bethlehem, which I had long wished to see. The stream that runs west of the town is pretty and useful, as it works a machine which raises the water one hundred and fifty feet into two reservoirs, for the use of the inhabitants. We found ourselves at

the grand tavern at the north end, the property of the brethren; the house is large, but a plain building; the entertainment good at a dollar a night for man and horse. On the second step of the high grounds on the main street, which begins on the hill above, stand the church buildings; on the east and west are rooms appropriate to the institution, and certainly the west end has a grand appearance. On the same street below stands the brethren's house, one hundred feet front, five stories high, very plain, and much German taste discoverable everywhere. Add to this the majestic Lehigh, and you have the most striking features of this celebrated place. But, ah, religion! Reader, I am a Methodist. I asked the young man who managed the tavern if they ever permitted any minister to preach among the brethren, but he could not answer; he was a servant, and knew not how to answer. Next day came the master of the ceremonies, the *cicerone* of the establishment, who shows the wonders of the place; I asked him and was told that on the night when there was private worship in the church, the minister must perform *himself*. Daniel Hitt and two gentlemen from York, who had given money for the sights shown here for money, went to the church meeting. And what did they see and hear? A man read in German they knew not what, sung and played upon the four-thousand-dollar organ; sermon or prayer they heard not. I doubt much if there is any prayer here, public or private, except the stated prayers of the minister on the Sabbath day. But the brethren have a school for boys at Nazareth, and one for girls at Bethlehem; and they have a store and a tavern. The members of the society have worldly wealth and worldly wisdom. It is no wisdom that men of the world, who would not have their children spoiled by religion, send them to so decent a place.

JULY 25. We came through Lancaster to Columbia

On the Sabbath I preached in a lot near the river. We may have had seven hundred people. My subject was 2 Cor. 5. 14. The missionaries, Boehm and Hunter, were present. This week I am occupied in writing about thirty letters. It is but too manifest that the success of our labors, more especially at camp meetings, has roused a spirit of persecution against us, riots, fines, stripes, perhaps prisons and death, if we do not give up our camp meetings. We shall never abandon them, but shall subdue our enemies by overcoming evil with good. What hath God wrought in America! In thirty-six years we find 144,590 in number. In England, after seventy-seven years, they count 150,974. They may have thirty millions of souls in the three kingdoms to labor among, and we not more, perhaps, than five millions. Our traveling preachers, 536, at present; the rest, local and official, about 1,400; but all these are poor men, and unlearned, without books, money, or influence.

Hardships of the American Alps

AUG. 12. We set out again, and the rain attended us into Bedford. We lodged at the stage house. Mr. Graham, my host, had known me in my early visits; I had preached at his father's; the son was kind as a king could be, and charged us not a cent for our entertainment. In a hundred public houses, possibly, that I have thus stopped at in the year, I have received no such favors. And now I have ridden since I left Baltimore in March two thousand five hundred miles; and have had, as usual, many a jolt over rocks, and rocks again, on the American Alps, and dangers and difficulties, and a head bruised by the iron rods of my carriage.

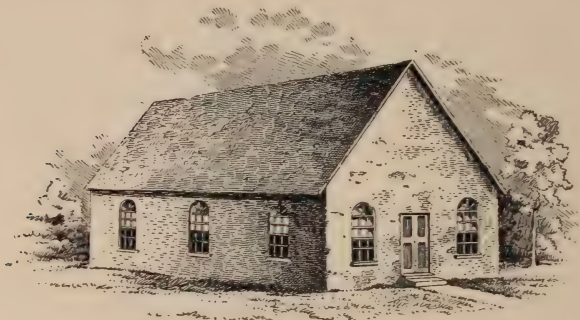
At the Old Fort

AUG. 19. We set out and came to the Old Fort, crossed the Monongahela, and lodged with Dr. Wheeler.

He and his lady are Londoners, and O, how kind they were! How the salvation of the souls of these kind friends did rest upon me. The doctor's mother had been in band society with Mr. Wesley.

AUG. 29. I have hastily marked above two hundred hymns, taken from the Congregational hymn book, to add to a new American edition, which, I hope, will be as good as any extant.

AUG. 30 (Ohio). At the stand on the camp ground near Hockhocking I spoke on Heb. 4. 1: "Let us there-



FIRST METHODIST CHURCH, CHILLICOTHE, OHIO, 1807.

The society was organized in 1805. In 1807 Asbury held a session of the Western Conference here.

fore fear." There were about eight hundred hearers, and it was time of feeling and solemnity to professors. Monday was diligently taken up with my pen, and prayer with my friends. The hymns for a new collection occupied my mind much.

SEPT. 4. We came away to Chillicothe. In our neat new house I preached on the Sabbath morning to about five hundred hearers, on 1 Pet. 4. 17, 18. There are some pleasing and some unpleasing accounts here; some little trouble in the society, but great prospects all around in the country. The sitting of Conference will be of God

for good to souls; we have been praying the whole year for this. By letters from Brothers Mead and Bruce I learn that prospects brighten in old Virginia. They have had blessed meetings.

SEPT. 14. We opened our Conference in great peace and love, and continued sitting, day by day, until Friday noon. A delegation of seven members was chosen to the General Conference. There were thirteen preachers added, and we found an addition of two thousand two hundred members to the society in these bounds. Seven deacons were elected and ordained, and ten elders; two preachers only located; sixty-six preachers were stationed. Finding my work done, and my carriage sold, I ventured once more to take horse, with a determination to visit the frontier settlements on the Great Miami River. We came away, leaving fifty or sixty preachers at the camp meeting near the seat of Conference, and got to Brother Waugh's for the night.

Rumors of an Indian War

SEPT. 19. We have made sixty-five miles from Chillicothe. A great rumor is abroad of an expected Indian war. Many fled for fear, but the report was idle wind. The whole matter was that about a thousand Indians had assembled upon the frontiers for social, and, it may be, religious and moral, purposes. General Worthington and Colonel McCarthy magnanimously offered to take a *talk* and a belt of wampum from the governor to the congregated savages. The ambassadors found peace, and brought in four chiefs as hostages, with assurances that no ill will was designed to the whites. It is said there is a prophet risen up among the Indians.

SEPT. 23. We found a lodging with Andrew McGrew, lately from Baltimore County, Maryland. I preached on Thursday at Philip Gatch's, on Heb. 4. 2. On Friday we stopped in Cincinnati, and dined with Mr. Farris.

Solomon and Oliver Langdon had come on, and were of the company.

SEPT. 26. Rested, read, and wrote. I am young again, and boast of being able to ride six thousand miles on horseback in ten months. My round will embrace the United States, the Territory, and Canada; but O, childhood, youth, and old age, ye are all vanity! My companions and myself are busy compiling the new Hymn Book. Our brethren here have built a proper little stone house for worship, forty feet by thirty.

Converses with Valentine Cook

OCT. 2 (Kentucky). Attended the camp meeting at Mount Gerizim. On Saturday I spoke on 2 Tim. 2. 19. On Sunday my text was Isa. 45. 23. Possibly we had two thousand souls to hear us. There were fifteen tents and twenty wagons. We had a Sabbath love feast and sacrament, and doubtless there were precious souls converted. I conversed with Valentine Cook on the subject of a mission; he held back. Ah, how hardly shall they who have families growing up enter into and keep in the traveling connection! I came from the campground every night to Samuel Brodwell's. My host has put my name upon one of his sons. Lord, put thy new name upon the lad!

OCT. 18 (North Carolina). At Buncombe Courthouse I spoke from 2 Kings 7. 13-15. The people were all attention. I spent a night under the roof of my very dear brother in Christ, George Newton, a Presbyterian minister, an Israelite indeed.

OCT. 25. For three days past I have been busy in seeking appropriate portions of Scripture for the new hymns designed to enlarge our common Hymn Book. Our journey hither from Chillicothe, Ohio, has brought us through five states. Report says there is an awful affliction in Charleston—the mortal fever! I preached.

Nov. 1 (Georgia). I preached on 1 John 2. 17. It is wonderful to see how flush the streams are, and excellent the crops, considering the want of rain for three months past. In the sandy lands the waters do not fail in a drought as they do elsewhere. It has been reported to me that at the two camp meetings held, the one in Elbert County, the other in Franklin County, about one hundred souls professed converting grace.

Dec. 8. Daniel Hitt and myself both preached. O, what necessity is there to urge the doctrine of sanctification in this state! It is a doctrine almost forgotten here.

Dec. 13 (South Carolina). I preached at Rembert's Chapel. Mr. Rembert was thrown out of his sulky, but there was no mischief done except that some old bruises were waked up. My subject to-day was Matt. 24. 45: The good servant, in spiritual wisdom, in fidelity, his diligence to perform his duties; the wicked servant, backslidden, false, and falsely secure; his "lord delayeth his coming," therefore he maltreats his fellow servants who are better than himself; he is sensual, his portion is hell.

Jan. 1, 1808 (Charleston). Our Conference began. We sat six hours a day, had great harmony, and little or no trouble in stationing the preachers. Preaching every noon to the Conference and others. In my sermon on Sabbath day, at the old church, I took some notice of the life and labors of Bennett Kendrick and George Dougherty. The increase of members in this and the Western Conference, for this year, is three thousand seven hundred members; preachers twenty-three.

Preacher to Many Generations

Jan. 16 (North Carolina). We came to John Hitt's. I have preached to his father and mother, who have now fallen asleep; the grandson, Jacob, son of John, feebleth

as if he had a call to preach. At Hitt's I gave them a sermon, from Heb. 4. 9. Next day we pushed away, thirty miles, to Charles Clayton's. My spirit is greatly grieved with the ungodly children of this family, particularly one who has fallen from grace. On Tuesday I preached at Joshua Clayton's, on Heb. 3. 7, 8. Joshua Clayton has no children to grieve me. The loving old souls in this house are early Methodists from Maryland.

FEB. 23. For some days we have rested under the roof of Herman Hitt; he is now eighty-six. He has lived to see four generations. He is the head of eighteen families. Three of his sons are preachers, Martin, Daniel, and Samuel, and his grandson William also. I am occupied in reading and writing.

APR. 6. Our Conference for New York began in Amenia. On the Sabbath I preached in the town meetinghouse, and ordained seven elders. It was a time of solemnity, and we had nearly fifteen hundred people to hear. This Conference is pleasant to me: I am near my work, I am not disturbed by company, and we make good progress with our business.

Asbury was hurrying through the Conferences, being anxious to complete his round before the General Conference in May. Previous to this one he had held the Virginia, Baltimore, and Philadelphia Conferences.

APR. 15. It was Good Friday, and had been appointed a state fast day; I took only a cup of coffee, and a small bit of bread.

APR. 17. Easter Sunday. I preached in the Baptist meetinghouse, the Baptists occupied ours; theirs was the larger building, and we had it crowded. Conference sat until Friday. We wrought in haste, in great order, and in peace, through a great deal of business. There were seventeen deacons, traveling and local, ordained; and nine elders ordained in the Congregational church, before fifteen hundred or two thousand witnesses. I know not

where large congregations are so orderly as in the Eastern states. There was a work of God going on during the sitting of the Conference. The General Conference hastened our breaking up, the delegates thereto requesting leave to go. There were deficiencies in money matters, but no complaints. I feel my shoulders eased a little, now that I have met the seven Conferences. I have lived to minute five hundred and fifty-two preachers in this country. The increase this short year is seven thousand five hundred, in round numbers.

Death of the Master of Perry Hall

MAY 3. We arrived at Perry Hall. Truly we came to the house of mourning; the master is dying. I saw and touched his dying body. Later Mr. Gough died. When the corpse was moved, to be taken into the country for interment, many of the members of the General Conference walked in procession after it to the end of the town. Harry Dorsey Gough professed more than thirty years ago to be convicted and sanctified; that he did depart from God is well known, but it is equally certain that he was visibly restored. As I was the means of his first turning to God, so was I also of his return and restoration; certain prejudices he had taken up against myself and others, these I removed. In his last hours, which were painfully afflictive, he was much given up to God. Mr. Gough had inherited a large estate from a relation in England, and having the means, he indulged his taste for gardening, and the expensive embellishment of his country seat, Perry Hall, which was always hospitably open to visitors, particularly those who feared God. Although a man of plain understanding, Mr. Gough was a man much respected and beloved. As a husband, a father, and a master, he was well worthy of imitation. His charities were as numerous as proper objects to a Christian were likely to make them; and the

souls and bodies of the poor were administered to in the manner of a Christian who remembered the precepts and followed the example of his divine Master.

The General Conference of 1808

MAY 6. Our General Conference opened in peace. One hundred and twenty-nine members took their seats. The new church in Eutaw Street was opened on the Sabbath day, and I gave a discourse on the occasion from 2 Cor. 3. 12. On the twenty-sixth the Conference rose. We have done very little except making the rule for representation hereafter one member to the General Conference for every six members of the Annual Conference, and the electing dear Brother McKendree assistant bishop. The burden is now borne by two pair of shoulders instead of one; the care is cast upon two hearts and heads.

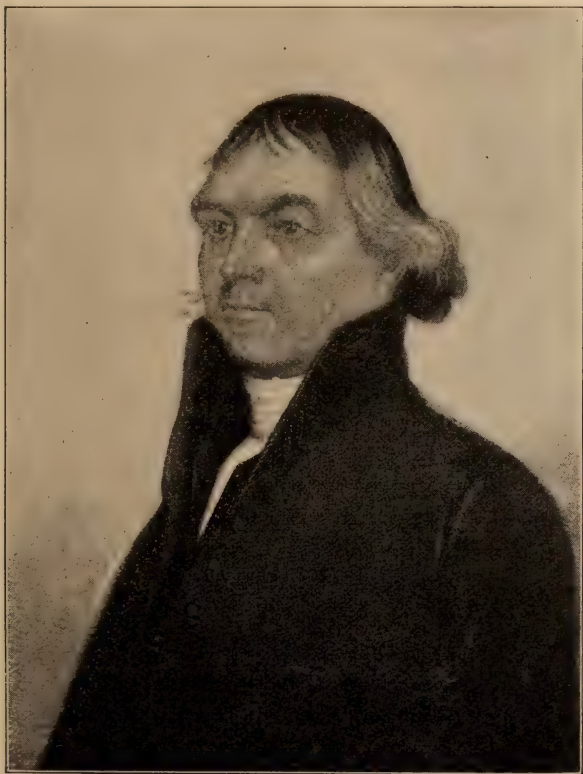
Bishop Asbury is in error as to the ratio of representation. The action taken provided for one for every five, instead of six, as he states. His reference to the election of McKendree as "assistant bishop" is characteristic. He was made an associate bishop with coördinate powers, but Asbury had been for twenty-four years so completely the head of the organization in America that he could not easily think of another as equal in authority.

MAY 28. At the request of some preachers in England, and the desire of the General Conference, I sat to Mr. Bruff, who took my likeness in crayons.

JUNE 5. Harry Dorsey Gough's funeral sermon was preached; there might be two thousand people to hear. George Roberts spoke first on, "He that hath this hope in him purifieth himself." My subject was Acts 14. 22. I spoke long, and was obliged to speak loud that all might hear. My subject was very much a portraiture of Mr. Gough's religious experience and character.

JUNE 6. Bless the day! I escape from a month's location to the pleasant fields. Never were my friends more

attentive, kind, and affectionate. I preached at Cole's meetinghouse; feeble as I was, the people waited and heard with patience. I went, next day, to see the wife of William Durbin in her affliction of body and mind.



WILLIAM MCKENDREE.

Thirty-six years ago I visited this house; I have seen three generations. We dined with Ann Willis and her aged mother, Honour Willis. I prayed with them, and embraced the six children, and blessed them in the name of the Lord. I am kept at work by my friends; but they

do what they can, Methodists and others, to pay me in affection, in attentions, in honor.

JULY 1. Started at four o'clock, after breakfasting. At five in the evening we landed at Jacob Murphy's; our twenty-two hours' ride has brought us seventy miles. I have suffered much; I am pained and sore, and poor Jane stumbled so often! But my limbs and my soul are safe. Glory! glory!

JULY 3 (Pennsylvania). I preached at Uniontown, on James 5. 19, 20. We started away for the widow Henthorn's, where we spent a solitary Fourth of July in reading and drafting Conference plans as far as Baltimore. My mind is wholly devoted to God. On Tuesday I read Thomas à Kempis, and copied off a list of preachers for the Western and Southwestern Conferences. Brother Boehm preached to the people in English and German; he also preached at Middletown on Thursday. I spoke for about half an hour at the widow Stephens's on Friday; my subject was 1 Cor. 6. 19, 20. On Saturday I read a part of the seventh volume of Wesley's Sermons. Confinement is excessively irksome, but the rain for four days past is tremendous, and I feel my old rheumatic affections.

Asbury Sick, but Undaunted

JULY 10. At Connellsville I preached in our new house, sixty by forty feet. Brother Boehm spoke in German. The inflammation of my throat I laid aside as well as I could, and spoke on. Page Doughady and Boehm each added a few words; and so we dedicated the walls of the house of God; the roof was not yet on.

During the General Conference Bishop Asbury asked Henry Boehm to be his traveling companion, and after going home to bid his parents farewell, Boehm began the first of several annual tours with the bishop. He traveled with him much longer than any of his other traveling companions. His Reminiscences throw much light on the Journal.

JULY 17. With the aid of two crutches I hobbled into meeting at Brownsville, and preached on John 3. 17. I am sorely lame. I am fairly arrested in my course; my knees and feet are so disabled that I am lifted to bed. I can neither ride, stand, nor walk.

"It was pitiful to see the old bishop hobbling on his crutches into church at Brownsville on Sabbath July 17. There, like his Master, he sat down and preached. His subject was God's design in sending his Son into the world."—*Boehm*.

Friends from Afar

JULY 24. I feel revived this morning; but O, what an awful night of pain! The people gathered in the house, and I taught them from Acts 26. 18. I have a clean house, an excellent nurse as any in the country, and kindly attentive people. How am I honored! Thornton Fleming paid me a visit, and with him came Mrs. Hebert, and a daughter of Edward Bailey, of Amherst, Virginia. These dear souls came sixty miles to see me. I suppose I must get a four-wheeled carriage. I cannot now well ride a horse. The exertion is too great.

At Colonel Zane's

AUG. 1. At Colonel Zane's, where I lodged, the aged people were kind indeed.

"We were kindly entertained by Colonel Ebenezer Zane, one of the earliest settlers in the West. I was highly delighted, as well as the bishop, to hear Mr. Zane and his wife (who was a sister to Samuel and John McColloch) relate the thrilling scenes through which they had passed, and their hair-breadth escapes from wild beasts and from the murderous savages. She told us about the siege of the fort, and how she was engaged in running bullets which the men fired at the Indians who were thirsting for their blood. Mr. Zane was a great hunter, a man of noble deeds and noble daring, and his history, if fully written, would be equal to that of Daniel Boone, of Kentucky."—*Boehm*.

AUG. 7 (Ohio). Yesterday we visited the campground, and returned to Daniel Stevens's. Wyre and Layton,

two young preachers, died lately upon their circuits. I preached to-day at Bush Creek, upon 1 Tim. 3. 14-17. I ordained James Watts an elder. It was a solemn time. Some wagoners attempted to sell whisky on the campground. We stopped our preaching; the people soon knew how deeply we felt the insult, and they were driven away.

AUG. 10. Came into Chillicothe. On Thursday I preached in the chapel. It was quite comfortable to know that people dropped the scythe and laid by the plane to come to the house of God. Chillicothe has been cursed with apostate Methodist preachers, but if I am not deceived God will yet do great things here. I was invited to pass a night under the hospitable roof of General Thomas Worthington at Mount Prospect Hall. Within sight of this beautiful mansion lies the precious dust of Mary Tiffin. It was as much as I could do to forbear weeping as I mused over her speaking grave, how mutely eloquent! Ah! the world knows little of my sorrow, little knows how dear to me are my many friends, and how deeply I feel their loss; but they all die in the Lord, and this shall comfort me. I delivered my soul here. May this dear family feel an answer to Mary Tiffin's prayers! She was a good woman.

Camp Meeting at Deer Creek

AUG. 12. We went to the campground at Deer Creek. The work of God went on night and day. There were twenty-three traveling and local preachers on the ground, perhaps tents and wagons one hundred and twenty-five, and about two thousand people. Forty souls professed converting grace.

Deer Creek was the first circuit traveled by Henry B. Bascom.

I rejoice to think there will be perhaps four or five hundred camp meetings this year; may this year outdo

all former years in the conversion of precious souls to God!

SEPT. 1. I preached at the chapel, Little Miami. We had a full house at a short notice. I was grieved to see an unfeeling man take away a poor widow's horse for debt, but Brother Gatchell soon relieved me; he paid the debt, and restored the horse to the distressed woman to be hers for life.

McKendree's First Conference as Bishop

OCT. 1 (Tennessee). I began Conference. I preached twice on the Sabbath, and again on Tuesday. Our Conference was at a camp meeting, where the preachers ate and slept in tents. We sat six hours a day, stationed eighty-three preachers, and all was peace. On Friday the sacrament was administered, and we hope there were souls converted and strengthened and sanctified. We made a regulation respecting slavery, namely, that no member of society, or preacher, should sell or buy a slave unjustly, inhumanly, or covetously; the case, on complaint, to be examined for a member by the quarterly meeting, and for a preacher an appeal to an Annual Conference; where the guilt was proved, the offender to be expelled. The families of the Hills, Sewalls, and Cannons were greatly and affectionately attentive to us. The increase of the Western Conference for the year will be two thousand five hundred.

The Western Conference was held at Liberty Hill, twelve miles from Nashville, at the home of Rev. Green Hill, a local preacher who had emigrated from North Carolina. Bishop Asbury had held Conferences at his house in North Carolina in 1785 and subsequently. This present Conference was the first attended by Bishop McKendree as bishop.

OCT. 22. At Ohavers a camp meeting had been appointed by the preachers and people. Bishop McKendree and Brother Boehm spoke, as well as Brother Blackman and myself. Brother Bowman spoke at night, and some

souls were affected. On Monday I spoke again; there was a flood of speaking to about three hundred souls, some of whom joined society. It was very cold on the ground. Our party came away to George Wells's. On Tuesday we rode twenty miles to the Warm Springs, and next day reached Buncombe, thirty-two miles. The right way to improve a short day is to stop only to feed the horses, and let the riders, meanwhile, take a bite of what they may have been provident enough to put into their pockets. It has been serious October to me. I have labored and suffered, but I have lived near to God.

A Tried Veteran

OCT. 29 (North Carolina). We have rested for three days past. We fell in with Jesse Richardson. He could not bear to see the field of Buncombe deserted by militiamen, who fire a shot and fly, and wheel and fire, and run again. He is a veteran who has learned to "endure hardness like a good soldier of the Lord Jesus Christ." On the Sunday I preached in Buncombe courthouse, upon 1 Thess. 1. 7-10.

Nov. 20 (South Carolina). I preached in the tabernacle in Camden in the morning, and Brother Boehm in the afternoon, and Bishop McKendree at night. Letters from the presiding elders announce great times in camp meetings.

Nov. 23. I went to the encampment, four miles from the city. Bishop McKendree preached. It was very unpleasant weather. I took cold sitting in the stand. The superintendency had a hut with a chimney in it. There were forty tents and cabins. Bishop McKendree was three days and nights on the ground, and there was a powerful work among white saints and sinners, and the poor, oppressed, neglected Africans.

Nov. 30. Great news! Baltimore taken fire, Bohemia has a great work. Camp meetings have done this.

DEC. 4. At Cumberland Church we had a sacramental day. I preached at Bethel in the afternoon. We have a great change and a gracious prospect here in Charleston, and in the neighborhood among both descriptions of people. By our colored missionaries the Lord is doing wonders among the Africans.

A House of Prayer

DEC. 5. I am closely employed in reading and writing letters and receiving company. Our house is a house of prayer ten or twelve times a day. I read Mr. Wesley's Journal. Ah! how little it makes me feel, the faithfulness, the diligence of this great man of God! I cannot meet the classes like him, but I have a daily throng of white and black who apply for spiritual instruction.

DEC. 11. I preached in Cumberland Street; it was a serious parting time. At Bethel I also gave them a talk in the afternoon. This was a heavy day; I felt the weight of souls. Some may think it no great matter to build two churches, buy three lots, pay \$1,500 of bank debt, and raise a growing society. This has been done in this Sodom in less than twenty-four years.

DEC. 18 (Georgia). I preached in Augusta chapel. My flesh sinks under labor. We are riding in a poor thirty-dollar chaise, in partnership, two bishops of us, but it must be confessed it tallies well with the weight of our purses. What bishops! Well, but we hear great news, and we have great times, and each Western, Southern, and the Virginia Conference will have one thousand souls truly converted to God. And is not this an equivalent for a light purse? And are we not well paid for starving and toil? Yes, glory be to God!

A Notable Conference

CHRISTMAS DAY. I preached on John 3. 17. We opened our Conference on Monday. We had great

labor, which we went through in great peace. Between sixty and seventy men were present, all of one spirit. We appointed three missionaries, one for Tombigbee, one to Ashley and Savannah, and the country between, and one to labor between Santee and Cooper Rivers. Increase within the bounds of this Conference, three thousand and eighty-eight. Preaching and exhortations, and singing, and prayer—we had all these without intermission on the campground, and we have reasons to believe that many souls will be converted. The number of traveling and local preachers present are about three hundred. There are people here with their tents who have come one hundred and fifty miles. The prospects of doing good are glorious. We have already added two new circuits, and gained six preachers. There may have been from two to three thousand persons assembled.

This Conference was held at Milledgeville, Georgia, and it is said that this was the first and only Annual Conference in this section held in connection with a camp meeting. Among others received on trial was William Capers, destined to a brilliant career as preacher, college professor and president, editor, missionary secretary, and, after the division of the denomination, bishop.

JAN. 3, 1809. We reached Augusta about six o'clock. A cold rain and freezing ride brought us on Wednesday to Speir's; next day, Arthur's, near Granby. There was an appointment here for a local preacher, and I filled it for him. I ought to record that the good old folks where I lodged gave up their rooms to me. A hard ride on Friday between the hours of eight and five, brought us into Camden. I scarcely have time to make these few brief journalizing remarks.

JAN. 8 (South Carolina). I preached in our enlarged meetinghouse in Camden. We came away on Monday through clouds and a cold rain, twenty-six miles, to Brother Woodham's, on Lynch's Creek. I ordained Stephen Thompson a deacon. In crossing Cashaway

Ferry on Tuesday it was a mercy we were not thrown into the water, like poor Hilliard Judge.

Fellowship with the Sorrowing

JAN. 11 (North Carolina). Was cloudy and very cold, but we took horse and made it thirty-three miles to Lumberton, and stopped at the widow Thompson's. I am most at home when I am housed with the widow and the orphan.

JAN. 15. I preached in the morning, and Bishop McKendree and Brother Boehm after. Since Friday morning I have been occupied in writing, forming plans, and occasionally reading. I baptized a daughter for Mr. Newby. Eli Perry came fifty-six miles for deacon's orders. I advised him to tell his father, a backslidden Baptist preacher, that he (Eli) would set apart once a month a day of fasting and prayer for his father's restoration.

FEB. 1. Opened the Virginia Conference. We had eighty-four preachers present, sixty of them the most pleasing, promising young men. Seventeen preachers were admitted. In all the Conference there are but three married men. The high taste of these Southern folks will not permit their families to be degraded by an alliance with a Methodist traveling preacher, and thus involuntary celibacy is imposed upon us. All the better; anxiety about worldly possessions does not stop our course, and we are saved from pollution of negro slavery and oppression. Bishop McKendree preached an ordination sermon on Friday. On the Sabbath I gave them a discourse on "humiliation before God." Bishop McKendree ordained eight elders, and I thirteen deacons. I suppose we have had two thousand souls to hear us in the two churches, and our friends are very attentive to entertain us in their houses, abundantly better than we deserve. Our increase in members, unless we allow

for a great waste by death, and loss by removals, is not very encouraging; the West and South have given more than three thousand each, whereas here it is not three hundred. We are defrauded of great numbers by the pains that are taken to keep the blacks from us. Their masters are afraid of the influence of our principles. Would not an *amelioration* in the condition and treatment of slaves have produced more practical good to the poor Africans than any attempt at their *emancipation*? The state of society, unhappily, does not admit of this; besides, the blacks are deprived of the means of instruction. Who will take the pains to lead them into the way of salvation, and watch over them that they may not stray, but the Methodists? Well, now their masters will not let them come to hear us. What is the personal liberty of the African which he may abuse, to the salvation of his soul; how may it be compared? A general contentment appeared in the preachers with regard to stations. We have added fifty probationers in the three Conferences, Western, Southern, and that of Virginia, and have located twenty. Many of these are the most elegant young men I have seen, in features, body, and mind; they are manly yet meek.

Life and Feeling

FEB. 20. We rode twenty-four miles to Brother Cross's; twenty-four miles of heavy roads. I preached at night to a respectable congregation on 1 Thess. 5. 14. The young men prayed, and there was life and feeling. On Tuesday we had an uncommonly large congregation for a two hours' notice; Bishop McKendree preached to them. A forty-five miles' ride, without food for man or beast, brought us in, after being twice lost in the woods, to Brother McGruder's. We reached Frederick Gil-lam's, beyond the Green Mountain, on Thursday. We seldom lodge at a house without the company of preach-

ers. We are pleased to see them, but would be better pleased to know they were on their circuits, faithfully at work.

MAR. 19 (Maryland). At Light Street my subject was 2 Chron. 15. 2. In the evening I preached again upon Hos. 6. 1. On Monday we went to the camp meeting near Perry Hall, and I preached in the chapel upon Phil. 2. 12-15. As I rode by the graves of the elders of the Gough family, the image of my dear departed Harry Gough was very present to me. We stopped in our way at B. Bennett's; his prodigal son has enlisted, and gone as a sergeant to New Orleans. The mention of this place kindled strong desires in my mind to send another missionary to that quarter; I wrote to John McClure, presiding elder of the Mississippi District, on the subject.

Old Memories Awakened

MAR. 27. At Barratt's Chapel I preached and baptized some children. I had powerful feelings of sympathy for the children and grandchildren of that holy man in life and death, Philip Barratt. My dear friends, Governor Bassett and his lady, came nearly forty miles to meet me.

APR. 2. At Saint George's my subject was Hag. 1. 7. I was fervent. We had a sacrament, and the Lord was present of a truth. On Monday we opened our Conference in great peace and good order. I preached on Wednesday, and it was recollected that I had preached on the same subject, in the same place, in 1771. Friday we observed as a day of fasting and prayer. Both elders and deacons were ordained. There was some little difficulty with respect to our money concerns, and some of the members had been rather warm partisans as politicians. This is always wrong for them, let them take which side they please. There was general satisfaction given as to the stations, about eighty-four in the whole. The Philadelphia Conference has subjected itself to a

demand for twelve preachers who have no stations; six are married, and there is a widow's maintenance to be added, an expense of \$2,000. I am not conscious of indulging or feeling wrong tempers in the mighty work at which I daily labor, but I never wish to meet the Conference in the city of Philadelphia again. But possibly my time is short!

APR. 16. I spoke on Phil. 3. 8: "Yea doubtless, and I count all things but loss," etc.: 1. The object of the apostle's knowledge, Christ Jesus my Lord; 2. The nature and degree of this knowledge in the apostle's own experience; 3. The excellency of this knowledge, a saving knowledge, a life-giving and sanctifying knowledge; it is the spiritual and experimental knowledge of repentance, faith, regeneration, and sanctification, producing a holy life, a triumphant death, a joyful resurrection, and a crown of eternal glory. Some demur was sent by a certain preacher about his station. These things give me more pain than all the labors of the Conferences.

Preaches in an Episcopal Church

APR. 30. At Long Branch my subject was Acts 3. 26. It was given me to speak strong words, words of God, and from God. At three o'clock I preached in the Episcopal church at Shrewsbury. I came home with John Throckmorton.

MAY 3 (New York). I preached at the tabernacle on Staten Island. My subject was 1 Pet. 3. 15, 16. Episcopalians, Presbyterians, Baptists—all upon the stretch to be greatest upon the island. The Methodists have a stationed preacher, and they have a camp meeting in contemplation. I found my old friend Morrell solitary; his wife is called home. My attention was strongly excited by the steamboat. This is a great invention. Brother McKendree preached at Elizabethtown, and I after him at six o'clock in the evening. We have a

beautiful house here, two stories high, elegantly finished, forty-five by forty feet, and well filled. On Monday I came to New York, where I found letters bringing good news from the South and the West.

MAY 10. Our Conference began, and continued until the fifteenth; about one hundred and twenty preachers present. We had an ordination of elders at John Street Church on the Sabbath. We had a great deal of faithful



JESSE LEE'S FIRST PREACHING PLACE, NORWALK,
CONNECTICUT.

The preacher probably stood on the rising ground back of the roadside drinking fountain.

preaching. As I wish not to relate the trials met with, I will let everything but what is printed rest in shades. There were some critical cases, but nothing appeared against any member to justify expulsion. There were one hundred and fifteen preachers stationed, and there were few complaints. If I have slept five hours a night it is as much as I have done in the matter of sleep.

MAY 23 (Connecticut). Crossing the Connecticut River, came into New London. I have had great temp-

tations and great consolations. The weather has been extremely warm, and my clothes are too heavy. My horse twice attempted to run away with my chair, so I was obliged to quit it. I must needs preach in New London; I gave them a discourse on 1 John 2. 6. The house was soon filled, and many went away who could not get in. Surely the society, and preachers too, have been blind to their own interests, or they would have occupied every foot of ground; but we have never taken advantage of circumstances as they offered in this place, and have lost by our negligence. We crossed Narragansett Bay on Friday and came into Newport, Rhode Island. Grand house, steeple, pews; by lottery. The end is to sanctify the means. Ah! what pliability to evil!

JUNE 1. I had a feeling season at Somerset Chapel while speaking from 1 Pet. 4. 2. Brother Brayton's was my home. Levi Walker has not labored in vain; but it seemed as if there had been three preachers to do one man's work. There are here two hundred and ninety-one members. We reached Easton, and I was indeed tired; the carriage horse was too wild for me to drive, and the saddle horse started and jolted very much.

Expenditures New York to Boston

JUNE 3 (Massachusetts). We reached Boston. Our route hither from New York has cost us \$8 for turnpike gates, ferries, bridges, etc. We called at but one tavern. The family who opened the door for us here is gone, but the house is in the possession of the stationed preachers and their wives. On Monday we had a great show; the governor came to town. I reached wretched Waltham dripping wet. I found the four generations in health, and I got (O, how sweet!) a comfortable night's sleep, the first I have had for many nights. How good is rest to soul and body after hard labor for the good of the souls and bodies of our fellow men! Awaking on Tues-

day morning, I recollected that in the solemn hour of midnight it was strongly impressed upon my mind that I must go by Lynn; this was from God. There have been awful times at Lynn for two years past; the preachers are a burden, they do not preach evangelically, do not visit families, neglect the classes. I have my load. At Beverly my host did not quite understand praying in the daytime.

JUNE 12. We rode on through Kennebunk to Saco. Lodging in a tavern, we were opposed, but persisted in having prayer night and morning. Asa Heath gave us our breakfast, and we pushed on to New Gloucester, making about eighty-four miles in the last two days. On Thursday we opened Conference, and sat closely at work.

Lack of Information

JUNE 18. I preached to about three thousand deeply attentive people, from Isa. 44. 23. We have eighty-two men to do the work, forty of whom compose the Conference. I have to lament my want of information respecting both the preachers and the circuits. We have ordained twenty-one deacons and seven elders. We have located eleven elders, readmitted one, and added seventeen preachers upon trial. There is a small increase here, and fair prospects for the future.

JUNE 29 (Vermont). In passing through Montpelier we remarked their fine statehouse, worthy of the seat of government of Vermont. Our way lay through Middlesex, Waterbury, Richmond, on to Williston, where, about midday, a storm overtook us. The next day I preached at Fuller's, on Lake Champlain, from Titus 3. 7, 8. Here I ordained Joseph Sampson, a native of Canada, and sent him a missionary to his countrymen.

"Sampson was a Canadian Frenchman, and talked broken English. In speaking of the Lamb of God he could not think of the word, so he said "God's mouton," the French word for

sheep. He did not succeed in Canada, and afterward was a member of the Philadelphia Conference, and on my district. He was not a Samson physically or mentally or theologically. Becoming unsound in doctrine, and denying the divinity of Christ, he was expelled. He appealed to the General Conference, and the decision of the Philadelphia Conference was confirmed."—*Boehm*.

JULY 4 (New York). We kept along down Burgoyne's Road to Fort Edward. At four o'clock I preached in Dr. Lawrence's store, to about five hundred attentive hearers. I feel the effect of riding thirty or forty miles a day, fasting long, and expected to preach every evening. I spoke on Rom. 8. 1, at McCready's barn. Thursday brought us to Father Hart's, on Saratoga Lake, to dinner. After refreshing we went out under a plentiful rain, and, mounting our beasts, directed our course away to General Clark's. Here I preached in the barroom, and had life and liberty. We have made nine hundred miles since we left New York, as we compute. There will be an increase of eleven thousand this year. On Saturday I visited Ballston Springs buildings, approximating in elegance to those of Bath in England. The water has a taste of beer, of lemon juice, and of salt of tartar.

Along the Mohawk Once More

JULY 11. We passed Utica at the head of the Mohawk. This is a flourishing place, and we shall soon have a meetinghouse here. Our route brought us through Hartford to Westmoreland, where, at four o'clock, I held forth from John 6. 66, 67. We had a number of traveling and local preachers present.

JULY 21 (Pennsylvania). We were comfortable while resting at Dr. Hopkins's. Arrived at the ferry bank, no boat appeared, so I came back and called a meeting. Since we left Baltimore in April we have made, we compute, two thousand miles. Such roads, such rains, and such lodgings! Why should I wish to stay in this land?

I have no possessions or babes to bind me to the soil. What are called the comforts of life I rarely enjoy. The wish to live an hour such a life as this would be strange to so suffering, so toilworn a wretch. But God is with me, and souls are my reward. I shall yet rejoice. I might fill pages with this last week's wonders. We are eighty miles behind our Sabbath appointment.

AUG. 2. At Shippensburg. I have been simple enough to put plasters too powerful to my knees; they are in blisters. So here is a bishop who can neither stand to preach nor kneel to pray. We must attend to camp meetings; they make our harvest times. The prospects just now are discouraging. On Saturday we rode rapidly to Bedford. The hand of God was manifested to-day in saving man and horse from wreck; the danger appeared exceeding great. I calculate the distance we have traveled since January 9 to this day, from Georgia to Bedford, Pennsylvania, at three thousand miles. We are generally among the poor. Too frequently it is a tavern or starvation. Many a time and oft the preachers crowd us, and sometimes we are wedged among the people so that we can neither write nor think.

An Indecorous Presiding Elder

AUG. 6. I spoke to a very decent congregation on Acts 4. 12: 1. By original and actual transgressions, sinners altogether born in sin; lost, as to strength, and wisdom, and righteousness; 2. The character of Christ, the only Saviour; in Deity, in his humanity, suffering, resurrection, ascension, and mediation; 3. The gospel method of salvation; 4. The work of the ministry. I spoke in the courthouse by necessity, not choice. There was but one indecorous thing observed: a presiding elder put his feet upon the banister of my pulpit while I was preaching; it was like thorns in my flesh until they were taken down. Such behavior annoys me.

AUG. 13. I held forth on 2 Cor. 6. 20. I spoke but once, Bishop McKendree four times. I took occasion to be very plain, giving my hearers to understand that frames and feelings would not supply the neglect of family and closet worship, and the duties we owe to each other in society. We began our sacramental feast, but the people broke out into prayer and singing. We came away shortly after. The profligates would not come within our holy limits, but they drank plentifully of strong drink without. It appears that the bishops will hold a camp meeting in every district; we are encouraged so to do. Great power was manifested here, and much good was done. I will not say how I felt, nor how near heaven. 2 Sam. 11. 11—this passage came strongly to my mind; I must take the field.

AUG. 30 (Ohio). We found the roads disagreeable in the Wills Creek bottoms. While tugging forward, crack went the breastband, and crack went the shaft. We were two hours in the night, and at last reached Spears's tavern. Next day we made eighteen miles to Springfield, where I preached by appointment. We had about four hundred people. I wanted my breakfast, I wanted strength, and I wanted sleep. Brother Boehm preached at Zanesville, named after Colonel Zane, who so kindly entertained us at Wheeling. He is an extraordinary man, and the history of his life strange. I pray God that there may be twenty camp meetings in a week, and wonderful seasons of the Lord in every direction.

Letter of Counsel to McKendree

SEPT. 10. I preached in my host's barn; my subject was 2 Cor. 6. 1, 2. Brother Lakin added an exhortation, and Brother Boehm gave them a discourse. At a late camp meeting I learn that seventy joined society. The prospects are great. O what a charming view presents itself from Dr. Tiffin's house! But these long talks about

land and politics suit me not. I take little interest in either subject. Our route through the prairies, the weeds as high as our heads on horseback, showed us on Monday almost every desirable comfort but pure water. My study of divinity is Wesley's sermons; I read some of them to-day. As I cannot often meet Bishop McKendree, and, meeting, we cannot be alone for talk, I wrote a letter of counsel to him. I preached on Saturday. I felt solemn while dining at Philip Davis's. This is an old Virginia family, and here are brethren and sisters whom I have known, some twenty, others above thirty years.

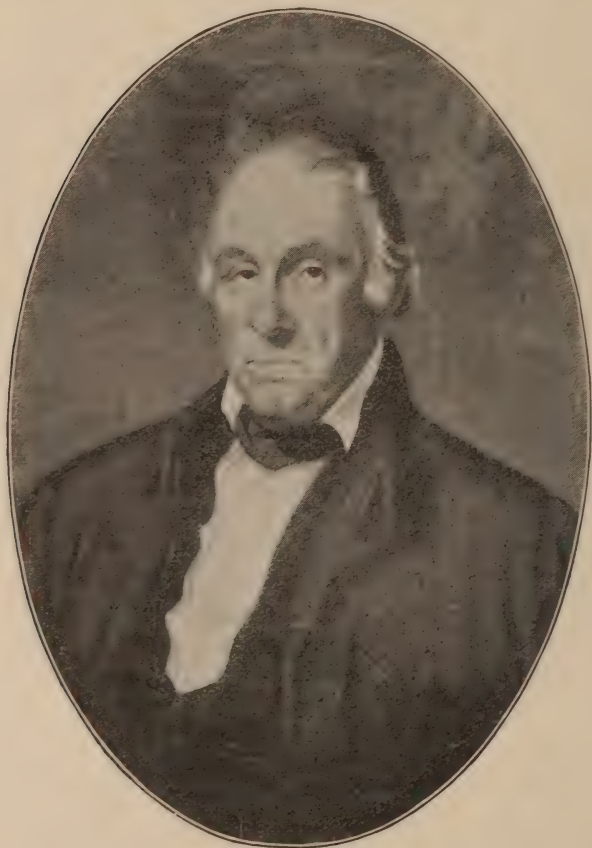
Plans for Western Conference

SEPT. 24. I spoke in the new chapel in Milford. Brothers Lakin and Boehm also spoke. I feel the importance of the approaching Conference. At Brother Gatch's, on Monday, I filled up the day in planning, writing, and reading. Thursday I stood up at Columbia, and gave them a talk on Matt. 7. 7-12. Fair Cincinnati brought us up. The house here is enlarged and the society has increased. Our Brother West is sick and cannot come to the Conference. Many of our brethren will be absent.

OCT. 1. Brother Blackman preached at nine o'clock, Brother McKendree at twelve o'clock, and Brother Burke at three o'clock. There were, it is judged, three thousand souls on the ground. I thought it proper to render an account of all I had received, and all I had expended on the road. All given away came out of my own pocket.

OCT. 9. We have stationed about eighty traveling preachers; rejected fourteen; located nine. There is an increase of two thousand three hundred and sixty-six members in this Western Conference. We have in Mississippi fifteen traveling and eight local preachers and three hundred and sixty members. If spared and so directed, I shall see that country and Canada before I

die. The Conference closed its labors, and the members separated. My party came away to Carroll's. Next day



REV. WILLIAM BURKE.

First presiding elder in Ohio.

we stopped with Captain John Sterne, from Stafford, old Virginia. At midnight I called up my fellow travelers, and set out, having an appointment at Mount Gerizim Chapel. We arrived in time, and had an ordination,

after which I gave an exhortation. Lodged at Whitaker's. Came in haste next day to Martin's meetinghouse, where I discoursed on Psa. 85. 1-9. We held a conciliatory conference with several of the local preachers, on the subject of the ordination of local elders.

OCT. 25. We suppose we have made three hundred and forty miles since we left Cincinnati. My mind and body have had no small exercise in bringing my stiff-jointed horse over the rocks and rough and deep roads. I preached at Harrison Chapel, on Gal. 5. 7-10. The text is a sermon. We crossed the French Broad, and fed our horses at the gate of Mr. Wootenpile. He would accept no pay but prayer. Our way now lay over dreadful roads. Saturday brought us to Killian's. Eight times within nine years have I crossed these Alps. If my Journal is transcribed it will be as well to give the subject as the chapter and verse of the text I preached from. Nothing like a sermon can I record. Here now am I, and have been for twenty nights, crowded by people, and the whole family striving to get round me.

OCT. 29 (North Carolina). At Buncombe I spoke on Luke 14. 10. It was a season of attention and feeling. We dined with Mr. Erwin and lodged with James Patton. How rich, how plain, how humble, and how kind!

Comforting Letters from the North

DEC. 17 (Charleston, South Carolina). I preached in Cumberland Chapel. I concluded with a close application. Bishop McKendree came in on Tuesday. I received many letters with pleasing accounts from the North. Sarah Dickins once, now Sarah Baker, in Baltimore, has lost her child, and God has converted the mother. Is not this another answer to prayer? Father Everett has gone in glory to glory.

Joseph Everett was born in Queen Anne County, Maryland, June 17, 1732. He was awakened under the preaching of

George Whitefield. His prejudice against the Methodists was finally removed by hearing Bishop Asbury preach. In 1780 he became an itinerant and traveled until his death, October 16, 1809. His autobiography is published in the second volume of the Arminian Magazine (American).

Four hundred people attended our ministry on Friday. I have eighteen letters to answer, and more are no doubt on their way. We have prayed especially and earnestly for our Conference; surely God will hear.

JAN. 1, 1810. The first day of the year we crossed Potato Ferry. The people of Charleston were faithfully warned, and it will be seen not many days hence how God was with the Conference. We were kindly entertained on Wednesday by Moses Smith. What do the rich do for us but spoil us?

JAN. 7 (North Carolina). I preached in our enlarged house in Newbern in the morning, and Bishop McKendree in the evening. We came rapidly next day forty-five miles to the widow Anderson's. We are well in temporals, and a most correct account has been furnished us of all expenditures. I met the African elders, and gave an answer to an important question, namely, of the new fences, and the alteration and increase of the benches in the chapel. I recommended the purchase of a graveyard, and gave a special charge concerning the poor. O, let me ever remember these!

Answers Letters

JAN. 25 (Virginia). Closely employed in writing letters. I called the official members together to consult upon the propriety of setting apart a day for fasting, humiliation, and prayer.

FEB. 4. The day is serene, and so is my soul. I preached at my host's and at Wright Ellis's. Here were great times thirty years ago. Many are fallen asleep, and the children forget God. I felt awful in enlarging among these people upon the great salvation. I called twice at

Blackwater Church; shivering, eating a morsel, and praying. We have passed like a mail through South and North Carolina. I solemnly sympathize with my dear Brother Boehm; he has suffered greatly in his journey; an awful cough and fevers. Lord, what is life! A fasting, weary ride brought us to Petersburg.

FEB. 8. Our Conference began and sat for a week. I gave an answer to an important question, namely, whether the bishops had a right to form the eighth or Genesee Conference. Also gave an answer to the Virginia Conference. At midday we started for Richmond, and arrived after six hours' ride, without stopping.

MAR. 11. Bishop McKendree preached. We had an ordination. I spoke by way of exhortation. Saturday, the seventeenth, the Conference went forward with order and dispatch, and rose at ten o'clock in the morning. I rode to Perry Hall. Alas, alas, what memories!

Refuses to Ride in a Coach

MAR. 18. Rode ten miles to the new chapel in Middle River Neck. I would not ride in the coach. Will my character never be understood? But gossips will talk. If we want plenty of good eating and new suits of clothes, let us come to Baltimore; but we want souls. A damp and misty Monday, but we set out for Henry Watters's. I parted at Deer Creek (ah, where to meet again!) with aged Father Boehm and my ancient friend Watters.

This was Bishop Asbury's last visit to Deer Creek and to the Watters family. He was here first the year after he arrived in America, and often afterward.

MAR. 25 (Delaware). At Smyrna my subject was 2 Chron. 32. 25, 26. G. Pickering spoke after me. We collected liberally for Boston Chapel. I felt solemn while walking in the graveyard. Here molder my friends of thirty years past. I wrote letters to the South. On Monday I preached at Dover Chapel, and next day at

Green Chapel. Most of my old friends in this quarter have fallen asleep, but their children are generally with me, and the three generations baptized. We hold in the Peninsula, comprising the Eastern Shore of Virginia and Maryland, and the state of Delaware, about 100 houses of God; 22,935 members; preachers, traveling and local, 238.

APR. 11 (Virginia). I preached at Newtown; we were crowded. This is a flourishing little place, and we have a beautiful little chapel. We came on, and once more visited Samuel Smith. I found him calm and happy in God after strong temptations. I preached at Curtis's Chapel to a crowded and attentive house. There is a great change for the better in the morals and manners of all ranks of people in this end of the peninsula, and none pretend to deny that the Methodists have wrought it. I rode down to Francis Waters's, in Potato Neck. They keep me busy. I must preach; I am senior, have been long absent; some never expected to hear me again; possibly, I may never come again. I am reminded that such and such I dandled in my lap. Rich, too, thirty years ago, would not let me approach them; now I must visit them and preach to them; and the Africans, dear, affectionate souls, bond and free, I must preach to them.

A Gracious Season

APR. 19 (Maryland). We opened the Philadelphia Conference at Easton, and went with dispatch and great harmony through our usual work. We had preaching as usual, and a camp meeting in the neighborhood. The stations were read off with much solemnity, and we parted in peace. What a grand and gracious time we have had! How kind and affectionate the people! There have been some serious changes of my making. May I please the Lord, and all men to edification!

MAY 5 (Pennsylvania). At Chester Church I preached

the funeral of Mary Withey. She was awakened to a deep inquiry respecting the salvation of her soul while I officiated in her house at family prayers; this was in the year 1772, on my first journey to Maryland. She had lived twelve years a wife, forty-four years a widow, and for the last thirty years kept one of the best houses of entertainment on the continent. In her household management she had Martha's anxieties, to which she added the spirit and humility of Mary. Her religious experiences had been checkered by doubts and happy confidence. She slept in Jesus. We came into Philadelphia late.

MAY 10. As we came along a man overtook us, halted George Pickering, to tell him he ought to have preached against the iniquity of taking twelve per cent interest on loans. We are in New York.

MAY 11. Great times here, two new houses within the year. I preached at old John Street. This is the thirty-ninth year I have officiated within the walls. This house must come down, and something larger and better occupy its place.

MAY 20 (Pittsfield, Massachusetts). I opened our solemn assembly at half-past ten o'clock, on Phil 3. 17-21. Bishop McKendree spoke in the afternoon; his subject was well chosen and well improved. There was also a prayer meeting, and in the Congregational house George Pickering preached. We sat in Conference until Saturday. Among the ordinations was that of Stephen Bamford, recommended from Nova Scotia for elder's orders. We have stationed eighty-four preachers, sent two missionaries—one to Michigan and one to Detroit. There was a considerable deficiency in our funds, which left the unmarried preachers a very small pittance.

JUNE 6 (New Hampshire). We opened our Conference at Winchester in the Presbyterian church. We had appointed a camp meeting within three miles, where there

was preaching three times a day. The ordinary business being gone through, I read off the stations on Monday, and closed, as usual, with solemn prayer. There was a work of God manifestly, and opposition rose powerfully. We regretted we could not stay two days more. Although among strangers, we were kindly entertained.

JUNE 17 (Boston, Massachusetts). I spoke in the old chapel in the morning, with freedom; in the evening at the new chapel, with less liberty, but there was manifest power in the Word. On Monday I wrote five letters of supplication to our brethren in Baltimore, Georgetown, Alexandria, Norfolk, and Charleston, for a congregational collection for the use of the new chapel here.

"The new chapel was greatly in debt, and Brother Pickering had been South soliciting funds; and yet, such were the pressing wants of the church, that while we were in Boston Bishop Asbury wrote five letters supplicating a collection for the new chapel, namely, to Baltimore, Georgetown, Alexandria, Norfolk, and Charleston, and I believe they all responded."—*Boehm.*

JUNE 24. I have preached three times to-day. I officiated in the evening, because it was observed that at the stated hours people ought to attend their own places of worship, and because I knew there were not a few who were ashamed to be seen going to a Methodist meeting; eight o'clock screened them very well. I indulged a desire I felt to speak to the soldiers of the garrison at Fort Wolcott; there are faithful souls there. Colonel Beall had received orders, and was bidding farewell, to go and take a command in Maryland. I knew not which felt most, but I think the colonel; the soldiers loved him as a father.

Lee's History of Methodism

JUNE 26. I have seen Jesse Lee's History for the first time; it is better than I expected. He has not always presented me under the most favorable aspect; we are

all liable to mistakes, and I am unmoved by his. I correct him in one fact. My compelled seclusion, in the beginning of the war, in the state of Delaware, was in no wise a season of inactivity; on the contrary, except about two months of retirement, from the direst necessity, it was the most active, the most useful, and most afflictive part of my life. If I spent a few dumb Sabbaths—if I did not, for a short time, steal after dark, or through the gloom of the woods, as was my wont, from house to house to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim—I shall not be blamed, I hope, when it is known that my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol. If such things happened to him, what might I expect, a fugitive, and an Englishman? In these very years we added eighteen hundred members to society, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. The children, and the children's children of those who witnessed my labors and my sufferings in that day of peril and affliction, now rise up by hundreds to bless me. Where are the witnesses themselves? Alas! there remain not five, perhaps, whom I could summon to attest the truth of this statement. They have gone the way of all the earth.

Gives Away Books

JULY 9 (New York). We reached New Durham. We prayed at Runyan's, and gave away books. The people came to hear me; spent with labor and sorrow, how could I preach? I hope the truth was felt. Lodged with Father Hubbert. We bent our way up Catskill, and crossed the mountains to Middleburg. Some foolish boys were at cards; we were, however, respectfully treated. I prayed heartily for the family, and gave away

some good books, and blessed the household in the name of the Holy Trinity. Shall our blessing be lost?

The Genesee Conference

JULY 20 (Lyons, New York). Our Conference began to-day.

JULY 22. Preached at the encampment. Conference ended; great order and dispatch in business—stationed sixty-three preachers. If the cry of want of order came from God, the appointment of the Genesee Conference was one of the most judicious acts of our episcopacy. We stationed sixty-three preachers, and cured some, till then, incurable cases.

With this brief reference Bishop Asbury disposes of the first session of the Genesee Conference, the formation of which subjected him and Bishop McKendree to much criticism. Several of the Annual Conferences took action in the matter, and finally the General Conference of 1812 was asked to pass upon it. This it did effectually by the unanimous adoption of the following resolution: "Moved that this General Conference do consider that the Genesee Annual Conference is a legally constituted and organized Conference."

AUG. 3 (Pennsylvania). To Middletown. We here broke bread with Dr. Romer, a German, who has translated our Discipline for his countrymen. My friends came in haste and gladness to see me; we prayed and parted, for time was precious. At Lancaster I was sick. Fifteen letters met me here, and they were to be answered, and I had but a day. I preached in Father Boehm's chapel.

Another New Chapel

AUG. 8. Reached Carlisle; preached in the evening. I drew a plan for a new chapel, seventy by forty-five, of one story, the cost about \$2,000. Shall I be able to answer the twenty letters that have met me here? A letter, which I saw, written by one of our preachers, says

he has twenty-eight appointments to fill in twenty-five days, besides meeting one thousand seven hundred in classes; it was from Allen Green.

AUG. 16. Our road, in places, was very bad: dined at Indian Creek, and reached Connellsville in the evening. I enter my protest, as I have yearly for forty years, against this road. Lodged once more under the roof of my dear Brother Banning, junior, and christened a child for him. We have ridden since we left Ontario five hundred and forty miles by computation. O, what a life is this! My aid is lame, and I am obliged to drive. People call me by my name as they pass me on the road, and I hand them a religious tract in German or English; or I call at a door for a glass of water, and leave a little pamphlet. How may I be useful? I am old and feeble and sick, and can do little. I am grieved to find that little, promising Bedford Circuit is likely to be injured by one I was afraid would not do his duty. Feeble in mind and body, small things are to be hoped from him. And the poor Germans! they are as sheep without a shepherd.

Among Mischievous People

AUG. 19. I preached at the campground morning and evening. The congregation might have amounted to three thousand souls. There were very wicked people there, I learned, who desperately libeled Brother McKendree and the preachers, and committed other abominable offenses. Monday I was called on to preach in the morning. I took occasion to give a solemn warning to certain sons of Belial, that they would be watched, and their names published. I suffered a great deal from hard lodging, and want of fire in the damp of the morning. There were about one hundred tents, besides wagons. To-night a watch-night. We started away on Tuesday. Surely this camp meeting will be remembered in time, and its fruits seen in eternity. Friday brought

us to Pittsburg. Saturday, O what a prize! Baxter's Reformed Pastor fell into my hands this morning.

Affectionately Received by Old and Young

AUG. 26. Preached on the foundation of the new chapel to about five hundred souls. I spoke again at five o'clock to about twice as many. The society here is lively, and increasing in numbers. We rose at four o'clock on Monday, and started early. I called on Esquire Johnson; his wife is a daughter to my special friend, Barnabas Johnson. How affectionately was I received by old and young! I have seen three generations of this family. We hasted away to Washington, and had heat and hard toil for traveling companions.

SEPT. 2. Rested and preached in Queensbury Chapel, to a full house convened at a short notice. I can read and think as in years past. My health is good, and I am in perfect peace and love! O, the goodness of God to me! I have journalized very little of my life and exercises, and less of my sufferings, but the Lord knoweth. We tasted neither bread nor water, until we reached Father Shumen's, twenty-three miles. We held meetings at night, and I gave them a discourse. Lord, prepare me by thy grace for the patient endurance of hunger, heat, labor, the clownishness of ignorant piety, the impudence of the impious, unreasonable preachers, and more unreasonable heretics and heresy!

SEPT. 12 (Ohio). I preached in a schoolhouse on a bluff opposite Blennerhassett Island. Colonel Putnam, son of the renowned general of that name, invited me to the house of Mr. Waldo, grandson of the old chief. I had a very interesting interview with several revolutionary officers, emigrants to this country, from good old Massachusetts.

"We had a hearty welcome and were treated like princes. In the evening six or eight gentlemen, revolutionary officers,

with their ladies, were invited in, and we spent a most agreeable evening. The conversation was very entertaining and instructing, and the bishop took a very active part in it. But he would often manage to give the conversation a religious turn, to which the company would bow assent. The bishop prayed before the company retired. We lodged that night in a splendid ballroom. 'Here,' said the bishop, as he kneeled down, 'they used to worship the devil; let us worship God.'"
—*Boehm*.

SEPT. 19. We reached Chillicothe, and put up with our old friend, Dr. Tiffin.

I was happy to find him no longer in public life, but a private citizen, respectable and respected, and the work of God revived in his soul. I paid a visit to my much-esteemed friend, Governor Worthington, at Mount Prospect. He requested me to furnish an inscription for the tombstone of his sainted and much-loved sister, Mary Tiffin; I gave him Luke 10. 42, second line to the end.

Poor Francis Poythress

OCT. 15. This has been an awful day to me. I visited Francis Poythress: "If thou be he—but O, how fallen!"

Francis Poythress was one of the early leaders of Methodism. He was admitted into the traveling connection in 1776 with Freeborn Garrettson and others. He was a pioneer in the West. Boehm says: "Perhaps no record in his Journal has been so little understood as this, and none more liable to be misinterpreted. Some have supposed that he had fallen like wretched apostates, who have made shipwreck of the faith; but it was not so, and the bishop would not willingly or knowingly have done the unfortunate brother injustice. My Journal reads thus: 'Monday 15 we went with Brother Harris to see Francis Poythress, one of our old preachers. He has been for ten years in a state of insanity, and is still in a distressed state of mind.'"

OCT. 28. I spoke at Ferguson's chapel for an hour, and the wind beating on my head. We have an open door set wide to us in Mississippi; the preachers there sent but one messenger to Conference—they could not spare more; they keep their ground like soldiers of Christ, and men of God who care for the cause and

work of the Lord. Good news from the South; great prospects within the bounds of the South Carolina Conference.

Here Bishop McKendree, Learner Blackman, James Gwin, and Peter Cartwright joined Bishop Asbury, and in company journeyed to the seat of the Western Conference.

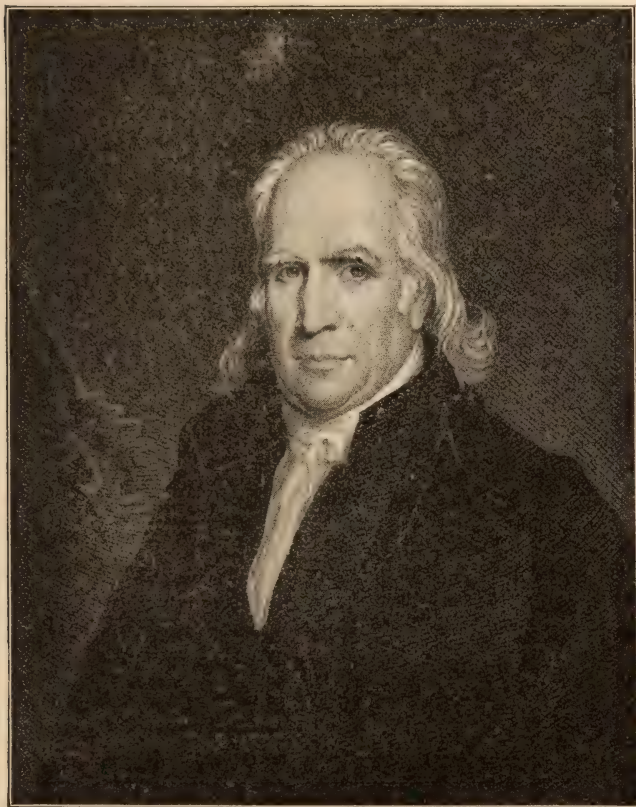
Nov. 1. Began Conference in great peace and good order. We have minuted ninety-five as stationed. There is an increase of four thousand members within the bounds of this Conference. I have sold my sulky, and purchased a horse, that I may more easily wind my way through the wilderness to Georgia. The advantages of being on horseback are, that I can better turn aside to visit the poor; I can get along more difficult and intricate roads; I shall save money to give away to the needy; and, lastly, I can be more tender to my poor, faithful beast.

Nov. 11. Bishop McKendree preached in the morning, the Presbyterians at twelve o'clock, and I spoke in the evening. There have been unpleasant times for the Presbyterians and Methodists; but they are more united now,—their ministers appoint meetings for each other.

Dines with a Presbyterian Minister

Dec. 2 (North Carolina). Bishop McKendree and John Magee rose at five o'clock, and left us to fill an appointment about twenty-five miles off. Myself and Henry Boehm went to Newton's Academy, where I preached. Brother Boehm spoke after me; and Mr. Newton, in exhortation, confirmed what was said. Had I known and studied my congregation for a year, I could not have spoken more appropriately to their particular cases; this I learn from those who know them well. We dined with Rev. Mr. Newton, a Presbyterian minister. He is almost a Methodist, and reminds me of dear Whatcoat—the same placidness and solemnity.

DEC. 20 (South Carolina). Came to Columbia. Taylor, of the Senate of the United States, lent his house for



ROBERT RICHFORD ROBERTS, 1778-1843.

A Maryland preacher, admitted to the Conference in 1804, an intimate friend of President Madison, elected a bishop about a month after Asbury's death in 1816.

the session of our Conference. We have pleasing letters from New York, Genesee, Jersey, Maryland, Virginia, old North and South Carolinas. Rich and poor are

coming to God. Our fund here for special relief amounts to more than we had expected.

Colonel Thomas Taylor, United States senator, was not a Methodist, but was very friendly to the Methodists. He and his family were in Washington at this time, but he gave up his whole house for the Conference to be held there, and the preachers to remain in it.

JAN. 1, 1811. On the first day of the new year we rode thirty-five miles to the widow Davis's; I failed greatly in my ride.

JAN. 6 (Charleston). Preached in Cumberland and Bethel Chapels. Monday busy in writing letters; sent away fifteen. I preached on Wednesday. Thursday came away and made thirty-five miles to Mr. Gale's; I was weary, hungry, and sleepy. Saturday reached Georgetown. I am always in fetters in this place, and were they to offer me twenty such towns as a bribe I would not visit it again; but I must do my duty without a bribe.

JAN. 20 (Lumberton, North Carolina). I preached here, possibly for the last time. I spoke in great weakness of body, and, having offered my service and sacrifice, I must change my course, and go to Wilmington. I have but a few days to make the one hundred and eighty miles in. I am happy, my heart is pure, and my eye is single, but I am sick and weak, and in heaviness by reason of suffering and labor. Sometimes I am ready to cry out, "Lord, take me home to rest!" Courage, my soul!

In Grave Peril

JAN. 28. Rose at five o'clock, and moved off pretty soon. We cautioned the ferryman, who had placed his flat so as to be upset; he was obstinate, and would not alter her position; in jumped the horses, over went the skiff; our lives were endangered. The horses reached to the opposite shore by swimming, and plunging through

the mud got on dry land. Our clothes and some of our books and papers were wetted, but not spoiled.

Boehm says that Bishop Asbury "fell into a little error in relating this scene," and gives the following account: "The bishop was oft in perils on the land, on the water, on the mountains, and in the woods. Of these he makes but little mention in his Journal. One of the most fearful perils he had while I was with him was at this ferry. We started to cross with one ferryman instead of two. I was holding the bridles of our horses, standing between their heads. Another ferryman came up with a canoe. I warned him not to let it strike our boat; but he did not heed the caution, and his canoe struck our scow, which so frightened one horse that he sprang against the other and both went overboard. The bishop and myself were also in danger of being knocked overboard and drowned, as the water was very deep. The bishop was seated at the end of the scow with his staff in his hand. One of the horses struck the staff and broke it, and a little more and it might have broke his leg or knocked the feeble old man overboard. I held on to the reins of one, and he swam along the side of the scow; the other began to swim toward the shore, but seeing which way the other horse was swimming he turned round and passed us, and reached the opposite shore before we did. There he sunk in the mud, and his exertions to escape only sunk him deeper, and his case became more hopeless. The bishop looked very sad as he saw his favorite animal floundering in the mud. Just then an old colored woman, a slave, made her appearance, and she was full of sympathy. 'O,' said the bishop, 'my horse is mired, and I am afraid we shall never be able to get him out.' 'O yes, massa,' said she, 'you will, for we will call the colored people down from their quarters, and they will lift him out bodily.' At this the bishop laughed most heartily. But previous to sending for help I thought I would try what could be done. So I got a rail and put it under the horse's haunches, and he gave a spring and was soon out, to the bishop's great joy as well as my own."

FEB. 10 (Raleigh, North Carolina). Conference begins Thursday. I preached in the statehouse to two thousand souls, I presume. We have had, and mean to have, while Conference is in session preaching three times a day; meeting sometimes holds till midnight. I believe there was much good done in Raleigh; and we, the preachers, are much indebted to the people for their kindness to us.

The Conference was held in the Senate Chamber at the State House. Preaching services were held in the House of Representatives. Among those converted during the Conference were William Hill, the Secretary of State, and several members of his family. This revival gave such an impetus to Raleigh Methodism that a new church was immediately built.

FEB. 24. I preached in Richmond in the morning. Monday started in storm and snow, and made twenty-five miles, and willingly stopped at Mr. Burroughs's. The neighborhood begins to bow to the scepter of the Lord Jesus. Tuesday we came on to Todd's. The stage arrived late in the evening, and the passengers would go no farther that night. They were a motley mixture—Georgia speculators, planters, merchants, and gentlemanly, affable Judge Brooke; I was chaplain to the company.

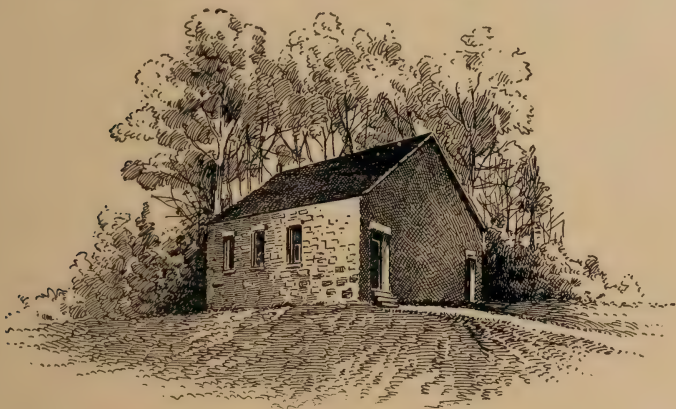
MAR. 10 (Maryland). I preached at Newmarket. Many knew me, nevertheless I frequently feel like a stranger in my old home (Maryland). Such changes has time wrought! I went home with James Higgins. Thursday we came to Pipe Creek. I preached for them. Nancy Willis is a widow indeed, with six children! Henry Willis—ah! when shall I look upon thy like again! Friday we dined with friendly Mr. Stockdale, and came on to our Brother McElfresh, Reisterstown. O, the clover of Baltimore Circuit! Ease, ease, not for me; rather toil, suffering, coarse food, hard lodging, bugs, fleas, and certain et ceteras besides!

More Preachers Married

MAR. 17. At the chapel I found preachers in abundance, and a larger congregation than I had expected; as it was an appointment for me, I had the labor to perform. How hardly shall preachers who are well provided for maintain the spirit of religion! But here are eight young men lately married: these will call for four hundred dollars per annum, additional—so we go.

MAR. 31. At Old Bush Chapel I preached, and the Word was heard and felt. I saw children who now see me for the first time, whose fathers received me forty years ago. Once more to Joseph Dallam's. I baptized his little daughter Henrietta Rogers. I visited his son, Dr. William, and baptized his son Joseph William Dallam.

APR. 29 (Philadelphia). Our Conference adjourned. There were no complaints, nor grounds for any. There was preaching, as usual, to large congregations, and there



BUSH FOREST CHAPEL, MARYLAND.

The original building, erected in 1768, is said to have been the second or third in America.

were manifestations of the power of God, especially at Saint George's. I visited Landreth, at his shrubbery; this is a pious English family. Dr. Logan called upon me; he has lately returned from England; he speaks favorably of my nation.

MAY 1. I preached at Germantown. Drs. Rush and Physic paid me a visit. How consoling it is to know that these great characters are men fearing God! I was much gratified, ay, I ever am, by their attentions, kindness, and charming conversation; indeed they have been of

eminent use to me, and I acknowledge their services with gratitude.

Dr. Benjamin Rush (born 1741), one of the signers of the Declaration of Independence, and one of the greatest men of the day. He was a graduate of Princeton and of the University of Edinburgh Medical Department. He held many high positions in the army, state, and nation. He was the author of several books, the founder of Dickinson College, founder of the Philadelphia Bible Society, and originator of the American Philosophical Society. He died April 19, 1813. Dr. Physic was almost equally noted. His great success as a surgeon gave him the title "father of American surgery." It was at this interview, Boehm relates, as they were separating, the bishop inquired what he should pay for their professional services. They answered, 'Nothing; only an interest in your prayers.' Said Bishop Asbury, 'As I do not like to be in debt we will pray now'; and he knelt down and offered a most impressive prayer that God would bless and reward them for their kindness to him.

MAY 5. I preached under an apple tree. Came into Newtown. The place was crowded with people who came in to see a lady dipped; but she was sick, and the curious were disappointed. At seven o'clock I preached in the courthouse; this labor shall not be in vain. Lodged with Lawyer Hugh Ross, now a Methodist preacher.

Disastrous Fire in New York

MAY 19 (New York). As we were preparing to go to the house of God a dreadful fire broke out, consuming about one hundred houses. I preached to some serious sisters in John Street. I officiated at Greenwich in the new chapel after dinner.

MAY 28. Conference ceased their labors. There was little trouble in the business of appointments; stationed eighty-seven, superannuated two, and supernumeraries five; increase, about three hundred. There were three preachers sent to other Conferences. The society in New York has increased. Our chapels are neat, and their debt is not heavy. They wish to rebuild John Street

Church, and to build a small house at the "Two Mile Stone." So frequent are the visits of the people to talk or to do business, that I have not time to think or to pray, scarcely. I preached at the "Two Mile Stone," and retired to George Suckley's. I resemble my Master in one thing—I cannot be hid; they find me out.

At George Ingraham's

JUNE 9 (Amenia, New York). I preached at George Ingraham's; there were many people, although the morning was rainy. I met the society after some exhortations had been given. There has been, and will yet be, a work in this town. They have built a new chape. Lansford Whiting, appointed to the Western Circuit, in returning from Conference at New York, was taken with smallpox, and died at Poughkeepsie; he was solemn in deportment, and very pious; he has gone to an early crown. How many triumphant witnesses for Jesus have passed away before my eyes, I might almost say, within the last forty years!

JUNE 10. I read Adam Clarke, and am amused as well as instructed. He indirectly unchristianizes all old bachelors. Woe is me! It was not good that Adam should be alone for better reasons than any that Adam Clarke has given.

JUNE 11. We rode thirty miles to Lenox, in Massachusetts, passing Barrington and Stockbridge; I preached at eight o'clock. Here are walls of opposition to be leveled before we can hope for success. Thence on to Pittsfield. We have ridden two hundred miles since we left New York, and have preached every day, and the preachers there are hardly starting to their stations; but they have wives!

JUNE 19 (Vermont). A heavy ride of twenty miles brought us to Barnard. Here have been many locations, and serious failures of duty. We began our Con-

ference on Thursday; worked with great expedition, and finished in four days and a half. On the Sabbath I preached to about three thousand people. We disposed of eighty-seven preachers, and each man took his station at once, and without hesitancy, like a man of God. Tuesday we came away, as Conference broke up at twelve o'clock. At one o'clock many of those hardy soldiers of the Lord Jesus were already to horse, and their faces set to the wilds, or wherever else their duty calls them. On Wednesday we crossed the grand mountain, and came into Middlebury. Here is collegecraft and priestcraft. We have a respectable little society of about twenty members, but no chapel. I preached in the courthouse. I have moved a subscription to build a house sixty-four by forty-four feet, on the lot fronting the college. The Lord will visit Middlebury.

JUNE 30 (New York). I preached in the new chapel to one thousand souls, I presume. It was a gracious time; the Spirit gave and applied the Word. I hastened to Plattsburg to fill an appointment at four o'clock, where I preached in a very commodious tavern room; the Word was great by the power of God, although delivered in weakness of body; the heat and the labor almost overcame me. Rode five miles in the evening to Burdock.

Crosses the Saint Lawrence

JULY 1. At eight o'clock we set sail, and crossed the Saint Lawrence by rowing. The river here is three miles wide. We rode through Cornwall in the night, and came to Evan Roy's, making forty-four miles for the day's journey. It is surprising how we make nearly fifty miles a day over such desperate roads as we have lately traveled. We lose no time; ah! why should we, it is so precious! My strong affection for the people of the United States came with strange power upon me while I was crossing the line.

Bishop Asbury had for a number of years desired to visit Canada. In 1809, when in Kentucky, he wrote in his Journal, "If spared, I shall see Canada before I die." He was now making use of the interval between the New England and Genesee Conferences for the journey. Had he not done so he would never have seen Canada, for the following year war between Great Britain and the United States was begun, and when peace was declared he was too feeble for so long a journey.

Waste of Powder

JULY 4. On the opposite shore they are firing for the Fourth of July. What have I to do with this waste of powder? I pass the pageantry of the day unheeded on the other side. Why should I have new feelings in Canada? Friday I preached at the German settlement; I was weak in body, yet greatly helped in speaking. Here is a decent, loving people; my soul is much united to them. I called upon Father Dulmage, and on Brother Hicks—a branch of an old Irish stock of Methodism in New York. I lodged at David Breckenridge's, above Johnston, Canada.

David Breckenridge was a local deacon. He preached the funeral sermon of Barbara Heck, the foundress of American Methodism, who died suddenly in 1804.

JULY 10. I preached in the new chapel at Kingston. I have applied a poultice to my foot. I must do something to hasten a cure, or I shall scarcely reach Conference in time. Wrote six letters.

JULY 14. I would not willingly be dumb; so I sent round and got a congregation, to whom I preached at the chapel. I met the society, and baptized two children. I learn from a conversation had with Catherine Detlor that Philip Embury died about two hundred miles from New York; he was much esteemed by his neighbors, and an esquire. He was a descendant of the Palatines who settled in Ireland. Most of those there, and their offspring, have given themselves to the Methodists. He injured himself by mowing, and died somewhat suddenly, aged

forty-five, greatly loved and much lamented. Monday we must away, and leave good houses, grand Roman Catholic church, Episcopal church, and Kingston, with its garrison and great guns. We might go by land, cross three ferries, and travel desperate roads, or we might take the packet for Sacket Harbor; we chose the latter. A tremendous passage we had. We arrived at two o'clock next day. Here we dined, and set forward in a heavy thunder shower. Friday, sore, lame, weary, I got safe to Paris. My spirit rejoiced with dear Bishop McKendree. He nursed me as if I had been his own babe. In all my toils and sufferings I am thankful that I failed in only one appointment. Well, I have been in Canada, and find it like all stations in the extremities; there are difficulties to overcome, and prospects to cheer us. Some of our labors have not been so faithful and diligent as we could wish. Dr. Coke says fifteen hundred miles in nine weeks; I may say sixteen hundred miles in sixty days. He writes me that Parliament, by some other act, is about to explain the toleration act, and that the Dissenters have taken the alarm. This is exactly what the Establishment have had for some time; and no marvel, while the Methodists are laboring, by night and by day, from village to village, through the whole United Kingdoms. We opened the Genesee Conference. We passed thirty-eight characters.

Election of Delegates to General Conference

JULY 21. I preached in the woods at ten o'clock, and again at two o'clock. Bishop McKendree, Brothers Ostrander, Ryan, Kelsey, and Paddock also preached. There might be two thousand people, who were very attentive. The election to General Conference came on, and there was some disposition manifested to reject the Canadians and presiding elders. The stations were received in great peace. We have about forty most pleas-

ing young men. There are six hundred and sixty-three on the present Minutes. It is said the wise men in the New York Conference have discovered that it will be far better to elect the presiding elders in Conference, and give them the power of stationing the preachers. I suppose we shall hear more of this. If the preachers take any specific power, right, or privilege, from the bishops which the General Conference may have given them, it is clear that they dissolve the whole contract.

Parts with Spark

AUG. 2. My lame horse grows worse. We stopped at Dickson's, where I gave \$90 for a mare to supply the place of poor Spark, which I sold for \$20. When about to start he whickered after us; it went to my heart. Poor slave, how much toil has he patiently endured for me!

"Jane," "Fox," and "Spark," the three faithful beasts who bore Asbury on his long journeys, incline one to hope that Mr. Wesley's theory of the second life of good quadrupeds may be true.

AUG. 3. We have made a journey of twelve hundred miles since leaving New York. My consolations exceedingly abound in God, though my sufferings be great. The eight Conferences have furnished us with \$25 each, making \$200; our expenses hitherto are \$130.

AUG. 9 (Pennsylvania). We reached Martin Boehm's, twenty miles. My flesh is ready to think it something for a man of sixty-six, with a highly inflamed and painful foot, to ride nearly four hundred miles on a stumbling, starting horse, slipping or blundering over desperate roads from Paris to this place in twelve days.

AUG. 11. I preached in Boehm's Chapel. There is a camp meeting thirty miles distant from hence, but I cannot be there; I have the will, but I want time and strength. Yesterday and to-day I have written fifteen letters.

SEPT. 2. I rested to-day. Wrote to Dr. Coke, to Brothers Hitt, George, Wells, Gruber, Jackson. Wednesday, at Stubenville, I must needs preach in Basil Wells's fine house. This place had been well-nigh given up, but, behold, now an elegant brick chapel fifty by thirty-five feet, on a grand eminence.

An Ohio Camp Meeting

SEPT. 15 (Ohio). I preached at the camp meeting, and labored hard. I availed myself of my situation to lay a twelve days' plan. There is good done here. I do not like the disposition of some of the ground, and think also that better regulations might be made, and more order kept.

SEPT. 22. I preached in the courthouse at Dayton. We may have had one thousand people to hear us. Dinnerless, we came in the evening to Nathan Horner's, and supped and lodged. Tuesday, at Lebanon, I preached and called the society together. We devised the building of a chapel of brick, forty by sixty feet, and one story high. Frederick Stiers reports that there was a great work of God at Blount camp meeting, in the Holston District; at Lee, at Tazewell, at Washington, at Tennessee, at Green, at Hawkins, at Winton, at Powell's Valley, at Tennessee Valley—at all these there were many souls converted.

OCT. 5 (Cincinnati, Ohio). We have been five days sitting in Conference. There has been weighty and critical business before us, but we wrought with industry and good order. Sunday I preached, Bishop McKendree also, as did others, and our labor has not been in vain. We occupied the market house as well as the chapel. Friday, after a session of ten days, our Western Conference rose. I had little trouble about the stations; I heard of no complaints. There were one hundred and two preachers, one hundred of whom are stationed.

It was at this Conference that James B. Finley was ordained. He related in later years an incident of this Conference which is interesting: "Bishop Asbury said to the preachers: 'Brethren, if any of you shall have anything peculiar in your circumstances that should be known to the superintendent in making your appointment, if you will drop me a note, I will, as far as will be compatible with the great interests of the church, endeavor to accommodate you.' I had a great desire to go West, because I had relatives, which called me in that direction, and it would be more pleasant to be with them; so I sat down and addressed a polite note to the bishop, requesting him to send me West. My request was not granted. I was sent a hundred miles East. I said to him: 'If that's the way you answer prayers you will get no more prayers from me.' 'Well,' he said, 'be a good son, James, and all things will work together for good.'"

OCT. 13. I preached once more in the chapel. It was a farewell warning to the preachers. I met the society, baptized some children, and visited the sick. Monday we took to horse, and came to Falmouth, forty-two miles.

A Week's Itinerary

OCT. 20 (Kentucky). We found the Cumberland rising. We rode twenty-five miles to White's, and rested. Monday, to Cheek's. Tuesday, to Conway's. It is hard labor, but God is with us. Wednesday, to Louisville. Thursday, we started at seven o'clock, and came in at seven o'clock in the evening, and have made no great headway. We put up at L. Bostwick's. I preached at Louisville, in great affliction of body, but it was a liberal season. Glory be to God for that! Friday, a heavy ride to Waynesburg; stopped at Colonel Milton's. Saturday, after preaching in the old church, I retired to the house of the late Henry Moore, deceased. Wrote a very serious letter to Samuel Dunwody, on his taking the charge of the Mississippi District. What a field is opened, and opening daily in this New World!

"I will give a specimen of the lights and shadows of the itinerancy. Friday, about half an hour after dark, we came to Rock Castle Bridge, and wished for entertainment over

night. The answer was, 'All full.' The bishop, sick and feeble as he was, and I, had to grope our way seven miles before there was another place at which we could put up. We both rejoiced when we reached, as we supposed, the end of our journey for that toilsome day. We inquired if they could entertain us. The answer was, 'No admittance.' On we went a mile farther, and wished to tarry over night. The answer was, 'No room.' We began to despair. The hour was late. Then we came across a person who kindly conducted us through the dark woods amid stumps and stones for several miles to the house of a kind friend, who exhibited a hospitality worthy of patriarchal times. We rode forty-seven miles that day. It was eleven at night when we arrived. We had had no dinner or supper, so they gave us a delicious meal that answered for both. This was at Waynesburg, and the family that so kindly entertained us was Colonel Milton's. We did not retire till midnight, and next morning at five o'clock we were again on our journey."—*Boehm*.

Nov. 19 (Georgia). I have dispatched eleven official letters. Hilliard Judge is chosen chaplain to the Legislature of South Carolina; and O, great Snethen is chaplain to Congress! So; we begin to partake of the honor that cometh from man. Now is our time of danger. O Lord, keep us pure, keep us correct, keep us holy!

An Earthquake Shock

Nov. 25. We had a serious shock of an earthquake this morning—a sad presage of future sorrows, perhaps. Lord, make us ready!

DEC. 6 (Camden, South Carolina). Our Conference rose this day. Scarcely have I seen such harmony and love. There are eighty-five preachers stationed. The increase, within its bounds, is three thousand three hundred and eighty. We have a great deal of faithful preaching, and there were many ordinations. I received letters from the extremities and the center of our vast continent, all pleasing, all encouraging.

JAN. 1, 1812. A steady ride of thirty-eight miles brought us into Charleston. The highways were little occupied by travelers of any kind, which was the more

providential for me, for my lameness and my light fly cart would have made a shock of the slightest kind disagreeable. I was anxious also to pass this first day of the new year in undisturbed prayer.

JAN. 16 (North Carolina). We made this a sacramental day. What will not perseverance and management do! Here we have built a neat little chapel, costing but \$1,200, of which \$1,050 is paid.

FEB. 2. At Tarboro I preached to a serious, attentive congregation. I preached in the afternoon also at Brother Hall's. Monday I breakfasted with Mr. Austin, an English Baptist; his wife with us; my business with him was to charge him most solemnly to hold a perpetual prayer meeting every Wednesday evening in his house.

Charge Against Asbury for Ordaining a Slave

FEB. 20 (Richmond, Virginia). Our Conference began. The affair of James Boyd and Henry Hardy detained us two days from other business. We shall not station more than seventy-five preachers this year, a less number than last. A charge has been brought against me for ordaining a slave, but there was no further pursuit of the case when it was discovered that I was ready with my certificates to prove his freedom; the subject of contention was nearly white, and his respectable father would neither own nor manumit him. I shall mention no names. Old Virginia, because of the great emigrations westward, and deaths, decreases in the number she gives to the Methodists, but new Virginia gains. Dr. Jennings was at Conference, and preached often for us, and was much followed.

MAR. 15 (Fredericksburg). The Methodists have done great good here. Since they began to preach the Baptists and Presbyterians have built meetinghouses. I called, on Wednesday, on my friend Mr. Carter, who has now six children in society; surely the time to favor

this family is come. We labored along to Leesburg, stemming the cold and boisterous Northwest. Friday and Saturday were spent in happy, loving conference. My task was to ordain sixteen deacons. I preached, so also did Brother McKendree.

MAR. 29. I was three hours reading, praying, preaching, and meeting the society, white and colored. It was a day of God and of his power. My congregation chiefly from the country. A cold ride brought us to Liberty.

MAR. 31. We moved forward, calling on Brothers Jones and A. Warfield. Lodged under the roof of Nancy Willis. There are many late converts around her: Frank Hollingsworth and his wife, Henry Willis, and a young lady with fifty thousand dollars—can she get and keep religion? I doubt.

APR. 1. I preached at Joshua Tipton's; this is an ancient friend whom I have not visited for eight years. Boehm preached in German. Thursday, dined near Union Chapel at Mr. Matthews's, and went forward to Meredith's. Friday, a cold, disagreeable ride brought us across the country to Samuel Brinkley's; here I received the first intelligence of the death of my dear old friend Martin Boehm. What a good man he was!

Funeral Sermon of Martin Boehm

APR. 5 (Pennsylvania). I preached at Boehm's Chapel the funeral sermon of Martin Boehm, and gave my audience some very interesting particulars of his life.

Henry Boehm, a son of Martin Boehm, says: "I had heard the venerable Asbury often when he was great, and he was peculiarly great on funeral occasions, but then he far transcended himself."

APR. 12. I preached at old Israel Anderson's. Our friend has been in fellowship with us thirty-two years, and has been honored by missions from his country and district to the Legislature and to Congress. His family

of children are pleasing. Twice only have I ever visited this neighborhood.

MAY 1 (New York). Our General Conference began. During the session I saw nothing like unkindness but once, and there were many and weighty affairs discussed. I hope very few rules will be made. We may disquiet ourselves in vain.

An Additional Bishop to be Chosen

MAY 10. At the African church in the morning; I preached also at the Hudson chapel. A subject before the Conference was the question, If local deacons, after four years of probation, should be elected to the eldership by two thirds of the Conference, having no slaves, and having them, to manumit them where the laws allowed it—it passed by a majority. On Saturday a motion was made to strengthen the episcopacy by adding another bishop.

MAY 17. I preached at Brooklyn in our elegant house. After a serious struggle of two days in General Conference to change the mode of appointing presiding elders, it remains as it was. Means had been used to keep back every presiding elder who was known to be favorable to appointments by the bishops; and long and earnest speeches have been made to influence the minds of the members: Lee, Shinn, and Snethen, were of a side; and these are great men. Many matters of small moment passed under review, and were regulated. Mr. Shaw, of London, called to see me, and I had seventeen of the preachers to dine with me; there was vinegar, mustard, and a still greater portion of oil; but the disappointed parties sat down in peace, and we enjoyed our sober meal. We should thank God that we are not at war with each other, as are the Episcopalians, with the pen and the press as their weapons of warfare. At the Two-Mile Stone my subject was 1 Pet. 4. 6-9. I preached also at Greenwich,

and at John Street Chapel. On Tuesday I breakfasted with Colonel Few. Some good widows collected above \$200 for the poor preachers in New England states; Sister Seney I must make honorable mention of as being very active in this labor of love.

At the close of the General Conference Bishop Asbury went to Albany, New York, to hold the New York Conference, which assembled June 4; thence to Lynn, Massachusetts, for the New England Conference, June 20, and afterward to Lyons, New York, where the Genesee Conference met on account of the war between the United States and Great Britain, instead of Niagara, Upper Canada, the place designated at the Conference the previous year. The Canadian preachers were all absent.

JULY 30. I will leave Newtown this afternoon. There must be a great change here. We came away, after meeting, to Elijah Griswold's. My host is a brand plucked from the burning; strong drink had scorched him forty years. He had a pious son who watched over and prayed for him, and he himself never closed his doors against the pious. The Lord heard prayer on his behalf, and has entirely delivered him from the love of whisky. I hear of another wonderful emancipation from the slavery of drunkenness.

The Guest of a Former Whisky Maker

AUG. 2 (Pennsylvania). We rested at Joshua Kenney's, Walnut Bottom. My congregation might amount to one hundred. Our host was a whisky maker, but now it is a house for God. For forty years past we have preached the gospel from the mouth to the branches, and up them, of the great river Susquehanna; the fruit of our labor has begun to appear within the last five years; we shall see it yet more abundant.

AUG. 5. We came along down the turnpike, and rough we found it. Farewell to Merwine's—I lodge no more there; whisky—hell; as most of the taverns here are. Our Thursday's ride brought us rapidly to Lehigh.

We crossed at the ford, and had little time to admire the beautiful country above and below. The Germans are decent in their behavior in this neighborhood, and would be more so, were it not for vile whisky. This is the prime curse of the United States, and will be, I fear much, the ruin of all that is excellent in morals and government in them. Lord, interpose thine arm!

A Strange Medley

AUG. 30. We came up the mountain, dining at Musulman's, and going thence forward to Tomlinson's. There was a strange medley of preachers, drovers, beasts on four legs, and beasts made by whisky on two, traveling on the turnpike at one time.

SEPT. 2. We met my friend Judge Van Meter, at the bottom of Laurel Hill, with five hundred fat steers from his prairie in Ohio. If he can undertake this labor and perform it cheerfully for the sake of gain, why should I complain of my sufferings? There are very distressing rumors abroad. My mind is fixed on, "Ye are of more value than many sparrows." After losing so much rest, I could have wished to sleep without annoyance from fleas or bedbugs. Two innkeepers on our route, Besoon and Tomlinson, declare against keeping or selling liquid fire; this is great. The ministry are instructed to be careful to preach to the soldiers, wherever opportunity offers. The Union Volunteers desired a sermon, so I gave a discourse on the ground: my subject was Jer. 2. 13.

SEPT. 7. I have been pleased by reading, at intervals, Benson's Life of Fletcher. The man of God was worn out before he married; and where else might he have found such a nurse and helper and shepherdess in a wife? but, possibly, he would have lived longer had he traveled. Comparing myself with Fletcher, what am I, in piety, wisdom, labors, and usefulness? God be gracious to me!

SEPT. 8. May I make the best of the remains of life. I presume we had ten thousand at the Liberty camp meeting, and five thousand at the meeting in this neighborhood of Uniontown. Forty persons came forward to enroll their names in society with us. In Washington on Thursday I preached on 1 Pet. 3. 10-15; it was a solemn time, and indeed there was reason. Samuel Porter, a Presbyterian minister, came to meeting. Unable to sit up, he lay down upon the seat; it would appear that he is not long for this world. I lent him Fletcher's Life. It has been a great comfort to me.

Many Precious Souls

SEPT. 14. At Indian Short Creek camp meeting called on to preach. We have had eighty-four tents on the ground, four hundred and fifty communicants, and forty persons have joined us. The work of God was uninterrupted night and day, and we doubt not many precious souls were converted. I shall have traveled six thousand miles in eight months, and met in nine Conferences, and have been present at ten camp meetings.

SEPT. 15. We came away thirty miles to Barnesville, where I delivered my testimony. The Methodists seem to have almost entire influence in this town.

SEPT. 17. We set out in the rain, and came thirty miles to Zanesville. We have a meetinghouse here, and at Fairfield. It is a time of trouble on the frontiers; the Indians have killed and scalped some whites, it is said.

SEPT. 18. We attended Rush Creek camp meeting. The work of God during the night was awfully powerful. Many Germans present were deeply serious.

SEPT. 20. I preached. The whole night was spent in prayer. We had a sermon on Monday morning, and the sacrament followed; there might be two hundred and fifty communicants. I lodged with Edward Teel, aged seventy-seven. I had known him forty years.

OCT. 7 (Chillicothe, Ohio). The Ohio Conference sat from Thursday, October the first, to Wednesday, the seventh; we had great order. The writer of this Journal labored diligently, and was much assisted by the eldership in the business of the stations. He preached three times, was called upon to ordain twelve deacons, and also to ordain elders. Upon the last day his strength failed. I want sleep, sleep, sleep; for three hours I lay undisturbed in bed, to which I had stolen on Wednesday, but they called me up to read off the stations. I have a considerable fever, but we must move.

The great Western Conference had been divided by the General Conference into the Ohio and the Tennessee.

OCT. 10. We have had rain. We fed on our way, and continued onward through a great storm of thunder, lightning, and rain, to Cincinnati. O, let us not complain when we think of the suffering, wounded, and dying, of the hostile armies! If we suffer, what shall comfort us? Let us see—Ohio will give six thousand for her increase of members in one new district!

OCT. 15. I attended Ratcliff's Chapel, and ordained Brother Cornelius Ruddle a local elder; he officiated in my place in the pulpit. I preached in the house of his father in 1780. How strangely I often find the lost!

Preaches in House of Representatives

OCT. 16. I preached in the chamber of the House of Representatives in Frankfort. I conversed with some of the respectables, and found one who had made one of my company twenty-three years ago in a journey through the wilderness.

OCT. 30. We came away late to Nashville, stopping on our way to speak to the widow Bowen, the daughter of my ancient friend, the late General Russell; this lady hath three daughters who profess religion; surely we have not prayed in vain.

Nov. 1. I preached in the new, neat brick house, thirty-four feet square, with galleries. Twelve years ago I preached in the old stone house, taken down since to make a site for the statehouse. The latter house exceeds the former in glory, and stands exactly where our house of worship should by right have stood, but we bear all things patiently.

Lodges in a Jail

Nov. 2. We left our lodging in the jail house, and came away to Green Hill's. I conclude that next year we shall visit and hold a Conference in Mississippi, if so directed and permitted. I find old acquaintances here from Virginia and North Carolina.

Nov. 9. We started away in the rain to James Gwin's.

Gwin was one of the early pioneers in Tennessee, and with Andrew Jackson he fought the Cherokee Indians. General Jackson greatly admired him. He was chaplain in Jackson's army at the time of the battle of New Orleans. He was a noble man, and did noble service in the Western and Tennessee Conferences. Bishop McKendree and James Gwin were long intimate friends, and the latter named his son after the bishop. There was a chapel not far from his house called "Gwin Chapel."

We opened our Conference in great peace. Forty deacons were ordained, and ten elders. The traveling and local ministry amounts to sixty-two.

Nov. 21. We had a quiet, leisurely ride of thirty-one miles to Winton's. Driving my sulky over such roads, and through such uncommon colds, causes me to suffer deeply for the last few days. I am comforted with an increase of eight thousand in the Tennessee Conference. If we meet the Mississippi Conference, as appointed, in November, 1813, we shall have gone entirely round the United States in forty-two years; but there will be other states. Well, God will raise up men to make and to meet Conferences in them also, if we remain faithful as a people.

Nov. 30. We stopped at Michael Bollen's on our route, where I gave them a discourse on Luke 11. 11-13. Why should we climb over the desperate Spring and Paint Mountains when there is such a fine new road? We came on Tuesday a straight course to Barratt's, dining in the woods on our way.

DEC. 9. I cannot easily describe the pain under which I shrink and writhe. The weather is cold, and I have constant pleuritic twinges in the side. In cold, in hunger, and in want of clothing, mine are apostolic sufferings. Jacob Rumph is dead, and so are Elder Capers and James Rembert; these were early friends to the Methodists in South Carolina, and left the world in the triumph of faith. We are in Camden.

DEC. 13 (Columbia, South Carolina). I preached in the legislative chamber, and had the members for a part of my congregation: Monday, at the house of the widow of General Jacob Rumph; the father and son both died in the Lord. This house has been open to the Methodists for about twenty-seven years, whether in peace or persecution. Jacob traveled nearly four years; so meek, so mild, diligent, and simple-hearted, so sincerely good.

Eye to Eye

DEC. 20 (Charleston, South Carolina). I preached at Cumberland Chapel in the morning, and at Bethel in the afternoon. The presiding eldership and the episcopacy saw eye to eye in the business of the stations: there were no murmurings from the eighty-four employed. Christmas Day was a day of fasting, and we dined one hundred at our house on bread and water, and a little tea or coffee in the evening. Funds are low; but our church is inured to poverty, and the preachers may be called the poor of this world, as well as their flocks.

DEC. 28. Letters—letters to write! We send two missionaries to Mississippi. Religion is not fashionable

in Charleston. Tuesday, receiving visitors. Our house is a house of prayer.

DEC. 31. Came to Georgetown. I am now at home here after twenty-nine years of labor. Many letters call my attention. We hear of a blessed work in James River District, camp meetings the great instrument. We have also a pleasing account in a letter from Joel Winch, New London District, Bristol, Rhode Island, of a work of God; one hundred have joined, and other converts there were who have joined the Baptists and Episcopalians. Were these stolen from us?

JAN. 17, 1813. They carried me into the church. I ordained two deacons and one elder. I failed in strength after preaching, and Rev. Mr. Turner, a Presbyterian, concluded our meeting by prayer. I came home, applied three blisters, and retired in a high fever to bed. A fourth blister completed the work.

JAN. 24. I was carried into the church, preached, and met the society. I preached again in the evening. A bread poultice has procured me a mitigation of pain. Lord, be merciful to me in temporals and spirituals! William Capers is married; he is twenty-three, his wife eighteen.

Afterward bishop of the Methodist Episcopal Church, South.

FEB. 4. Once more I put on my leather shoes. O, the sufferings I have endured—patiently, I hope! One more warning I gave these people, on Heb. 2. 1-4; it is perhaps the last. I am occupied in marking for reprint about three hundred pages of Baxter.

On Crutches

FEB. 8. I am in Newberry on crutches, reading, receiving the visits of presiding elders, and writing letters.

FEB. 10. We opened our Conference in Sister Tenkard's elegant schoolroom. We had great order, great

union, and great dispatch of business. The increase here in membership this year is seven hundred.

FEB. 22. I halted at James Barratt's, and ordained John Moore, Edward Price, and Edward Dromgoole, one after the other, as they happened to drop in. I lectured in the evening. I am driven from task to task by the urgent necessity of the work.

Whitehead's Life of Wesley

FEB. 28. I preached in Richmond old chapel, gave counsel to the tarrying society, baptized two infants, and ordained John Sullivan and William Whitehead deacons. I spoke again in the afternoon to a congregation made up of the young and the aged. The Presbyterians and Episcopalians are striving to have places of worship. I have looked into Whitehead's Life of Wesley. He is villified. O shame!

MAR. 7 (Georgetown). I changed my subject after getting into the church, and I spoke long and plainly. We have news from the English Conference. It has given me an invitation to my native land, engaging to pay the expenses of the visit.

Performs a Marriage Ceremony

MAR. 8. I sat upon the carpet, reading and writing. William Watters visited me. In the evening I performed the ceremony of marriage.

MAR. 22. A heavy ride brought us to Baltimore. I gave an evening to the great Otterbein. I found him placid and happy in God. He says the commentators are mistaken, that the vials are yet to be poured out.

"That was an evening I shall ever remember; two noble souls met, and their conversation was rich and full of instruction. They had met frequently before; this was their last interview on earth."—*Boehm*.

Tuesday I had a serious interview with the presiding

elders. Wednesday we opened Conference, and went forward in our business in great peace and order.

APR. 1. Conference rose in great order and peace. I stationed eighty-three preachers. This Conference holds, in their several relations, ninety preachers, twenty thou-



BARRATT'S CHAPEL. SIDE VIEW.

The oldest Methodist chapel in Delaware, and one of the oldest in America. It is situated near Frederica, Delaware.

sand two hundred and seventy-two members white, and seven hundred and ninety-nine colored. We came away to Perry Hall. Alas! how solitary!

APR. 4. At Boehm's Chapel I expounded 2 Tim. 2. 15. Henry Boehm preached in German; James Norton in English. The society received an exhortation. Monday

I wrote a letter to my British brethren, thanking them for their kind invitation to visit them.

APR. 20. I preached in Barratt's Chapel, dined at Dover, and slept at Smyrna; making a journey of forty miles.

APR. 21. There was a high wind, and I set out, feeble and faint, and reached Wilmington. I lodged with Governor Bassett. My peace flows like a river. I suppose we have, in sixteen circuits, ten chapels in each. I preached for the folks in Wilmington.

MAY 5 (Burlington, New Jersey). Busy writing letters. The increase in six Conferences, is, in members, twenty-one thousand eight hundred and thirty-four; in preachers seventy-nine; but of these there are only thirty-three travelers. The Baltimore Conference paid up without any charitable dividend.

A Woman Public Speaker

MAY 8. I preached in Lumberton. Here we have a good house, after forty years' labor. I dined with Mr. Moore. His mother is a public speaker; yet she attended our Methodist meeting, and told me she found it a blessing to her.

MAY 18. Came to Richard Jackson's, twenty-five miles. I was required to preach at a minute's warning, as I found an assembly ready. It would seem as if the preachers think they are committing sin if they do not appoint preaching for me every day, and often twice a day. Lord, support us in our labor, and we will not murmur.

MAY 20 (Amenia, New York). We opened the New York Conference in great peace and good order. King Gordius had well-nigh been among us; but the knots were untied peaceably, and not cut in rashness. Sunday Bishop McKendree preached. It appeared to me as if a ray of divine glory rested on him. His subject was,

"Great peace have they which love thy law: and nothing shall offend them." My subject was Eph. 4. 1-3. The appearance, manner, and preaching of Brother McKendree produced a very powerful effect on Joshua Marsden, a British missionary, who has been present at our Conference.

Joshua Marsden was a minister belonging to the British Conference, who labored many years in Nova Scotia. He had great admiration for Bishop Asbury, and wrote after Asbury's death an appreciation which Boehm regards as one of the best descriptions of the bishop's personal appearance and character he had ever seen. Among other things he said:

"In his appearance he was a picture of plainness and simplicity, bordering upon the costume of the Friends; the reader may figure to himself an old man, spare and tall, but remarkably clean, with a plain frock coat, drab or mixed waistcoat, and small clothes of the same kind, a neat stock, a broad-brimmed hat with an uncommon low crown, while his white locks, venerable with age, added a simplicity to his appearance it is not easy to describe; his countenance had a cast of severity, but this was owing probably to his habitual gravity and seriousness; his look was remarkably penetrating; in a word, I never recollect to have seen a man of a more venerable and dignified appearance.

"He looked into characters as one looks into a clear stream, in order to discover the bottom; yet he did not use this penetration to compass any unworthy purposes; the policy of knowing men, in order to make the most of them, was a littleness to which he never stooped. He had only one end in view, and that was worthy the dignity of an angel. Wisdom is not more distant from folly than his conduct was from anything akin to trifling. He had his stated hours of retirement and prayer upon which he let neither business nor company break in. Prayer was the seasoning of all his avocations; he never suffered the cloth to be removed from the table until he had kneeled down to address the Almighty; it was the preface to all business, and often the link that connected opposite duties, and the conclusion of whatever he took in hand. As a preacher, although not an orator, he was dignified, eloquent, and impressive: his sermons were the result of good sense and sound wisdom, delivered with great authority and gravity, and often attended with a divine unction, which made them refreshing as the dew of heaven. His talents as a preacher were respectable, but his chief excellence lay in governing; for this perhaps no man was better qualified. He presided with dignity, modera-

tion, and firmness over a large body of men, all of whom are as tenacious of liberty and equal rights as most men in the world; and yet each submitted to an authority that grew out of his labors, an authority founded upon reason, maintained with inflexible integrity, and exercised only for the good of the whole."

Drowning of Robert Hibbard

MAY 26. I preached the funeral sermon of Robert Hibbard. He was drowned in the Saint Lawrence, on his way to his former circuit. Our Conference concluded in peace, and the bishops, upon reading the stations, gave a valedictory address, in which our brethren were assured that the plan of their future labors was deliberately formed, with the aid of the collected and recollected wisdom of judicious counsel, and in much prayer. We heard no complaint, and there was no appeal.

There was a singular appropriateness in preaching the funeral sermon of Robert Hibbard here in America, where he had lived and where he was converted. He was admitted on trial in 1809, and the following year offered himself as a missionary for the province of Lower Canada. In 1812, while laboring on the Ottawa Circuit, he learned that the preachers appointed to the Saint Francis Circuit had not gone to their station on account of the war, and feeling an anxious concern for the spiritual welfare of that people, started to pay them a visit. On his way, while attempting to cross the Saint Lawrence some distance below Montreal, he was drowned.

JUNE 2 (New Hampshire). We reached Winchester, in New Hampshire, stopping to dine with the nice Websters, in Greenfield. My knee is swelled again. Like priest, like people, in these parts; both judicially blind. We lodged two nights in Winchester with Caleb Alexander, whose father I followed to the grave. The dust I visited, afterward the widow, and came away. This town is not reformed by Methodist Conference or Methodist preaching. We shall direct our course straight forward to New London, to meet our Conference there. Studiously employed, Thursday, Friday, Saturday, at Brother Marble's.

JUNE 6. I preached in the morning and afternoon with little freedom. May we not expect increasing days of distress? Methodism in the East is as likely to be anything else as that which it ought to be, unless we have displays of the power of God, and a strict discipline.

Asbury Makes His Will

Knowing the uncertainty of the tenure of life, I have made my will, appointing Bishop McKendree, Daniel Hitt, and Henry Boehm my executors. If I do not in the meantime spend it, I shall leave, when I die, an estate of \$2,000, I believe. I give it all to the Book Concern. This money, and somewhat more, I have inherited from dear departed Methodist friends in Maryland, who died childless; besides some legacies which I have never taken. Let it all return, and continue to aid the cause of piety.

JUNE 13. We rose at four o'clock, to gain twelve miles for Somerset quarter meeting. I lectured on the Lord's Prayer. Dined with Captain Reed, and gave an exhortation in the afternoon. I am told there is a revival of the work of God here, and at Warren, and at Bristol. I have difficulties to encounter, but I must be silent. My mind is in God. In New England we sing, we build houses, we eat, and stand at prayer. Here preachers locate, and people support them, and have traveling preachers also. Were I to labor forty-two years more, I suppose I should not succeed in getting things right. Preachers have been sent away from Newport by an apostate; so we go. O rare steeple-houses, bells! (organs by and by?)—these things are against me, and contrary to the simplicity of Christ. We have made a stand in the New England Conference against steeples and pews; and shall possibly give up the houses, unless the pews are taken out, and the houses made sure to us exclusively. The Conference now pursue a course which

will surely lead to something decisive; we will be flattered no longer.

JUNE 17 (Providence, Rhode Island). An African gave me his hand in the street, having seen me in New York. George Pickering turned me aside, and presented me to the governor, Jones, who gave me his hand. We were entertained splendidly. Here are grand buildings, but no chapel for the Methodists. We rode on to Lipsett's factories. What a population here is!

JUNE 30 (New York). A long ride brought us to Daniel Ostrander's, in Hollowville. It is surprising to see the improvement of the city of Hudson in twenty years. We have spent about \$10 a month, as road expenses. But where is our clothing and our horses to come from? What have we left for charity? It must be gotten from \$200 allowed us by the Conference. But may we not beg? For ourselves, no!

JULY 9 (Westmoreland, New York). We opened the Genesee Conference in peace in our house, sixty by fifty feet, built by the independents, and bought by the Methodists. We progressed two days in much union and sweetness, having one day the presence and company of our Canadian brethren.

Sermons Indoors and Outdoors

JULY 11. Daniel Hitt preached at nine o'clock. I preached and ordained nine deacons. Bishop McKendree ordained six elders, and preached also. We had sermons inside and outside of the house, and in the woods. We probably had three thousand souls to hear. Shall our labor all be lost? Tuesday our Conference adjourned in great peace, and all satisfied with their stations.

JULY 15. We had four hours' rain to fall upon us in our eight hours' ride to Brookfield. Brother Pierce was sent in the name of the bishops to communicate to W. B.

In the name of Almighty God, Amen. I Francis, whose Native of great
Britain, born at great Barr Hamlet, north of parish of St. Asaphshire County
Superintendent and Bishop of the Methodist Episcopal Church in America
do hereby certify that I have and from exercise of mind have deliberated
upon the bequest of my dear wife and the bequest of my dear wife's last
will and testament touching all these. I have given my power to the said
witnesses of my wife's will taken in hope of a glorious future life to live
Life for I am in the spirit of the Father of all spirits, in the fullness of his
presence and glorifying grace of the Son of God, and in the witness of the world.
I have given and bequeathed all my money and property to the traveling and local
preachers of the Methodist E. Church that shall be present at my death.
I have given and bequeathed my Horses, or Horses, and Carriage, together with
all my Books, and manuscripts to William McKendree first American
Bishop of the Methodist E. Church. I have given and bequeathed in special trust
and confidence to William McKendree Daniel Hill Henry Boehm the sum of Two
Thousand Dollars now deposited in the Bank of the same name, to be
applied in printing Bibles and Testaments, and the good Books and Tracts,
and pamphlets upon Experimental, and practical Godliness. And upon
the decease of said Trustees, then and in that case, I desire the Trust and confidence
shall be founded upon the Bishop Elected by the general conference in union
on the spot, the Baltimore annual conference in the other part, shall be
Two Elders of the said order, in full Trust and Special Confidence to insure
the deposit in the Book Concern as long as the general unions of order and
Interest shall be maintained, and an equal dividend is made, to all the
conferences in union, within the United States. Should the present order
of things be changed then and in that case I wish the Money to be funded and
the interest by the Special Trust and Confidence, to be equally and annu-
ally divided among the ten conferences as now appointed by order of the
General Conference, or if the number shall hereafter be increased then shall
be an equal dividend to the whole number. We have on that I have not the
upstream upon earth, more than the sum I have bequeathed, in the present
and interest has been left to me in legacies by persons that did childless, some
thinking possible I might live to advanced age and to need an independent
support. These legacies would be much better by persons of the first generation of
Methodists. I have appropriated the interest and some of the principal and
as a faithful steward return it to the Church. I should Elizabeth Dickson
survive me and continue in her widowhood. It is my will she should be paid
during her natural life Eighty Dollars Annually. As to all my nominal
children McKendree and his wife, whose parents, have thought proper to put any
part of my name upon them, I wish the Book Concern to give these each
a Bible as one of my nominal children.

lasted & appeared together before mentioned friends viz. William M. Hinds
Daniel Hill and David Bachmire & the Executors of the will of said
Testament to which all former wills by me made.

My final debt and liabilities, a grave stone or not, had placed, my
final expenses paid by money in my pocket or from the interest of the
estate in the balance, given under my hand and seal this seventh
day of June in the year of our Lord One Thousand Eight Hundred
and Thirteen. The above was drawn up according to the above
data, had executed this twentieth day of June in the year of our Lord
One Thousand Eight Hundred and Thirteen, being at this time over Sixty
Years, and of sound mind, free of all manner of infirmities, being

of legal age, of legal mind and sound
in the above named Francis Asbury
to be his last will & Testament, and
the persons engaged to have himself
subscribed down as a witness for, in
the presence of the Testators.

Francis Asbury

Michael Coale

Michael Coale

Baltimore County to wit in the
5th day of May 1816. came John W.
Parson one of the Subscribing witnesses
Evidences to the foregoing last will
and Testament of Francis Asbury

lasted & once solemnly decreed once.
more to call on his Holy Evangelist of
Him, who God that he and see the
Testament of his and that this will
that we heard him publish in presence
and declare the same to be his last
will and Testament that at the
time of his so saying he was to the
best of his Applehanger's of mind.
Impersonal mind memory and

Understanding and that he together with Michael Coale and
Michael Coale the Subscribing thereto subscribed their names as
Witnesses to this Will in his presence at his request, and in
the presence of each other. Taken to in Open Court
(Test Wm Buchanan Aug 1816)

Francis Asbury
lasted & once solemnly decreed once.
more to call on his Holy Evangelist of
Him, who God that he and see the
Testament of his and that this will
that we heard him publish in presence
and declare the same to be his last
will and Testament that at the
time of his so saying he was to the
best of his Applehanger's of mind.
Impersonal mind memory and

Lacy what Conference had done in his case, and demand his parchment. The culprit refused to deliver up his credentials in a very peremptory manner. After degrading himself, and despising our authority, it is said he means to be rebaptized.

Lacy withdrew and joined the Protestant Episcopal Church.

JULY 16. We called at our Brother Clark's house. Our friend and his wife lay in the same grave. We talked and prayed with the grandmother and daughters, one of whom is in society. We have traveled some rugged roads since we left Conference, and have had two hairbreadth escapes for life, both horse and rider. Behold, Elder Strait is crooked enough; gone off with things not his own.

JULY 19. It had rained in the night. We set out and encountered the logs, stumps, rocks, and torrents, which came down upon us from the hills above. We put into a house at the Great Bend, and stopped to dine. Here I lectured, sung, and prayed with the poor infidels in the house; some stared, some smiled, and some wept. The lady asked me to call again as I passed. "Yes, madam," I replied, "on condition you will do two things—read your Bible and betake yourself to prayer."

JULY 24. I preached, and retired in a high fever to take medicine, and to blister my face. And this is Briar Creek camp meeting! I am alive, however; and some of the good folks of Philadelphia and Jersey have said they should never see Francis again. In the midst of all our suffering and disappointment God is with us.

In Suffering and in Martyrdom

JULY 25. I must preach again. My subject was Acts 20. 21: 1. The testimony of the ministry, in holiness of life, unwearied labor, in suffering, and in martyrdom; it was the fidelity of this testifying which led the first mar-

tyrs to the stake, and the unfaithfulness of this testifying will lead ministers to hell; 2. Repentance, of sinners, of believers, of backsliders; the difference in their nature; 3. Faith toward our Lord Jesus Christ, of seekers of salvation, of believers in sanctification; in backsliders.

Time Works Changes

JULY 26. We came through the heat, twenty-two miles, to Danville. The wife of Daniel Montgomery is my old friend Molly Wallis. Yes, I saw her; but ah! how changed in forty-two years. Time has been eighty years at work upon her wrinkled face. We crossed the river to Jacob Gerhart's. My company went to bed, and I sat up helping to shell peas. And am I to preach at six o'clock? But behold, the saddle horse broke away while John French was washing him, and off he went as if Satan drove him.

JULY 28. Our runaway was brought home yesterday at noon. We started at six o'clock, bending our course down the Reading turnpike. We halted at an inn, prayed, and kept forward to Shoemaker's, where we prayed and exhorted in the evening.

JULY 29. We bear our trials patiently. John French's sick horse is foundered. Crossed the Schuylkill. We asked for food, and were told the tavern was near. Our money was scarce; we had borrowed five dollars, which will be barely enough, perhaps, to bring us through this inhospitable district. We bent our way along the mountain, stopping at Francis Zellar's, where we were partially welcome. He had a son, a Lutheran priest, who refused to read or pray in the family. Alas! so stupid and so wicked. I would rather be a slave in South Carolina with the gospel and a good master.

AUG. 2-4. Busily employed in writing letters, reading, and in prayer. I addressed a valedictory statement of my opinion to Bishop McKendree, on the primitive

church government and ordination; I shall leave it with my papers.

AUG. 8. I did not preach a sermon, yet I had often occasion to speak. There was singing and prayer through the whole night; possibly we slept three hours. There were, I suppose, three thousand people on the campground, most of them tolerably attentive. Among these were some drunkards, but so deeply laden that they could not have done much mischief, had they been so disposed. We have gone forty miles out of our way to be here, and to do good; God will bless this coming together of his humble worshipers. Richard Bassett and wife, and Sister Bruff, came forty miles to see me.

Rest, Man of God

AUG. 11. A tiresome ride brought us to our home at the widow Willis's. From the door I saw the tomb of dear Henry Willis. Rest, man of God! Thy quiet dust is not called to the labor of riding five thousand miles in eight months, to meet ten Conferences in a line of sessions from the District of Maine to the banks of the Cayuga, to the states of Ohio, of Tennessee, of Mississippi, to Cape Fear, James River, Baltimore, Philadelphia, and to the completion of the round. Thou wilt not plan and labor the arrangement of the stations of seven hundred preachers; thou wilt not attend camp meetings, and take a daily part in the general ministration of the Word; and often consume the hours which ought to be devoted to sleep in writing letters upon letters! Lord, be with us, and help us to fulfill the task given us to perform!

AUG. 20. We started for Ohio, passing through Frederick and Middletown, to Williamsport. Called on Father Everhard, and sheltered under his shade from the excessive heat. The old saint has a son and a son-in-law, local laborers. We have encouraging accounts from the encampment near Winchester, Virginia.

SEPT. 1 (Chillicothe, Ohio). We opened our Conference—about thirty members present. On Saturday deacons and elders were ordained. We have had preaching four times in the day. My mind is at peace, and my body at ease; glory be to thee, O my Creator!

SEPT. 14. Reached West Union, with a swelled face. I preached to the people here for the first time; may it not be for the last also? I was turned into another man, the Spirit of God came powerfully upon me, and there was a deep feeling among the people. Wednesday we came to Limestone, where I consecrated our new house by bearing testimony to the truth of God, on Luke 19. 10. I saw the foundation of our new house in Paris with the more pleasure because of the interesting little history attached to it. An honest brother had failed in business, moved away, recovered his loss, came back, paid his creditors, and moved a subscription to build, and is now building a Methodist chapel.

Bishop Asbury, with much difficulty and under constant weariness and pain, pushed on into Kentucky, preaching often and holding the Tennessee Conference, which met at Reese Chapel. He had in mind constantly that the end was drawing near, and was making preparations for his departure as the following entry will show.

Valedictory Address to the Presiding Elders

OCT. 29. On the peaceful banks of the Saluda I write my valedictory address to the presiding elders. At Staunton Bridge we rest five days; my horse and his master both disabled. I preached but twice. My leisure has permitted me to read Sellon; I hesitate not to recommend this work to our Book Concern. James, the son of John Douthet, gave me an interesting account of his father: John Douthet was born in Maryland; left his native place and settled on the Yadkin; became a member of the Methodist society, and was honored as a class leader, making his house a house of God for the

assemblies of his brethren. An infamous woman had found her way into the society, and seduced Douthet away, and he departed from his brethren and from God. Some years after this the family removed to the Table Mountain, Pendleton District: the preachers came to the house, the father was reclaimed, and his two sons, James and Samuel, joined the Methodists, and were useful and respectable traveling preachers, the former laboring twelve, the latter seven, years in the ministry. But the elder Douthet had a failing—he was fond of liquor, and indulged himself, and backslid a second time; retaining, nevertheless, his character for strict integrity and his habit of private prayer, occasionally hearing the gospel. Last summer he fell ill, and came to lie down and die at his son James's; here he became a true penitent, was blessed with justifying and sanctifying grace, and slept in peace in the seventy-third year of his age.

In Savannah

Nov. 21 (Georgia). I preached in the new chapel at James Mark's, in folly called "Asbury." We have visited about thirty families. A journey of six days brought us to Savannah. We were careful to leave our testimony and to pray with every family where we stopped. Kind Widow Bonnell sent her chaise after me. I must change my mode of traveling, I suppose. I preached twice in the Wesley Chapel. This is a good, neat house, sixty feet by forty. Our chapel cost \$5,000; others would have made it cost twice as much, perhaps.

Nov. 23. I am again in a chaise; James Russell insisted upon giving me an old gig worth \$45. We are safe in Charleston, visiting some families as we came along. We have had cold, hungry traveling. My mind is holiness to the Lord. We found our family here in health.

DEC. 16 (Charleston, South Carolina). We attended

the funeral of Dr. Keith, suddenly called away, and greatly lamented by all, especially by the people of color. He had been twenty-six years a minister of the Independent Church. Most of the clergy of the city were present, and there was great solemnity observed. We had no gloves or scarfs given us; this was well; but I could have wished there had been prayer in the house before the corpse was removed. We lecture morning and evening. We labor to live in and for God; we desire to receive



THE OLD WESLEY CHAPEL, SAVANNAH, GEORGIA.

Dedicated by Bishop Asbury, 1813.

rich and poor, people and ministers, and to consecrate, in the order of faith and prayer, every room and every heart in the house to God.

DEC. 30. At Rembert's settlement. How my friends remove or waste away! yet I live: let me live every moment to God! Time is short.

Thus closed Bishop Asbury's last year of unbroken toil. From this time his labors are frequently interrupted by severe attacks of illness, which confined him to his bed.

JAN. 1, 1814 (North Carolina). On the first day of the new year, 1814, I preached at Rembert's Chapel, and

the following day also. On Monday we came away, in company with Myers and Norton, to Fayetteville, one hundred and forty miles, visiting many families in our route, and finding welcome hospitality everywhere.

Coke Sails to the East Indies

JAN. 7. I received seven letters; the contents of some of them make me feel serious. We learn that Bishop Coke, with seven young preachers, has sailed for the East Indies. The British Society is poor as well as ourselves, it would appear; this is a good sign. In less than one hundred years Methodism has spread over three quarters of the globe, and it is now about to carry the gospel of salvation into Asia. Amen. I am divinely impressed with a charge to preach sanctification in every sermon.

JAN. 9. Bishop McKendree preached. I preached on Isa. 64. 7. We had a spiritual, heavenly, and united Conference. There were twenty deacons ordained, eighty-five preachers stationed; twelve have located, and one has died suddenly; and fifteen are added.

JAN. 23. I preached in our chapel, fifty by sixty feet, to a small congregation. Am I not a child, to have been looking for summer? William Glendenning and I met, and embraced each other in peace. I visited Sister Perry, the former wife of John King, one of the first Methodist preachers. After all reasonable allowances for drawbacks, we cannot yet tell all the good that was done by our Conference in Raleigh, in 1811. We started away northward. Not half a mile from Samuel Alston's we got entangled in the woods. We left the gig in the woods till morning, and found our way by torchlight to the house. I preached at my kind host's.

FEB. 20 (Virginia). I am at Norfolk. I have had a serious attack of pleuritic fever, with little intermission of pain until the fifteenth day. I have, during this illness,

been moving about among the families of the Williamses, the Harrises, the widow Weaver's, the Bennetts, and the Merediths; and O, what kindness and nursing! I preached at Henry Williams's, and occasionally elsewhere.

MAR. 1. Our Conference in Norfolk rose. We have been mighty in talk this session. I dare not speak my mind on the state of this place, its church or its ministry. I endure all things for the elect's sake, and rejoice that peace is again happily restored to the society. Shall we not drop and locate more laborers than we receive? We had a great many sermons preached, as usual; and we have reason to hope souls were converted. I ordained deacons, and assisted my brethren in the ministration of the Word.

MAR. 5. We reached Richmond. Our journey hither has been through snows and excessive cold; I felt it deeply. We were careful to pray with the families where we stopped, exhorting all professors to holiness.

Asbury's Visits to Virginia

MAR. 8. A journey of suffering by bad roads, and exposure to excessive cold, brought us to Georgetown, Maryland. In the year 1774 I first visited Virginia and North Carolina; in the year 1780 I repeated my visit, and since that time, yearly. In the year 1785 I first visited South Carolina and Georgia; and to these states have since paid (except one year) an annual visit. I suppose I have crossed the Alleghany Mountains sixty times.

MAR. 24 (Maryland). Baltimore Conference hath been sitting in great order seven days. My strength and labor was to sit still. I was sick during the whole session. I preached in Oldtown, and ordained nine deacons. We have stationed eighty-six members. By request, I discoursed on the character of the angel of the church of

Philadelphia, in allusion to Philip Otterbein—the holy, the great Otterbein, whose funeral discourse it was intended to be. Solemnity marked the silent meeting in



REV. PHILIP OTTERBEIN.

Asbury's friend, who assisted at his consecration to the general superintendency.

the German church, where were assembled the members of our Conference, and many of the clergy of the city. Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in

learning, wisdom, and grace, yet seeking to be known only of God and the people of God. He had been sixty years a minister, fifty years a converted one. My mind is deeply impressed with the worth of souls and value of time.

APR. 3 (Delaware). I preached in Wilmington. Monday we had great consolation in visiting Mary Withey's children and grandchildren. She, though dead, is yet spoken of. One of these last is in society. Joseph Pilmoor is yet alive, and preaches three times every Sabbath.

APR. 10 (Philadelphia). I preached in the Academy chapel, and at Saint George's. Our Conference opened and progressed four days in great peace and gospel order. We doubt not but that souls have been convinced, converted, comforted, and sanctified by the ministry of the Word. We had crowded houses, both in the day and at night. The bishops wrote a serious letter to New England, remonstrating on the neglect of family worship.

Receives Kindness and Affection Everywhere

JULY 15. We should have failed in our march through Jersey, but we have received great kindness and attentions, and have had great accommodations. I return to my Journal after an interval of twelve weeks. I have been ill indeed, but medicine, nursing, and kindness, under God, have been so far effectual that I have recovered strength enough to sit in my little covered wagon, into which they lift me. I have clambered over the rude mountains, passing through York and Chambersburg to Greensburg.

JULY 19. I would not be loved to death, and so came down from my sick room and took to the road, weak enough. Attentions constant, and kindness unceasing, have pursued me to this place, and my strength increases daily. I look back upon a martyr's life of toil and priva-

tion and pain, and I am ready for a martyr's death. The purity of my intentions, my diligence in the labors to which God has been pleased to call me, the unknown sufferings I have endured—what are all these? The merit, atonement, and righteousness of Christ alone make my plea. My friends in Philadelphia gave me a light little four-wheeled carriage; but God and the Baltimore Conference made me a richer present; they gave me John Wesley Bond for a traveling companion. Has he his equal on the earth for excellencies of every kind as an aid? I groan one minute with pain, and shout glory the next!

JULY 23 (Pittsburg). We have made three hundred and fifty miles since we left Jersey. What roads! It was the mercy of Providence, or we should have been dashed to pieces. My body is, nevertheless, in better health; and my mind and soul happy and confident in God. Glory, glory, glory be to the Triune God!

Rescued from a Predicament

JULY 25. We bent our way down the west side of the Ohio. John Wesley Bond preached to the people, and I added a few feeble words of exhortation. Having foundered one of our horses we bought a clever little mare for \$60. On our way we got fast in a gully: Mr Lyon, a merchant hereabouts, came up, dismounted in a moment, and sprang to my relief, lifted me out of the carriage, and bore me up the hill. There was something peculiarly engaging in this man's face, whole appearance, and manners.

JULY 29. We came to Thomas Fawcett's, fasting. "Surely you may stay a night," it was observed. But no, time presses; though sick and feeble, we started away at three o'clock. It might not be: about a hundred yards from the house, crack went the pole. "It is all for the best," said pious Gilpin, when his leg was broken; and

he lived to prophesy in after times and better days, while the execrated Mary, who would have burned him at the stake, was moldering in the dust.

AUG. 14 (Ohio). At Zanesville Brother Bond preached, and met about fifty souls in class. I gave an exhortation; it is my first in some time, and may be my valedictory. We have a well designed house here.

AUG. 23. I preached in great weakness in Chillicothe, but my help was with me. In God will I make my boast. From the twenty-fourth to the thirtieth we are at Senator Worthington's. I pay my mite of worship in this amiable family in great weakness. The kind attentions I receive are greatly beyond my deserts. Mrs. Worthington has taught her boys and girls, servants and children, to read the Holy Scriptures, and they are well instructed. I heard them more than one lesson with much satisfaction. O that all mothers would do likewise! I presume the worship of God is kept up in this house, though neither of the heads thereof have attached themselves to any society of professing Christians. Doubtless God will bless them, and their children after them. We, ever and anon, halt and listen for dear McKendree, but as yet we are without tidings. We are anxious to see him.

Has a Hemorrhage

SEPT. 4. I made a feeble attempt at Lebanon, on 2 Pet. 3. 14. I also spoke last night. Tuesday we arrived in Cincinnati. There is distress everywhere, in the church, and abroad in the United States. I have discharged blood in coughing.

SEPT. 5. I made an attempt to speak a few words on Phil. 2. 2-5. We have progressed in our Conference business very well, although deprived of the presence of the bishops to preside. Bishop McKendree had been thrown from his horse, and was severely wounded in the hip and ribs. John Sale presided with great propriety.

On Friday I retired to bed with a chill and fever. John Sale finished the plan of the stations from a general draft I furnished him. We closed our labors in peace. One thing I remark: our Conferences are out of their infancy; their rulers can now be called from among themselves. The dividend of the Ohio Conference was \$74 to the unmarried, and \$144 to the married preachers and their wives. But \$200 were drawn from the Book Concern, and \$50 of that sum were returned. I have preached. We lodged at William Lines's. The news has reached us of the descent of the British in Maryland, and the burning of the public buildings at Washington.

A Victim of an Indian Massacre

SEPT. 16 (Kentucky). To Miller's in haste. Saturday we came through Bardstown to Elizabethtown, Hardin County; so called after my serious friend Colonel Hardin. I traveled many miles with Brother Hardin toward Lexington, when he was going up to take his command; he was very solemn. A martyr to Indian massacre, I doubt not but that he went to glory. We lodged at the house of Stephen Rawlings, son of Stephen, formerly of Back Creek, Virginia; in 1776 I preached at his grandfather's.

SEPT. 25. I preached the funeral sermon of the wife of Stephen Rawlings. In this family of Rawlingses I have officiated for three generations, and have witnessed their profession of religion. May they continue to be in Christ to the latest posterity!

SEPT. 29. We came upon the campground, where we are to hold our Conference. On Sabbath I ordained about twenty deacons, and gave a sermon and an exhortation. We are two hours in the chapel, four hours at the preaching stand, and then come home. We sit six hours a day in Conference. Poor bishops, sick, lame, and in poverty! I had wished to visit Mississippi, but the

injury received by Bishop McKendree being so great that it is yet doubtful whether he will so far recover as to be present at the South Carolina Conference, I must decline going.

OCT. 6. We closed our labors in great peace and love. The families have been kind to us, but we were much crowded. We have lost members from the society, and gained, perhaps, one preacher in the itinerancy in two years. The local ministry is enriched. May we expect more help? Ah! the labor is too hard, and the wages too low. We cannot, like the Quakers, take abroad when we get tired of home, and go feasting about from one rich friend's table to another's, and bark or be dumb, as the fit may take us. Our discipline is too strict; we cannot leave four or five thousand congregations unsought, like the Church of England, the Presbyterians, Independent, and Baptist Churches. Go, says the command; go into all the world, go to the highway and hedges. Go out, seek them. Christ came seeking the lost sheep. "Seek me out," says the parson; "or advertise and offer a church and a good salary, and I will seek you." And is this all these pretenders can do? If we send but one traveling preacher into a four weeks' circuit, we aid him by the labor of our local ministry, good men, and some of them great men.

The Freedom of Truth

OCT. 16. Hearing there was a Presbyterian congregation, we asked to preach and hear; we did both. Mr. Nelson spoke first, and I addressed Methodists and others, on 1 John 8. 32: "Ye shall know the truth, and the truth shall make you free." How to know the truth? By continuing under gospel ministry, and using gospel means. "Ye shall know the truth"—of the gospel, feelingly, experimentally, practically; "Make you free"—what the freedom wrought consists in; it is an entire

deliverance from sin, from its guilt, power, and inbeing; a freedom embracing the privileges of pardon, peace, patience, meekness, perfect love, joy on earth, and everlasting glory in heaven. We hasted away, after meeting, to William Cunningham's.

OCT. 18 (South Carolina). Our ride brought us to Jarratt's, on Pigeon River. O my excellent son, John Bond! A tree had fallen across our way—what was to be done? Brother Bond sprung to the ax fastened under our carriage, mounted upon the large limbs, hewing and hacking, stroke after stroke, without intermission, until he had cut away five of them, hauling them on one side as he severed them, so that we passed without difficulty. Is there his equal to be found in the United States? He drives me along with the utmost care and tenderness, he fills my appointments by preaching for me when I am disabled, he watches over me at night after the fatigue of driving all day, and if, when he is in bed and asleep, I call, he is awake and up in the instant to give me medicine, or to perform any other services his sick father may require of him; and this is done so readily, and with so much patience, when my constant infirmities and ill health require so many and oft-repeated attentions!

Asbury's Mite Subscription

OCT. 25. I preached in the house of Benjamin Bird; there was much feeling manifested. We collected liberally on the mite subscription to help the suffering ministry.

The original list is in the possession of Drew Theological Seminary, Madison, New Jersey.

I had for twenty years past wished to visit the Cove; it is done, and I have seen my old, tried friends, dear Richard and Jonah Bird, and William Fulwood, who sheltered me when, during the War of Independence, I had to retire to the swamps and thickets for safety.

OCT. 27. I preached in the evening at Daniel Asbury's, Lincoln County, near Sherwell's Ford. These are kind spirits, who say, "You make your rides too long"; yet they will scarcely be denied when invited to their houses, making my rides longer still. Here am I, ten miles out of my way, to see these dear people. And now that limbs, lungs, strength, and teeth fail, I must still go my round of six thousand miles within the year.

A Restless, Feverish Night

OCT. 30. I passed a restless, feverish night; yet, as I was expected to preach on the campground, I discoursed to a large, simple-hearted congregation, on Acts 20. 32. I sat in the end of my little Jersey wagon, screened by the drawn curtain behind me.

Nov. 3. Crossed the north fork of Catawba to Bethesda Chapel; the day was damp, and there was a damp upon preacher and people. We went forward to John Dameron's, where I was expected to preach, and I did try, but the people were so wonderfully taken up with the novel sight of the little carriage, and still more of the strange-looking old man who was addressing them, that the speaker made little impression on his hearers.

Nov. 20. Bishop McKendree preached, and J. W. Bond. I spoke a few words from my carriage; we hope the testimony of three men will be believed. God is with me in all my feebleness. We have visited North Carolina to Catawba, South Carolina; and Fairfield, Newberry, Laurens, and Greenville Districts.

Nov. 25. Rode twenty-five miles to Widow King's, Pendleton District. I am reading Saurin's fifth volume. He is great in his way, but it is not Wesley's way, which I take to be the more excellent way.

The great French preacher, James Saurin, whose "Sermons" were published in eight volumes.

DEC. 11 (Georgia). Came to Athens, accompanied

by Hope Hull. Preached in the college chapel. The people were very attentive in that open penance house. The state of things is strangely changed since Dr. Brown has had the presidency. He is a man of piety and order, and will render unto all their due. Monday, to Joseph Floyd's, on Appalachee. The lands here are good; but the price paid for quiet possession has been great—sickness, death, and murders by Indians.

Every Post a Messenger of Serious Tidings

DEC. 18. Every post almost is a messenger of the tidings which ought to make me serious. John McClaskey is no more. He was a native of Londonderry, Ireland, a man of strong mind, a plain, but useful preacher, and labored with us about thirty years. Mother Kent is dead, forty years a subject of grace. My aged friends, Henry and Kezia Moss, have gone to their reward, but they leave me their daughter Freeman to receive me. I trust she will fill her parents' place here, and follow them as they followed Christ. Henry Boehm sends me great accounts of the work of God at camp meetings.

DEC. 21. Our Conference began and continued until the twenty-seventh. There were nearly one hundred characters examined and six admitted upon trial. Twelve are located. Ten elders have been ordained, and twenty-two deacons; eighty-two preachers have been stationed; none are dead, and none have been expelled. I preached at the ordinations, but with so feeble a voice that many did not hear; I had coughed much, and expectorated blood. We had great peace, union, and love, in our sessions.

JAN. 1, 1815. I preached at Saterman's house. Monday, dined at McCleary's, and came on to Ubank's. Tuesday, to Button's. O that God may bless my last labors in this family! Wednesday, to Koger's. Thurs-

day, to Captain Perry's. Friday, we had a cold, hungry ride of thirty-six miles. Saturday, busy writing. The care of the societies comes with weight upon my mind. Here are liberal souls at home and abroad; we have added nearly \$200 to our mite subscription.

JAN. 27 (North Carolina). Dined at Hatch's, our reception kind; and our host is in bed with a leg broken. We reached Newbern in the evening. Here is weeping and lamentations for poor me; the leading characters of the society cannot speak to each other, or of each other, without bringing heavy accusations, yet all very glad to see the bishop.

JAN. 28. My trust is in a faithful God, he hath never deceived me nor forsaken me. I am scarcely an hour free from pain, and all that I do is in the strength of Jesus.

JAN. 31. A heavy storm took us at Greenville. We put the remains of a poor, pious slave in the ground who had reached one hundred years.

FEB. 1. We came twenty-two miles; I was nearly done. Had we followed our first plan, and gone by Norfolk, it would have probably cost me my life. It was time to lower our sails and drop anchor at Edward Hall's, near Tarboro. It is a paradise regained for a few days. The weather has been excessively cold, and keenly felt by an old man of seventy, deeply wounded in the limbs, breast, and lungs.

Gathering of Serious People

FEB. 5. I spoke to a gathering of serious people in Edward Hall's large dining room. The speaker was led to some awful truths. I am occupied in reading, writing, and patching and propping up the old clay house as well as I may. God be gracious to us still!

FEB. 11 (Virginia). We are at Matthew Myrick's, Virginia, to rest the horses, not ourselves. The alarms of

the wasting sickness are very serious. I wrote an epistle to Norfolk, and another to Suffolk.

Edward Dromgoole

FEB. 12. I preached in Dromgoole's house. Dr. Simmons kindly officiated and drew two ounces of blood from my arm. I ordained Edward Dromgoole an elder in the church of God. He was born in Sligo; joined the Methodists in 1770; began to exhort in 1774; traveled in America from 1774 until 1785. Since then has been a faithful local preacher, respected and beloved. He has six children, two of whom, Edward and Thomas, are local deacons.

FEB. 14. A great storm of snow blew for eight miles in our eyes on our way to S. Holmes's. I saw Francis Hill once more. Thirty years has he been a backslider from God. May he be speedily restored! Sister Gregg is sick, and Sister Holmes near the last great change. To Osborne's we went forward twelve miles. We have seen some of our early acquaintances once more.

FEB. 15. To Fennell's, forty miles. Behold, we have a daughter a disciple, in the ancient house of Bedford. The kindness shown to God's people he hath repaid. To Father Jude's on Thursday, where I was willing to rest, for I felt very ill.

FEB. 19 (Lynchburg). I preached in the new, neat brick chapel, forty feet by fifty. Monday and Tuesday we progressed well in our business. Dr. Jennings preached us a great sermon on, "I am the vine," etc.

FEB. 24. We ordained elders, and I tried to speak on Phil. 2. 19-22. I failed; I have been almost strangled with an asthmatic cough, and vomiting of blood.

A New Treaty of Peace

FEB. 26. I keep the house, and busy myself to organize the stations. Thanks to the God of peace! We

are confirmed in the belief that a treaty has been made between the United States and Great Britain. We have ordained twenty deacons and eight elders. Is there not a declination in gifts as well as members? We settled at \$71 each man.

MAR. 6. To Henry Fry's. I have passed a painful night, the last in this house, perhaps. Tuesday, to Culpeper. Would I not stay and preach to them? O, that I were able! To will is always present with me. We went forward to Rix's. This was a gentleman who kept private accommodations, the law being against private entertainment. His bill, in the morning, amounted to five dollars, save two shillings.

MAR. 12 (Maryland). In the chapel I lectured on a chapter of Hosea. My mind, perhaps, partakes of the weakness of my body; I let fly a few scattering shot; I keep up a kind of running fire with my small-gun sermonizing. Our ranks are thinned, if one hundred have died in the Lancaster, Virginia, Circuit. I behold the ruins of the Capitol and the President's house; the navy yard we burned ourselves. O, war! war!

Many Inquiring Friends

MAR. 13. A cold ride brought us to Elk Ridge. Our old friend, Widow Honor Dorsey, gave us a shelter and a welcome. Tuesday, came in to Baltimore. My kind, inquiring friends are coming in from morning till night. I am with my old friend the widow Dickins.

MAR. 18. I preached at the Point. Our Conference began on Monday, and prudence restrained me to one session per day; perhaps I did not speak officially six times during the continuance of Conference. When it was understood that the ancient superintendent did not attend in the afternoon, the visits to him were renewed. Stationing about eighty-five preachers we found to be no small work. Friday, we ordained the deacons in

Light Street Church. Being Good Friday, a fast was appointed, and I spoke a few words on the sufferings of Christ.

MAR. 26. At Eutaw Chapel I spoke upon the apostolic order of things. Monday Conference rose. Tuesday I retired to Perry Hall. The stormy, damp weather is hard upon me, but I abound here in comforts above millions: Lord, make me grateful and humble! What a preacher and writer was Samuel Davies! His sermons are very Methodistical. We have sent Samuel Montgomery to Montreal, and Samuel Burgess to Chenango District. They have had our counsel and our prayers.

Farewell Exhortation at Fork Chapel

APR. 2. In great weakness, I gave my farewell exhortation at the Fork chapel. Came back to Perry Hall. All here is solitary to me!

APR. 3. At Havre de Grace I see the fourth generation of the Jarratts; but some are still out of Christ. At Northeast Chapel I gave them a farewell discourse. I passed a restless night. O, the kindness of the people to a poor sinner saved by grace alone! We must attend to our appointments, though we should speak but little, for the people wish to see us. We have lived and labored so long that we have become a spectacle to men. This place, Elkton, has been founded about fifty years; it may be visited of the Lord in the fourth or fifth generation. The speaker remembered that although the British were all around them they escaped a visit. In great weakness of body we came on to the comfortable retreat of Nicholas Chambers.

APR. 6. Stopped at Bethel, spoke a little and prayed. We dropped anchor at Richard Bassett's until better weather. Saturday I sent forward John Smith to fill my appointment. My unpleasant cough still cleaves to me. Bohemia Manor was formerly the field in which the

Whitefield Methodists, called New Lights, labored with success; the Wesleyan Methodists are heirs to these, according to the gospel.

APR. 9. We would have attended meeting to-day, but we wished not to ride fourteen miles. We called a meeting at Richard Bassett's, and took occasion to speak of the work of God in the days of the New Lights, sixty years past.

APR. 11 (Delaware). At Dover my dear friends who had not seen me for one and two years visited me, and led me into conversation the whole afternoon. It is hard, think they, that we cannot see him; so it might be thought in every place; but do they always remember the hardship they impose on me? So we go.

APR. 12. We came to Camden, the first upon the line of my appointments. I spoke a few words, and came to James's, son of David Owens, my old disciple. We called on James Bateman as we came along.

APR. 13. I preached once more at Johnstown. The day had been set apart for a general thanksgiving for peace, and I remembered it in the pulpit. We dined with P. Wells, and rode back to Milford. Dust, fever, and too much company, these are my trials; peace, and perfect love, these are my consolations.

Preaches Once More at Barratt's Chapel

APR. 14. I preached, and hastened to Frederica, lodging with Andrew Dill. Here we saw dear Dr. Edward White, who hath known and followed Methodists since 1778. I preached at Barratt's Chapel, in great feebleness of body. I must needs dine with Judge Andrew Barratt, "for," said he, "I know that my father and mother thought more of you than of any man upon the earth; and well does it become their son to respect you."

APR. 23 (Pennsylvania). Instead of filling an appointment I was taken with a chill, followed by high fever.

I have groaned away the whole week. I was lodged beyond the first gate, and few knew where I was; attentions overcome me.

APR. 28. Feeling no fever, I ventured to whisper a few words. Perhaps I shall be able to say something in the new chapel in Tenth Street, Philadelphia.

APR. 30. At three o'clock I preached in the chapel in Tenth Street. What a noble building! Monday, Tuesday, Wednesday, resting at Thomas Haskin's. Thursday, at Trenton.

MAY 5 (New Jersey). We came through bad roads thirty-seven miles, to Mr. Baker's tavern, wearied down. Our host was very attentive, and we had prayer in course. Saturday, called upon Thomas Morrell. Had an interview with Mr. McDowell, the stationed minister of the Presbyterian congregation in Elizabethtown. He is modest and pious. O, for such men in all Protestant churches! We drove up to George Suckley's, Greenwich. The weather is most distressing to my feelings.

Something Between Talking and Preaching

MAY 14 (New York). I attended the North church, and gave a discourse; it was something between talking and preaching.

MAY 15. To Croton, forty miles. The dear aged man, Governor Van Cortlandt, has gone to his rest, having attained to ninety years, and upward.

The name of Governor Van Cortlandt occurs often in Asbury's Journal. He was a hearty Methodist, very rich, inheriting much of the old Cortlandt manor, and lived in a spacious mansion near the mouth of the Croton River. It was the home of many of the primitive itinerants besides Bishop Asbury, and had entertained Washington, Lafayette, Franklin, and Whitefield; the latter had preached from its portico to vast throngs. The governor's influence was an important aid to Methodism. He was the first lieutenant-governor of the state, was eighteen times elected to the office, and was president of the convention which formed the state constitution.

MAY 21 (Albany, New York). By vote of Conference, I preached the funeral sermon for Dr. Coke, of blessed mind and soul, of the third branch of Oxonian Methodists, a gentleman, a scholar, and a bishop to us; and as a minister of Christ, in zeal, in labors, and in services, the greatest man in the last century. Poor wheezing, groaning, coughing Francis visited the Conference chamber on Tuesday and Thursday. Although confined to my room, I was not prevented from entering deeply into the consideration of the plan of the stations. The elders thought I came out well. Alas! what miseries and distresses are here. How shall we meet the charge of seventy married out of ninety-five preachers—children, sick wives, and the claims of Conference? We are deficient in dollars and discipline.

Bishop Coke died suddenly at sea in May, 1814, while on his way to establish a mission in India, and was buried in the Indian Ocean. The news of the tragic ending of this great man had but recently reached America. Bishop Coke was "a leading agency in the greatest facts of Methodism," and "must be recognized as one of the chief representative men of modern religious history."

MAY 26. We closed our labors in great peace and union. Saturday we rode out of Albany to Brother Spicer's, New Canaan. The bishops here saw eye to eye, with hearts and souls in perfect union.

MAY 29 (Massachusetts). Came away through Lebanon to Pittsfield. Elder Case came up to go with the bishop ninety or a hundred miles to Unity, the seat of the New England Conference. The providence was plain; we must part. Came to Chester, thirty-six miles. The work demands my constant thought.

MAY 30. To Westfield, and continued on nineteen miles farther. In Wilbraham they think they have had a very general work of God, and an increase of the society.

JUNE 3. I am patiently suffering affliction in Boston. The next day John Wesley Bond attended all day at the

chapel. I preached in the evening in weakness and in much trembling.

JUNE 7. At Unity poor Francis was shut up alone, as at Albany. George Pickering presided over Conference. Our business progressed well. I ordained twelve deacons and twelve elders. Thursday, rain and snow. We made about twenty-nine miles this day. The taverns in New England are good, good attention and moderate charges. Friday I came very sick to B. Pawlett's. Saturday, to Cambridge. I must reduce my projected tour of sixteen hundred miles to a straight ride of three hundred and eighty miles to New York, and thence through Philadelphia to Little York and my son Francis Hollingsworth. As I passed through Ashgrove I preached in the chapel. Monday, to Pittsfield. Here we have given up weekly preaching for two sermons a day every other week. Tuesday, to Troy; Wednesday, to Judge Van Ness's; Thursday, to Freeborn Garrettson's.

Very Feeble

JUNE 11. I preached for them; very feeble. Wednesday we started away for Poughkeepsie, lodging in a tavern. Thursday we had a heavy ride over Peekskill Mountains. At the landing I providentially called upon a brother who had been offended, and had withdrawn himself from us; I seriously set life and death before him in a spirit of love and pity.

JUNE 18 (New York). Attended at Fourth Street Chapel, my subject, Zeph. 1. 12. Time was when I could have preached upon this text.

JUNE 20. I spoke a few words at the African chapel, both colors being present. We hasted to Elizabeth that evening. Thursday, to Burlington; Friday, to Philadelphia.

JULY 4. Happy at Mother Boehm's. A pleasing providence, according to my wishes, had brought Henry in a

few minutes before us. Ah, the changes we witness! My long-loved friend, Judge Bassett, some time past a paralytic, is lately restricken on the other side, and suffers much in his helpless state.

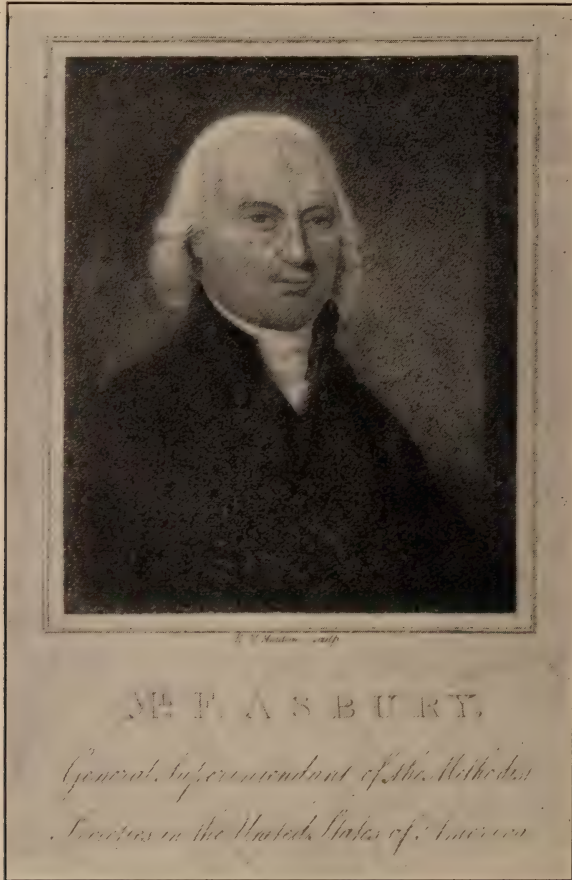
At Work on His Journal

JULY 6. We came to son Francis Hollingsworth's, Little York. My kind countrywoman gave me up her own room. I tried to preach, but wanted strength. My audience was partly composed of the respectables of the borough, who were no doubt disappointed. I sit seven hours a day, looking over and hearing read my transcribed Journal. We have examined and approved up to 1807. As a record of the early history of Methodism in America, my Journal will be of use; and accompanied by the Minutes of the Conference, will tell all that will be necessary to know. I have buried in shades all that will be proper to forget, in which I am personally concerned. If truth and I have been wronged, we have both witnessed our day of triumph.

JULY 10. Came to Shippensburg. My health is better this hot weather and rough ride. O, how deeply my soul feels for ours and all churches, for ours and all ministers! I smite with my hands, and would lift up my voice like a trumpet. Is there not a cause? We lodge with Deacon John Davis; this brother hath been with us in single life; now he hath five sons and a daughter; his eldest, Samuel, is given to God in the ministry, and travels. The old man's heart is still in the work.

JULY 12. We came over the third mountain to James Hunter's. My health is much better, and I have lately written more than I had for weeks. We are later in this neighborhood than last year; so also is the harvest. O, what abundance in our houses, our barns, and in our fields! For peace, liberty, and plenty, O, to grace and to God, what debtors! What man can live to himself amid

the evidences of heavenly, and the enjoyments of social, goodness? We could not work ourselves, but we lent



PORTRAIT OF ASBURY.

From the "Methodist Magazine," London, 1809.

our horses to help to haul in the rich, glorious harvest.

JULY 15. My meditations lead me to make some ob-

servations on Col. 1. 26-28. Colosse was a city of Phrygia, near to Laodicea. Paul had not then visited this church, yet in apostolic power and authority he wrote them the epistle. And for what purpose? To teach and to exhort. Why, then, not preach as well as write to churches, in all parts, and in any part of the world, since the end of preaching is instruction and exhortation? O, say the Baptists, this is my church. O, this is my congregation, says the stationed minister. And must no other minister preach to these souls? No, says sectarian prejudice; no, says bigoted pride; no, says the wool-shepherd, who is afraid his flock may become too wise for him. "The mystery which hath been hid from ages and from generations:" The mystery of God the Eternal Son, hid till the expiration of four thousand years, from ages and from generations; yet not hid from the obedient; not hid from Abel in the bleeding lamb, from Enoch, from Noah, nor from Abraham; not hid from the Israelites, but typically shown in the passover, the serpent in the wilderness, the release of captives and debtors on the death of the high priest; not hid from Job, from David, nor from Isaiah, who had a fuller manifestation of the glories of that day, whose coming in the order of time should thereafter be fixed by Daniel. "But now is made manifest to his saints;" the Holy Ghost carrying to the soul the conviction of the truth, begetting in obedient, gracious souls this "hope of glory." "Christ formed within them the riches of the glory of this mystery," the only foundation of the hope of everlasting glory, the first moving cause in grace, and the meritorious cause; "Warning," or admonishing, "every man," and "teaching every man," according to the universal commission in the gospel; "In all wisdom": but those who have been taught, and are negligent in "teaching" and giving this "warning," O, pity, pity, pity that there are such! Do you work faithfully? Continue to do it in the

name and by the authority of Father, Son, and Holy Spirit; tell this rebellious generation they are already condemned, and will be shortly damned; preach to them like Moses from Mount Sinai and Ebal; like David, "The wicked shall be turned into hell, and all the nations that forget God"; like Isaiah, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" like Ezekiel, "O wicked man, thou shalt surely die!" Pronounce the eight woes uttered by the Son of God near the close of his ministry, and ask with him, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Preach as if you had seen heaven and its celestial inhabitants, and had hovered over the bottomless pit and beheld the tortures and heard the groans of the damned. "Perfect in Christ Jesus," in experience, in obedience, in love.

A Good Price for Shelter

We went up into the little chapel in the state it was, and said a few words to a few people. Lodged at a grand tavern at night, and paid pretty well for our shelter; but I wish not to be under any obligations to tavern keepers. The heat is so great that it requires prudence to avoid its effects. A drover, who had for many days eaten dust like a serpent in following his cattle, broke his leg about seven miles below the town. Poor man, it will be well if he saves his life.

JULY 19. To Somerset. We found that on the last Sabbath a notice had been politely given of our expected arrival. Many attended at the courthouse, and the Lord spoke his own truths through a tottering tenement of clay, accompanied with conviction in many minds. William Ross, with whom we lodged, stepped round the town with our mite subscription, and the citizens were liberal.

JULY 20. We came across Laurel Hill to the stone

mill upon Jacob's Creek. We know not what others may think, but we esteem the western Pennsylvania roads to be the roughest on our continent. My poor arms feel them, and will for days to come.

Stops for Rest

JULY 21. To John Brightwell's, Freeport. Here we will rest and refit. Since leaving Philadelphia, July 3, we have traveled three hundred miles. The weather has been warm and has told on me.

JULY 23. At Brightwell's I preached upon Gal. 4. 19, 20. The apostle's labor and success at the first; the falling away of the converts, being drawn aside in search of an easier way, or going off to avoid persecution; the fervent desire of the apostle to be with, and to pass a second travail of soul for, the whole of religion, inward, practical, and experimental. I spoke about thirty minutes. John W. Bond met the classes. He preached in the afternoon, and with tokens of power.

Everywhere Gives His Parting Charge

AUG. 1. Left Brightwell's, fording the Monongahela at Freeport. We ascended the dreadful hills to Briggs's, and saw him and his brother, to whom we failed not to give our parting charge. Briggs is a Marylander, and an ancient Methodist. Down went the fence, and through the flax and corn he conducted us, and onward we toiled to Newkirk's mill, a clean house, and kind souls. We might not stay. Forward we drove up the valley to Rock meetinghouse, a handsome edifice, and thence along the Williamsport road to Washington. We were lodged like a President at Haslett's. Is it possible? Can it be true?—a revival at Steubenville! Not far from two hundred converts there, mostly young people. I rejoice exceedingly. At Washington a Baptist missionary came into town collecting for foreign lands; we labor for those

at home. Feeble as I was, the necessity of bearing testimony to the truth pressed upon me. As our Baptist brother talked and read letters upon missions to foreign lands I thought I might help with a few words. I related that a few years past a London Methodist member, in conversation, had complained to me that the kingdom and the church had given so largely to support distant missions. I observed in reply that the Methodist preachers, who had been sent by John Wesley to America, came as missionaries; some of them returned, but all did not. And now, behold the consequences of this mission! We have seven hundred traveling preachers, and three thousand local preachers, who cost us nothing. We will not give up the cause, we will not abandon the world to infidels; nay, we will be their plagues, we will find them herculean work to put us down. We will not give up that which we know to be glorious, until we see something more glorious. Nor will we concede an inch to schismatics and heretics, who say, "Do away your forms, and leave your peculiar doctrines, and we shall show you something better." Show it to us first in the Book of God. We are not ignorant of Satan's devices.

AUG. 4. We came away to J. Beck's, West Liberty. It is said there were about three thousand people to hear the Word last Sabbath at Steubenville. There was great preaching, a great love feast, and sacrament. Bishop McKendree was there. I had an interview with R. Brown, and much talk about the work of God, and the necessity of energetic preaching to wake the slumbering generation.

"The Time is Short"

AUG. 6. I preached at John Beck's, at four o'clock. My subject was 1 Cor. 7. 28-30. "The time is short." It might have been true, considering how uncertain persecution then made, and was about more abundantly to make, life to all the followers of the Lord Jesus. It may

be especially true in pestilences, famines, and desolating wars. But the proverbial uncertainty, in all ages and in all lands, of the sublunary things which so deeply engage the thoughts and affections of unthinking mortals shows the propriety of the apostolic admonition; for verily, in this respect also, "the time is short." How many parents with children, in whom they have discovered, in their matured characters and upright conduct, the qualities and virtues which justify all their strength of affection; how many speculators upon the probabilities and possibilities of fortune, who risk credit and estate to become richer than their fellow mortals; how many covetous persons, idolaters, who labor and starve to make the golden heap a little higher—how many of these find that the time is short, alas! too short for them! O, sinner, the time is short! Seeker, the time is short! Strive, agonize to enter in. Backslider, surely to thee the time is short! Believers, O, remember the time is short! And if you are daily bearing your cross, faithfully combating under the great Captain of your salvation, you will rejoice to remember that the time is short. O, joyful consideration to those who have put on the Lord Jesus, and shall love his appearing, this time of suffering is short!

AUG. 11 (Ohio). Came to Zanesville. There is a camp meeting now in operation, five miles from this town. We reckon that since the twentieth of June we have passed through New Hampshire, Vermont, New York, New Jersey, Pennsylvania, Virginia, and Ohio, to Muskingum River, making nine hundred miles; two hundred of which ought, in our opinion, to be called the worst on the continent. O, the goodness, providence, and love of God in Christ Jesus to us!

AUG. 13. I preached on the campground. My subject was 2 Cor. 5. 11: "Knowing therefore the terror of the Lord, we persuade men"; "The Lord," that is, the Son of God, in all his attributes and perfections, his offices and

character, his perfect Deity in heaven, and humanity on earth; the Maker and Redeemer of mankind; and as their Judge, manifesting his uprightness in the eternal punishment of bad angels and bad men; "Terror of the Lord," in death, the resurrection, and general judgment; "Terror," in the recollection of what the sinner had done to offend God, grieve the Holy Spirit, what he had done to bring contempt upon religion and its ministers, and the unoffending followers of the Lord Jesus; "Terror," in the consideration of the certainty of his punishment being eternal; "Persuade men," to submit to the conditions of salvation, to use the means of grace, and to live a life of gospel obedience; "Persuade men," by all that is desirable in religion, and all that the truly pious enjoy, by all the glories of heaven, and all the horrors of remediless perdition in hell. By the judgment of charity, we are bound to believe the statement of David Young, that at Kenhawa camp meeting there were twenty-five converts, at Marietta forty, at Fairfield twenty-four, at Zanesville twenty-three. Glory be to our God! Now we live, if our people stand fast in the faith.

Peter's Denial of Discipleship

AUG. 20. I preached to a small congregation in the chapel at Chillicothe. There is a camp meeting within nine miles, and some are sick, some dying, and some are dead. My subject was Luke 22. 61: "And the Lord turned, and looked upon Peter." Peter denied thrice: First, to the damsel who kept the door, John having asked leave of the high priest to bring in Peter; secondly, when the kinsman or cousin of Malchus, whose ear Peter had cut off, witnessed, possibly, by the young man, asked him, "Did not I see thee in the garden with him?" thirdly, when the conversation is taken up in company with the servants of the high priest, and one of them asks, "Art thou not one of his disciples?" The previous

character of Peter may be noticed—a married man, not a youth; forward, ardent, as was seen on many occasions. When faithfully warned, he pledged himself with overweening confidence. His offense was, first, taking unhallowed means of defense, like his pretended successors, the popes; secondly, following too far off; thirdly, denying his Lord. The lie, the oath, and their repetition follow, of course. What was the subject of Peter's denial? Did he deny that Christ was the eternal Son of God, the Saviour of the world in all his sacred offices? No, Peter's crime was that he denied his discipleship; and this is the crime of which so many modern apostates are guilty. Who now deny the Lord? Backsliders, baptized infidels, careless seekers of salvation, slothful believers, and those who have fallen from sanctification by the neglect of the works of mercy, charity, and piety. "The Lord turned, and looked upon Peter." Ah! he was obliged to go out with disgrace; he had entered with honor. But he could not weep and repent in wicked company; no, he sought a solitude, for three days and three nights, it may be. But lo, Jesus sendeth the word of comfort that he may not break his heart: "Go, tell my brethren," said he to Mary Magdalene. Thrice did Peter deny his Lord; and thrice did our Lord question his disciple, "Lovest thou me?" O, how great is the love of God, the love of Christ, the love of the Holy Spirit! Redemption is love.

Visits from House to House

AUG. 21. We visited from house to house with our mite subscription, which seemed to all well-pleasing. The citizens were liberal.

AUG. 23. We left Chillicothe in the rain. Some folks are fond of railing out against Methodists, taking the worst as a sample; but, bad as they are, I would not take the best of the railers without a change in sentiment, in

heart, and in manners. Ah! let us take heed that party and politics do not drive out our piety; they do not mingle well. Can it be that Bonaparte is finally overthrown? The time is coming that all kings and rulers must acknowledge the reign of the King of kings, or feel the rod of the Son of God. But will forms do for the United States of America? Foolish people will think they have a right to govern themselves as they please; aye, and Satan will help them. Will this do for us? Is not this republic, this land, this people, the Lord's? We acknowledge no other king but the eternal King. And if our great men will not rule in righteousness, but forget God and Christ, what will be the consequence? Ruin.

AUG. 26. We changed our course, to go to the Mechanicsburg camp meeting. As soon as we came upon the ground I felt that God was with the meeting. Give us a chimney, that we may have fire! It was done. God was with us, and souls were converted.

The Night is Far Spent

SEPT. 3. I preached on Rom. 13. 12: "The night is far spent." On our route we called upon many of our old friends, Buck, Sale, Bonner, Smith, Butler; they treated us like Presidents.

SEPT. 4. I have been under the necessity of applying four blisters for a great inflammation in my face and jaws. I have taken medicine. As a member of the Bible Society in Philadelphia, I have distributed many hundreds of Testaments. John Wesley Bond reads many times in the Testaments given to the poor. We do great things with our mite subscription. I have visited the families of Butler, Owens, Beale, Heath, Wright, Fowler, and Davis.

SEPT. 10. I preached on the campground. My subject was Heb. 3. 7, 8: "His voice": What is the voice of God to us; to every case and character? The gospel of the grace of God, in all its blessings, promises, means,

ordinances, doctrines, and precepts; "His voice," in power, in mercy, in providence, in love; "Harden not your hearts," we may harden our hearts against the former, latter, and present impressions the powerful gospel may have made upon our hopes, our fears, and our consciences. In what manner? By open, notorious sinning, by secret wickedness, by sinful tempers indulged, by a willful neglect of gospel men and gospel means. The greatness of our rebellion; we sin against the infinite love of God, the infinite merit of Christ, the Spirit of infinite holiness. "To-day" if ye will hear his voice; "to-day," this is both the true reading and meaning. Not to-morrow; no, it may never come. To-day, then, speaker and hearer, do all you can for God.

The Ohio Conference

SEPT. 14. Our Ohio Conference began, and all our fears vanished. We have great peace, abundance of accommodation, and comfortable seasons in preaching, noon and night, in the chapel and courthouse. Great grace, and peace, and success have attended our coming together. We hold in Ohio Conference sixty-eight preachers, sixty-seven of whom are stationed. Ten delegates have been chosen for the General Conference. The settlement with the married and unmarried was made according to the funds, in which the mite subscription aided. The children of the preachers were remembered in the distribution of the funds.

Asbury Lays Down Part of His Burden

SEPT. 21. We came away to Cincinnati. Bishop McKendree and myself had a long and earnest talk about the affairs of our church and my future prospects. I told him my opinion was that the Western part of the empire would be the glory of America for the poor and pious; that it ought to be marked out for five Conferences,

to wit: Ohio, Kentucky, Holston, Mississippi, and Missouri; in doing which, as well as I was able, I traced out lines and boundaries. I told my colleague that having passed the first allotted period (seventy years), and being, as he knew, out of health, it could not be expected I could visit the extremities every year, presiding in eight, it might be twelve, Conferences, and traveling six thousand miles in eight months. If I were able still to keep up with the Conferences I could not be expected to preside in more than every other one. As to the stations, I should never exhibit a plan unfinished, but still get all the information in my power, so as to enable me to make it perfect, like the painter who touches and retouches until all parts of the picture are pleasing. The plan I might be laboring on would always be submitted to such eyes as ought to see it; and the measure I meted to others, I should expect to receive.

Memorial Sermon for Bishop Coke

SEPT. 24. I preached at Lebanon, by request of Conference, a memorial sermon for Dr. Coke. My subject was Matt. 5. 16: "Let your light so shine before men." The gospel light, in all its fullness of grace and power, the reflected light of that Light of the world manifested in faith and in obedience in every grade and class of believers. Ministers should be resplendent like a city illuminated in the night; a great light amid churches in darkness and slumber; like Dr. Coke, whose effulgence beamed forth in missions, in labors, in Europe, in America, in the isles of the sea, and in Asia. I took occasion to particularize the abundant labors of this distinguished man of God.

SEPT. 29 (Cincinnati). Bishop McKendree's fractures are all repaired, and bones strong again, I suppose, for he has flown away like a bird with the boys. We must stay and distribute the Word of God to the poor, collect

a little mite money, and then away, preaching in every town we pass through.

The Word of This Salvation

OCT. 1. I preached in the chapel, my subject being Phil. 1. 27. Wednesday I preached in the courthouse in Georgetown, my subject Acts 13. 26: "To you is the word of this salvation sent." 1. "This salvation," the gospel, to be sure; 2. Who the author, what the nature, means, conditions, spirituality, and degrees of this salvation; 3. from whom it is sent, by whom, and to whom it is sent; it was sent to Jews first, afterward to the Gentiles, and continued to be sent and is still sent to the children of men by the written Word, by the ministers of that Word, and by the influences of the Holy Spirit; 4. The consequences of its reception, eternal life; of its rejection, everlasting damnation. We came into Lexington. My soul is blessed with continual consolation and peace in all my great weakness of body, labor, and crowds of company. I am a debtor to the whole continent, but more especially to the Northeast and Southwest; it is there I usually gain health, and generally lose in the South and center. I have visited the South thirty times in thirty-one years. I wish to visit Mississippi, but am resigned. I preached in Lexington on Zeph. 3. 12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The true character of God's people, tempted, grieved, poor in spirit. Their strong confidence in Jehovah; in all his attributes, perfections, promises; in all his sacred offices and near relations to his own people. Well guarded by a supreme love of God, and a love to their fellow men, this people shall not transgress the law in its word nor in its spirit. Nor shall they deceive; for the deceitful tongue is changed by the grace that changed the deceitful heart. As a flock, their souls shall feed and

fatten on the privileges and ordinances of the gospel, while other flocks of the hireling shall starve and be scattered. The flock of God shall be led into green pastures by the Great Shepherd, and they shall lie down, undisturbed by that which shall distress others, assured that they shall never perish, neither shall any be able to pluck them out of his hand.

Takes Counsel with His Sons in the Gospel

OCT. 10. At James McKendree's. Wednesday I took counsel of my elder sons, who advised me not to go to Mississippi this year. Nathaniel Moore has come to take away our sister, Frances McKendree; all parties are pleased. On Thursday I officiated at their marriage. We believe it is of the Lord. They are a worthy couple, and nearly of an age. We have given away many Testaments to the poor on our route hither, and they were in all cases received with thankfulness. We accompany our gifts with prayer and exhortation when opportunities offer.

OCT. 15. I attended the funeral of the little son of James McKendree, and spoke a few words. James Gwin spoke on David's words, "I shall go to him, but he shall not return to me." I baptized Frances Elizabeth Mabry. So here have been a marriage, a funeral, and a baptism; and must I be honored and burdened with them all? Well, make the best of me while you have me. It will not be often. I shall not be here long.

Asbury's Last Conference

OCT. 20. We opened our Conference. Great peace, great order, and a great deal of business done. I ordained the deacons, and preached a sermon, in which Dr. Coke was remembered. My eyes fail. I will resign the stations to Bishop McKendree; I will take away my feet. It is my fifty-fifth year of ministry, and forty-fifth year

of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may in part be because of my being less deeply interested in the business of the Conferences. But whether health, life, or death, good is the will of the Lord. I will trust him, yea, and will praise him. He is the strength of my heart and my portion forever. Glory! glory! glory! Conference was eight days and a half in session, hard labor. Bishop McKendree called upon me to preach at the ordination of elders.

Bishop Asbury here "surrendered his commission." This was the last Conference he attended.

OCT. 29. At a little place, called a meetinghouse, I preached by appointment. The notice given had been short, and rather uncertain, nevertheless many attended, more than was at all expected. We had a feeling time; I spoke awful words.

Nov. 1. We came upon the turnpike, a disgrace to the state and to the overseers, supposing they had any character to lose. It is a swindling of the public out of their money to demand toll on such roads as these. We are told, "Why, they make you pay on the turnpikes to the eastward." Yes, so they do; and they make fine roads. Thursday, to Father Holt's, forty-three miles. We came in two hours after night. This will not do, I must *halt*, or order my grave.

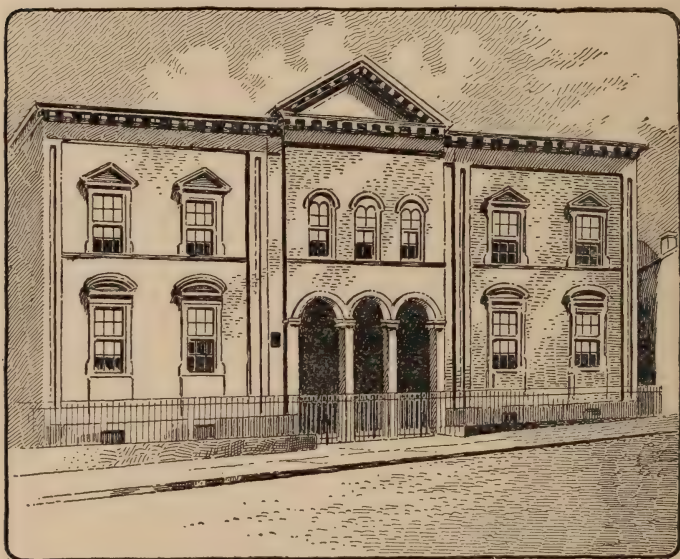
Asbury had a real sense of humor. He frequently indulged in a play upon words, as here.

Nov. 4. I am very ill. Friday, rest and medicine. I felt that keeping three men and four horses three days and four nights was too great a burden to impose. O, what kindness and attentions I receive!

Growing Weaker

Nov. 5. I declined preaching on the Sabbath, being so exceedingly weak. Tuesday we stopped with Wesley

Harrison, son of Thomas Harrison, of Harrisonburg. The father was the first man under whose roof I lodged on my first visit to that town. His pious wife, and simple-hearted, pious Robert Harrison, are, I trust, both in glory. I have received a statement from James Axley of the work of God in the different places within his



EUTAW STREET METHODIST CHURCH, BALTIMORE.

The remains of Bishop Asbury were buried under the pulpit of this church, 1816, where they remained until 1854 when they were finally placed in Mount Olivet Cemetery in Baltimore.

knowledge, at quarter and camp meetings; and it appears there were upward of one hundred and fifty souls who professed to have found justifying grace. There were powerful rains at some of these meetings to interrupt the preaching, and drive the people from their seats, but the work of God prospered in the tents.

Nov. 6. We came to Captain Hill's, very kind and attentive. Tuesday, came to Thomas Harrison's, son of

Thomas. Thursday, at Boling's, we were greatly annoyed by a brigade of Kentuckians. Can fiends be more wicked? The drunkards kept the house in an uproar. Friday, at Barnett's, there was a dance, such fiddling and drinking! I delivered my testimony; I am clear from Barnett's blood. A rapid ride brought us to Mills's on Saturday.

Nov. 12. I attended the quarterly meeting at Samuel Edney's, and bore a feeble but a faithful testimony to the truth. I have read, with dim eyes, Joseph Moore's dialogue; it is not elegant, but argumentative. It seems to have silenced the Baptists.

The Signs of a Faithful Ministry

Nov. 19. I preached upon Acts 26. 17, 18. Many were the instances of deliverance; they bound him and scourged him, yet had the Jews no power over his life, which they so often sought. And the Gentiles, to whom he was especially sent by the Son of God, what a description is given of their deplorable state! What blindness of mind, ignorance, idolatry, superstition, complicated and unaccountable wickedness! "The power of Satan," completely in his possession, body, soul, and spirit, in all their powers and passions, in infidelity and impenitence, and under the guilt of actual transgression. Thus gospel truth and gospel ministers find sinners; and they must be preached to with energy. And these ministers must be sent; and to be qualified for this mission, they must, like Paul, be convinced, convicted, and converted, and sanctified. Like him they must be preserved from the violence of the people, but especially from their indulgences and flatteries. "Turning them from darkness to light, and from the power of Satan unto God." A faithful minister will have these signs to follow him.

I die daily; am made perfect by labor and suffering, and fill up still what is behind. There is no time or

opportunity to take medicine in the daytime, I must do it at night. I am wasting away with a constant cough.

Nov. 20. At Benjamin Glover's. At Allen Glover's on Tuesday. My children will not let me go out.

Nov. 23. Came to Thomas Child's, near Cambridge, twenty miles. Friday, to Dr. William Moon's. Saturday, the doctor urges, and I have consented to take digitalis. O, the powerful expectoration that followed!

Trying to Do Good

Nov. 26. I preached, and we had a time of great feeling. Monday, heavy rain. We came away to Hezekiah Arrington's, a cold, damp ride. Tuesday, to the widow Means's; the lady was not at home, but the servants are attentive. John Wesley Bond preached in the kitchen. We try to do good. Wednesday, to Sterling Williamson's, thirty miles in eight hours. A damp, rainy day, by no means pleasant to me. Thursday, rested.

DEC. 1. Reached Columbia, South Carolina.

DEC. 2. A melancholy and awful scene has been witnessed here. Dr. Ivey Finch, about thirty years of age, in driving a violent horse out of Columbia in his chair, was dashed between the shaft and wheel, and his skull fractured. The unhappy man was the only son of my dear friend, Edward Finch. How many gospel sermons had he heard, and how many prayers had been offered up for him!

Still Preaching, Still Traveling

DEC. 3. I preached on this Sabbath. I feel deeply upon my mind the consequence of this charge. I have passed three nights at B. Arthur's, two at friend Alexander McDowell's, and one night at Colonel Hutchinson's. The poor colonel is like myself, broken to pieces. My consolations are great. I live in God from moment to moment.

DEC. 7. We met a storm and stopped at William Baker's, Granby.

Thus with dramatic abruptness closes the personally written record of the life of the most remarkable ecclesiastic American Christianity has known. Even more might be said. The Minutes of the Conferences for 1816 in reply to the question, "Who have died this year?" answer, "The venerable Francis Asbury," and in a memoir of his life say, "When we count the thousands throughout this vastly extensive continent who, with affectionate veneration, owned him as their spiritual father, we may question if a weightier charge has been committed to any man since the days of the apostles; and when the records of his life shall meet the public eye, who, that patiently examines and candidly decides, will be bold enough to say that since that time duties so great and so various have been by one man more faithfully performed?"

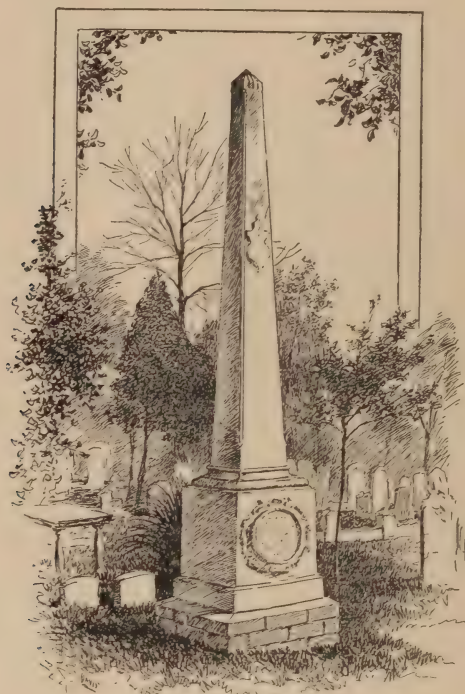
After this last entry in his Journal Bishop Asbury lived nearly four months, his death occurring Sunday, March 31, 1816. During these months his zeal knew no diminution, notwithstanding his extreme debility. Consumption had laid hold upon his broken body, and it was with extreme difficulty that he continued his journey. He hoped to be present at the General Conference which was to assemble in Baltimore on the second of May, and bent all his remaining energies to this end. His great mind rose superior to his bodily weakness, and he pressed on. Impelled by that unquenchable thirst to do good by which he had been actuated for more than fifty years, he continued with his faithful traveling companion, John Wesley Bond, in a closed carriage, to journey from place to place, as his exhausting strength would permit, frequently preaching, until he came to Richmond, Virginia, where he preached his last sermon, March 24, 1816, in

the old Methodist church. Previous to his entering upon this last pulpit exercise, some of his friends, perceiving his great weakness of body, endeavored to dissuade him from preaching; but he resisted their entreaties by saying that he must once more deliver his public testimony in that place. Yielding to his desire to proclaim once more the counsel of his God, they carried him from the carriage in which he rode—for he was unable either to walk or stand—to the pulpit, and seated him on a table prepared for that purpose.

Though he had to make frequent pauses in the course of his sermon, for the purpose of recovering breath, yet he spoke nearly an hour with much feeling and effect from Rom. 9. 28: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." The audience was much affected, and crowded about him at the close of the service to receive his parting blessing. Having delivered his testimony, he was carried from the pulpit to his carriage, and taken to his lodgings. Thus ended the mighty preacher's public labors on the earth. Tuesday, Thursday, and Friday of that week he traveled, hoping to reach Fredericksburg, but the weather was inclement, and, his strength rapidly failing, he was glad to rest at the home of his old friend George Arnold, about twenty miles from Fredericksburg. He seemed to realize that the end was drawing near, for when he heard the members of the family discussing an appointment for a meeting he quietly remarked that there was no need of haste, a remark so unusual that it gave Brother Bond much uneasiness. Toward evening he became greatly indisposed. His cough increased, and he obtained rest with difficulty, finding it impossible to lie down. About three o'clock in the morning he remarked that he had passed a night of great bodily suffering, and suggested that the end was drawing near. It was proposed to send for a physician,

but he gave them to understand that it would be useless, that before the physician could reach him his breath would be gone, and the doctor could only pronounce him dead. Being asked if he had anything to communicate, he said that he had fully expressed his mind in relation to the church in his addresses to Bishop McKendree and the General Conference, and had nothing more to add. About eleven o'clock on Sunday he inquired if it was not time for meeting, then in a moment recollecting himself he requested that the family might be called into his room for worship. What a memorable scene that was! The indomitable leader, now so emaciated that he seemed more dead than living, was propped up in bed, and about him were his dear friend of many years, George Arnold, and the members of his household, and John Wesley Bond, for three years Asbury's devoted companion and helper. The last-named sang a hymn, offered a fervent prayer, and then read and expounded the twenty-first chapter of the book of Revelation, beginning, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." It was a familiar and loved chapter, for Asbury frequently preached from the sixth and seventh verses, "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son," and he must have listened with great joy. During these religious exercises he appeared calm and much engaged in devotion. When the meeting was over he called on Bond to read the "mite subscription," a subscription which Asbury circulated everywhere for the superannuated and other preachers. Being told that there were no others present except the family, he said no more. They offered him a little barley water, but he was unable to swallow, and shortly his speech began to fail. Observing the obvious

distress of his faithful comrade, he raised his dying hand and looked joyfully at him, as if to comfort him. A little later Bond asked him if he felt the Lord Jesus to be precious, and the valorous saint, now unable to speak,



GRAVE OF ASBURY.

Mount Olivet Cemetery, Baltimore, Maryland.

with much effort lifted both his hands in token of complete triumph. A few minutes after this, as he sat in his chair, with his head resting on Brother Bond's hand, without a struggle and with great composure, the old warrior entered into rest. As the shadows of that Sabbath were falling Bond sent a messenger to announce to

Methodists everywhere the sad news: "Our dear father has left us, and has gone to the church triumphant. He died as he lived—full of confidence, full of love—at four o'clock this afternoon," Sunday, March 31, 1816.

He was buried by those who were with him, in the family burying ground of George Arnold. Five weeks later the General Conference met in the Light Street church, Baltimore. Bishop McKendree was present, but very feeble. After the organization, on the first day an address was presented from the male members of the church in Baltimore, asking the privilege of removing the remains of Bishop Asbury from the place where they had been buried to Baltimore. Their request was granted, and Rev. John Wesley Bond was desired to superintend their removal. Five members of the General Conference were appointed to act in concert with the Baltimore brethren: Philip Bruce, Nelson Reed, Free-born Garrettson, Lewis Myers, and George Pickering.

The Conference passed a vote of thanks to George Arnold for his attention to Bishop Asbury during his illness, and requested permission to have his body removed to Baltimore. Mr. Arnold granted the request, and on the ninth of May the body arrived, and was placed in the house of William Hawkins. The fact being announced to the Conference by Stephen G. Roszel, they resolved to attend his funeral the next morning, and appointed Henry Stead, William Case, Seth Mattison, and Henry Boehm to act as a guard of honor during the night. "Never shall I forget that night," says the last named; "thought was busy in reviewing the past; the whole life of Bishop Asbury, particularly the five years I was with him, passed before me in review like a panorama. Five times that night, in imagination, I went with the bishop around his large diocese, over the mountains and valleys. I thought of his self-denial, his deadness to the world; of his intense labors, his enlarged benevolence, his sympathy for the

suffering; of the hundreds of sermons I had heard him preach, the prayers I had heard him offer; of the many times I had slept with him, and how often I had carried him in my arms."

At ten o'clock the next morning the funeral services took place. There was a large gathering in and about the Light Street church, where the body had been lying in state; it was estimated that from twenty to twenty-five thousand people were assembled to pay honor to the distinguished dead. When the body was removed to the Eutaw church, a mile away, at the head of the procession were Bishop McKendree and William Black, the representative of British Methodism to the General Conference; and John Wesley Bond and Henry Boehm, the surviving traveling companions, followed the coffin as chief mourners. Previous to the interment Bishop McKendree delivered a short discourse, about twenty minutes long, full of pathos, embracing some of the leading facts of his history, and traits of character. The following Sunday funeral sermons were preached in all the Methodist churches of Baltimore. Asbury's remains rested in the vault of the Eutaw church until June, 1854, when they were again disinterred and finally deposited in Mount Olivet Cemetery in Baltimore, where are buried many of Methodism's glorious dead, Robert Strawbridge, Reuben Ellis, Wilson Lee, Nathan Richardson, Jesse Lee, Hamilton Jefferson, John Haggerty, Abner Neal, James Smith, Enoch George, John Emory, Beverly Waugh, and many others. And there Methodism's greatest itinerant hero sleeps his last sleep.

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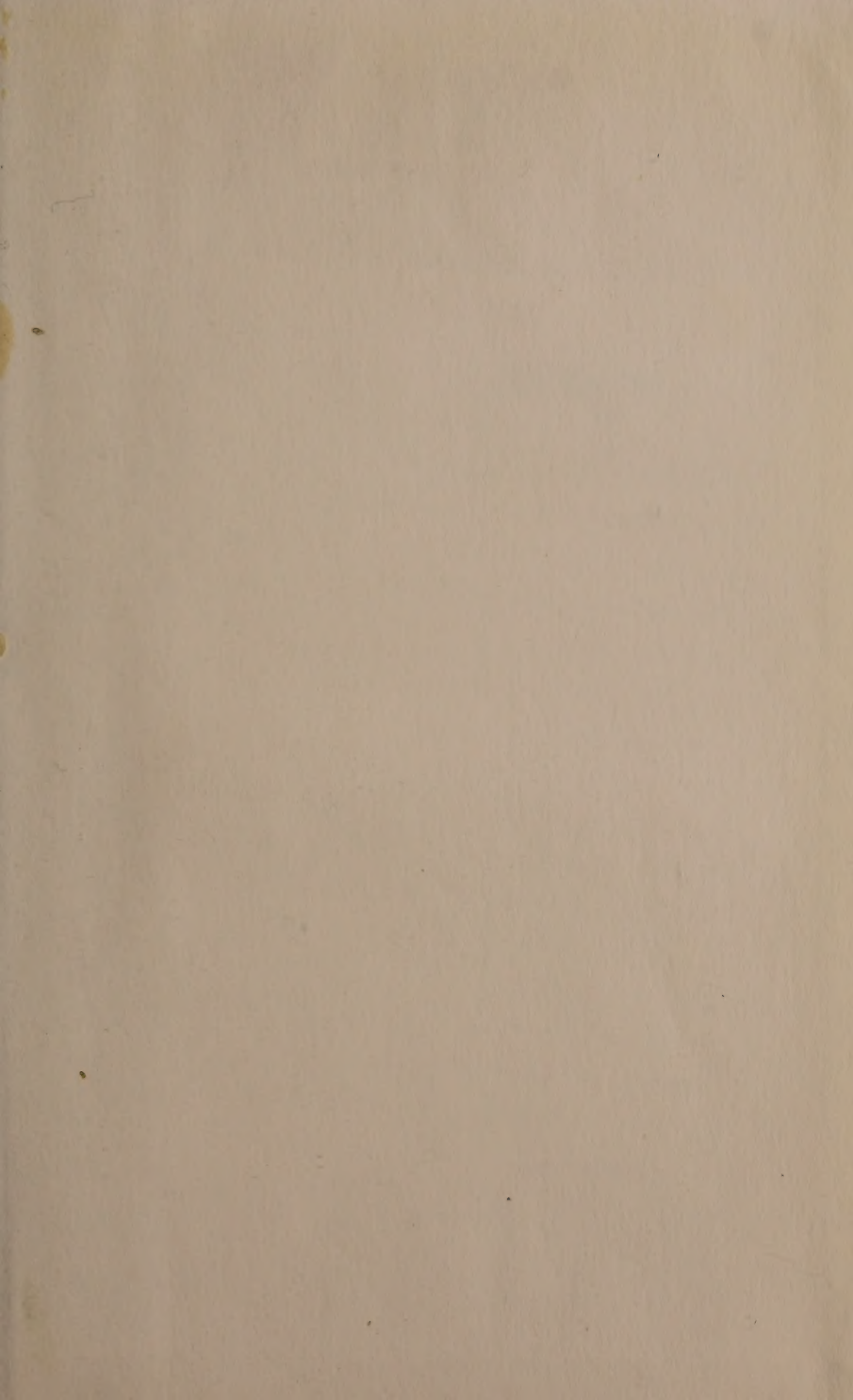
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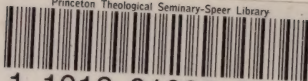
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